

THE RESTITUTION HERALD

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The Grand Old Book

When heavy my burden and steep the way,
And powers of darkness their rage display—
Whenever the skies have an angry look,
I find what I need in the grand old Book.

When trouble or sorrow assails my heart,
When called from my loved ones in tears to part,
I open my Bible and there I find
A promise of hope with my grief entwined.

I find what I need in the grand old Book—
So also could you, if you would but look;
In sorrow or joy naught can annoy;
I find what I need in the grand old Book.

—James Rowe.

Abreast of the Times

Germany, Poland, Hungary Unite for War

"Gomer (Germany), and all his bands."—Ezek. 38:6.

BERLIN, Germany, Sept. 26.—A conference, in which Germany, Poland, and Hungary are represented, convened here today at the invitation of Germany, who proposes that the three nations create a great union air fleet with a base in Hungary, to be held in readiness to repel any attack that might be made by Soviet Russia. According to Associated Press dispatches, Hungary has no air fleet to speak of, and her friends, Poland and Germany, are anxious to help her develop one and create air fields that could be used for real bases should "Russia try to march toward the West."

It is reported that Rumania and Russia are reaching an agreement (the report denied by Rumanian authorities) by which Russian forces would be permitted to transport troops through Rumanian territory in case Germany attacks Czechoslovakia.

Death Strikes From the Sky

"There followed hail and fire mingled with blood, and they were cast upon the earth."—Rev. 8:7.

NEW YORK, Sept. 28.—The unfortunate results of the recent aerial war games in Austria, in which a number of persons lost their lives and many were injured, has again directed public attention to the dire possibilities that may be anticipated from the use of modern machines of destruction in case of actual war. Commenting on the danger of air raids in future wars, the Catholic magazine *America* declares that "death will not march into Paris, London, Vienna, or Berlin in the next war. Death will come from the sky, with gasses that sear and suffocate. Often less merciful than a deadly serpent, he will give no warning of his approach. Like a thief in the night, he will enter unnoted, and, once he has entered, no one will be able to prevail against him."

European nations are making feverish preparations to protect the inhabitants of their great cities from possible attacks from the air, especially from such attacks as may be accompanied by gas-spreading bombs. In Rome, according to *The Literary Digest*, ancient wine cellars of kings and popes are being converted into shelters for thousands; and children throughout the land are drilled in proper methods of procedure in case of attacks. In Czechoslovakia and Finland, contractors are compelled to provide bomb-proof shelters in all new buildings. England has organized and trained a volunteer corps of nurses to aid in caring for those who may suffer from poison gas dropped from the sky.

Mussolini Defies the World

"Ethiopia . . . and the men of the land that is in league, shall fall with them by the sword."—Ezekiel.

ROME, Italy, Sept. 28.—The long awaited official declaration by the Italian Government with regard to its action in case the League of Nations attempts to enforce penalties against it for making war on Ethiopia was announced today. Premier Mussolini, with the concurrence of his Cabinet, informed the world at large that if such action is taken by the League Italy will withdraw from it and will also look upon the efforts of any nation to enforce the orders of the League as a declaration of war. If this statement "represents Il Duce's last



Benito Mussolini

word," says a competent observer, "then war in Ethiopia and with Great Britain is inevitable."

ADDIS ABABA, Ethiopia, Sept. 29.—Two million men await Ethiopia's call to arms, and Emperor Haile Selassie sent a special message to Geneva yesterday warning the League of Nations of his intention to immediately mobilize the entire forces of his country to repel Italian invasion. "Everyone is convinced," he said, "that war is inevitable and that mobilization is necessary." The message was intended to prepare world opinion for the inevitable and give the League another chance to act to prevent war.

LONDON, Sept. 29.—Great Britain has very definitely pledged her military and naval power to the support of any mandatory action the League of Nations may take with regard to the Italo-Ethiopian situation. It is generally acknowledged here that the security of the British Empire demands that the highway to India, Australia, New Zealand, and the Far East must remain under British control. With Italy possessed of Ethiopia and the lands bordering on the Red Sea the freedom of this important artery of communication would be threatened.

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BAPTISM

By S. J. Lindsay

IN the 4th chapter of Romans we learn that after Abraham exercised faith toward God, he was given the sign of circumcision which was a seal of the righteousness of the faith which he had before he was circumcised. It will be necessary for the student to read this chapter carefully before proceeding further. The same chapter tells us that we must walk in the steps of that faith of our father Abraham. What were the items of faith which Abraham believed?

First, according to the promise of God, Abraham looked for an everlasting possession in the earth (Gen. 17:7, 8). Second, he looked for a son and heir in whom all the families of the earth should be blessed. Paul says that the heir (seed) was Christ (Gal. 3:16). It was upon exercising faith in these things that God gave Abraham the seal of circumcision whereby he sealed his covenant with God in blood.

Inasmuch as we are to walk in the steps of that faith of our father Abraham, and inasmuch as Christian fellowship requires a seal, it is necessary for us to see what that seal is. Before we are ready for the seal, we must exercise the necessary faith—the faith which Abraham had. In Colossians 2:10-12, we read, "And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead."

Then burial in baptism is Christian circumcision. It is in baptism that we take the blood seal. Christ shed His blood in death and burial, and by symbolizing death, burial, and resurrection we take upon us His blood and arise to walk the new life. As Abraham was required to believe God in what God promised, before he was circumcised, so we must believe what God promised before we can be properly baptized. Simply dipping a person in water does not necessarily constitute baptism.

We find this principle of truth exercised in the Great Commission and in the teaching and practice of the apostles to whom the commission was given. The commission was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but

he that believeth not shall be damned."—Mark 16:15, 16.

First, the candidate must hear and believe the gospel. Having heard and exercised faith in what he has heard, upon repentance he is ready to take the seal. By an examination of the Acts, it will be found that the apostles followed this order of things. Peter preached the gospel on the day of Pentecost. That gospel contained the promise of God's kingdom with Christ sitting upon David's throne, a Christ risen from the dead. Expressing belief in these things, the hearers were exhorted to repent and to be baptized for the remission of sins.

Philip preached to the people of Samaria and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. They were not ready for baptism until they had heard and believed. The eunuch said to Philip, after Philip had taught him, "See, here is water; what doth hinder me to be baptized?" Philip conditioned his readiness to baptize him only upon his expression of belief in the things which he had heard. In every instance recorded it will be found that the knowledge of and belief in the gospel preceded baptism.

Some questions then. Will dipping in water a little child or any person who knows nothing about the gospel have any saving effect on such person?

Will it help matters any to dip any person in water who believes something for gospel other than that which Christ and the apostles preached?

Does it not stand to reason that before we can legally seal a covenant or contract, we must know what the contract is? Should we not enter in upon the subject of baptism with a great deal of care?

He who does away with Christian baptism in his system of religion does away with the means God has given by which the covenant with God may be legalized. The children of Israel exercised the same blood mark in leaving Egypt. Had they left the blood off their door posts, it would have meant severe loss to them even though they had fulfilled every other requirement God made of them.

We now call your attention to the record in Acts 10. Here we find a man whose moral qualities would entitle him to (Please turn to Page Nine)

The Word of God

Thy Word is like a garden, Lord,
With flowers bright and fair;
And everyone who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For ev'ry searcher there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair;
And find, for life's long battle-day,
All needful weapons there.

O may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine!
O may I find my armor there!
Thy Word my trusty sword,
I'll learn to fight with ev'ry foe
The battle of the Lord.

—T. H. Gill.

To Addis Ababa and Beyond

JUST a month ago today we sailed out from Aden after four days' delightful fellowship with the Danish missionaries there, in the place reputed to be the hottest place on earth. Jibuti also is a rival in that claim. We sailed on a steamer said to be owned by a rich Parsee who will do nothing for the cleanliness of the boat or the comfort of the passengers. A recent writer has described her experience in trying to occupy one of the filthy cabins, and the cockroaches that disputed her right of occupancy. The ladies of our party surrendered to their claim after less than an hour's effort at sleep, and made a hasty exit to the Captain's bridge, the only habitable place on the boat. Fortunately what proved to be a rather rough voyage is only of fifteen hours' duration. Jibuti came into sight just before noon, and on the first boat to approach we saw the welcome face of Dr. Lambie. What a wonderful effect the face of a friend has when landing on strange shores. Our Lord knew that when He advised those who had earthly possessions to "make to yourselves friends of the mammon of unrighteousness, that when it shall fail (as it will fail its every possessor at death), they may receive you to the eternal tabernacles."

What a friend Dr. Lambie was that day, in that port of a babel of voices which we did not understand; in getting our baggage through French Customs, in securing Ethiopian visas of passports; in seeing us to our lodgings. A Christian Greek has recently opened a home for missionaries at this port. We had a two days' wait before, on Sunday morning, we took the train for our three days' ride to the capital of Ethiopia. The first day carried us across the border of French Somaliland and our first night we stopped inside Ethiopia at a large town called Deridawa. All passengers have to leave the train and go to one of the hotels overnight. Here Mrs. Lambie met us, as she had come down to a lower altitude for a few days' needed rest with her husband. We had a happy evening of fellowship together as the friendly hotel keeper placed a separate little dining room at the disposal of our party, and Dr. and Mrs. Pollock, of the United Presbyterian Mission, joined us.

The other two days of train riding were uneventful, being through one of the most dreary parts of this land, and all were glad of the last few hours' steady climb of some thousands of feet that brought us up to the real Ethiopia. The new party of six were all keen to catch their first glimpse of the capital. But we all had a surprise when at last we steamed into Addis Ababa to find that Dr. Lambie had brought in a great group of our missionaries for a few days' conference. There they were down at the depot. Among the first faces to be seen were Dr. and Mrs. Hooper.

As Ethiopia girds itself to battle, this letter from a missionary of the Evangelical Publishers, written early in 1934, becomes of unusual interest. It presents a vivid picture of the work being conducted by those who, for their own protection, have been ordered out of the ancient empire of the King of Kings.

What introductions and exclamations as old and new friends met! Others were there from the United Presbyterian and Danish Missions, and Mr. Bevan, of the Bible Society. In the midst of this hilarity of greeting there was the great baggage scramble, and once more we had to face

the man at the receipt of customs! What a help our brethren who had been through all this before were in that process, inevitable in every land, and as varied in its forms and methods as its peoples.

Then the missionaries took us "home." Four years ago we had only rented quarters. With what interest we made our way out to that beautiful spot, with its wonderful outlook, and there saw the splendid building that makes home for our ever-increasing force of missionaries coming and going. This "Nissley Memorial Building" has been again and again filled to capacity. Together with the home of our field director, which is at the other end of our lot, they were able to comfortably care for the thirty-five missionaries that were present on our arrival. In addition to the initial cost, which was a memorial gift, our missionaries have contributed months of labor to bring it to its present condition. As time goes by we are sure that others will add the additional utilities and facilities that will make every succeeding incoming group of missionaries increasingly thankful for this work of faith and labor of love. . . .

The great question calling for decision with us was whether to proceed immediately on our visitation of all the stations, or whether to give precedence to the challenge of the great North of Abyssinia, from which during the past year an urgent invitation has come from one of its most powerful governors. With Dr. Lambie we felt led to the latter course first. It was an entirely new country to him and his missionary confreres.

There was some delay in securing the necessary official permits without which one cannot travel in any direction in Ethiopia. But there were distinct providences in connection with this which we may narrate at some future time. Sufficient here to say that we entered upon this journey with the written authorization of one of the most powerful governors to open up work in the center of his domain, he himself contributing the site for our first station there. . . .

And now, as we write, we have been nearly a week on this journey. It has been a strenuous week, commencing with our one and only day in a motor, in which we had to climb from 8,000 feet altitude at Addis over the mountain rim that surrounds it at an altitude of 10,050 feet. The road, which was enough to daunt any man at the wheel,

was followed by an equally difficult descent to the mean of 9,000 feet. After dark, when we had well nigh despaired of finding our mule train which we had dispatched four days ahead, we came to our first encampment to find our tents all pitched, ready for tired occupants.

Now we have joined the pilgrims again, camping every night, and pulling down our tents at daybreak. February days were desperately trying, when we had first to climb down the rocky, zigzag trail, 4,000 feet, then rise 2,000, then drop 2,000 again to the water level, and the same day scale the heights another 4,000 feet to bring us back to our 9,000 altitude. The scenery rivaled the Grand Canyon of Arizona, but it was no Angel Trail, as they call the wonderful mule path there: except that at times one needed the angel guard. Sometimes we climbed down paths where we could not trust our nimble-footed mules, and in the ascent for long stretches we hadn't the heart to sit in the saddle, even if they were able to rise with us on their backs over the rocks. Climbing at this altitude is good or bad for

weak hearts. Do I enjoy it? I have eyes that take in God's handiwork to the full, and even though we all come to our camp every day thoroughly tired, every day has its pleasures. I see God's hand around me everywhere in His creations, and I know also the greater glories of His redemption. We are a little party of ambassadors of the King of kings inspired with the prospect of taking part in the evangelistic program which is to usher in for this land the prophetic word of the Psalmist, who, looking down through the ages, forefold the time when "Ethiopia shall suddenly stretch out her hands to God." Who wouldn't enjoy and endure for such a goal? As I sit in my tent door and write, the glories of a beautiful sunset are before my eyes, reminding one of that day when for this old world's woes the Sun of Righteousness shall arise with healing in His wings. Our work here in Abyssinia is to give the gospel to this people, to fulfill our Lord's command, and so hasten the coming of that day of days.—R. V. Bingham, D. D., in *The Evangelical Christian*.

The Face of Christ

By Lottie E. Young

WHAT an important place pictures have in our life today, the camera being a hard-worked instrument on every occasion. We may never have been in Rome or London, but when we see a picture of huge St. Peter's Church, or the Houses of Parliament, we know where they belong, while photography has made so familiar the public men of the world that if we were to see them in the street we would instantly say, "There goes President Roosevelt!" or perhaps it might be Lloyd George or Benito Mussolini.

There were likely artists thousands of years ago, but no authentic pictures of Bible characters have come down to us. We may have an idea of Samson's strong body and broad back as he carried off the gates of Gaza, while we can almost see David's handsome son when the book of Chronicles tells us, "Now in all Israel there was none to be so much praised as Absalom for his beauty." We are told David himself was "ruddy" and "withal of fair countenance," and the size of his enemy, great Goliath, is so accurately described we can picture him as he strode toward his small antagonist.

Every conceivable type of mankind has been imagined as possibly representing Jesus Christ. Scandinavian painters have made Him with blue eyes and flaxen locks, while Spanish masters have given Him the blackest of eyes and hair. Tradition may tell of His having a Greek nose and golden tresses, but all is imagination as far as personal appearance goes. The inspired words of the 53rd chapter of Isaiah (written seven hundred years before the advent of the Savior) tell us "He hath no form nor comeliness, and when we see him there is no beauty that we should desire

him." I feel sure there was a purpose in all of this, but I believe He must have had a strong body to carry Him the long journeys He took through Palestine, the sleepless nights which He spent in communion with His Father, the hunger from which He must have suffered, and other hardships He endured while on earth. There must have been power in the eyes whose gaze comforted those in trouble, and puzzled His enemies as to the source of the authority He possessed, and beauty in the mouth which could say, "Suffer the little children to come unto me," or command the winds and waves of Galilee to be quiet.

Perhaps it is immaterial just how Jesus looked, but the real man came out in the expression of His face. Luke 9:28 tells of the wondrous vision, known as the transfiguration, on Mt. Hermon, where, "as he was praying, the fashion of his countenance" was so gloriously changed that when the three apostles who were with Him looked they were awestruck, Peter exclaiming, "Master, it is good to be here." A Transfigured Countenance.

Again, Luke 9:51 says, "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." Can you see the earnest purpose upon the Master'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 Sacrifice in His purpose to accomplish the work for which He had come—to save mankind. Here we see A Steadfast Countenance.

Now look at the Savior on the cross when "his visage

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Deception in the Last Days

I AM not aware that the subject of deception as it relates to the last days of this age has been given particular consideration by any writer on prophetic subjects. My own opinion is that, in unintentionally failing to give the prominence to the subject of deception which the New Testament assigns to it, we have been somewhat taken by surprise by some of the things that we behold occurring in our world today. In fact, I wonder if perhaps the word "deception" is not a key to more contemporary activities and more currents of thought in our modern world than any other single word in the New Testament. Out of the ninety-one occurrences in the New Testament of words meaning "to deceive," "to go astray," etc., twenty-two of them belong definitely to passages dealing with prophetic matters. If these were to be arranged in the order of their fulfillment, I think perhaps the order would be as follows: (1) the deceptions of the Roman Catholic Church during the Middle Ages, as revealed in the letter to Thyatira (Rev. 2:20); of course these deceptions here spoken of are still true of the Roman Church. (2) The deceptions of false teachers and seducing spirits (1 Tim. 4:1; 2 Peter 2:1-18). (3) The deception of false Christs and false prophets (Matt. 24:4, 5, 11, 24; Mark 13:5, 6, 22; Luke 21:8). (4) The deceptions of the Antichrist. These deceptions fall under three different headings, and are somewhat different one from another. There is the deception of Antichrist that Jesus is not the Christ of God (1 John 2:18-26; 4:1-6; 2 John 7); the deceptions of the Lawless One, the specific nature of which is not given (2 Thess. 2:8-11); finally, the deception practiced by the Beast out of the earth (Rev. 13:14; 19:20). (5) The deception of the city of Babylon (Rev. 18:23). (6) Satan's last deception, in his war against the beloved city Jerusalem (Rev. 20:7-10; cf. Rev. 12:9; 20:3).

It is not necessary for us, at this time, to speak of the deceptions of the Roman Catholic Church. That is a subject of itself, and one which deserves more space than can here be given. We proceed at once to the prediction of the Apostle Paul in writing his First Epistle to Timothy. "But 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. The Apostle Peter, in his Second Epistle, refers to this same group when he says: "There arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you" (2 Peter 2:1-3). The word here translated "false teachers" is *pseudodidaskalos*, and, as everyone knows, is made up of two words—*pseudo*, mean-

ing "false," and the latter part of the word meaning, "a teacher." It is the only place in the New Testament where this Greek word occurs. With this should be compared the word in the very next sentence of Paul's, "that speak lies," which in the Greek is the word *pseudologos*, meaning, literally, "false word," as the Lord Jesus Christ is the *true logos*, or the *true Word*.

Here is the astonishing thing—that men who teach lies are prophesied as appearing with greatest power and frequency in the very days, the last days of this age, when scientific and historical knowledge has advanced so greatly. We speak today of our time as a time of investigation, of research, when the truth about nature is being discovered, when historians are claiming to give us a more accurate understanding of the ages that have gone before us than ever before, when we are investigating the moods and inner secrets of men's souls in the study of psychology; and when, in every other realm of knowledge, *truth* is being sought. Here is the astonishing thing—that, in an age when we pride ourselves on having been delivered from dogma, and from the verdicts of the past, as well as from superstitions and partial knowledge; in that very day when men are boasting of following the truth, *then* will men who teach lies appear among the great mass of unbelieving humanity and deceive them. Remember these are not ignorant teachers, nor dull teachers, but *false* teachers.

I do not know that there is any more terrible verse in the New Testament than the one we have quoted from Paul's First Epistle to Timothy, telling us that these men are actually under the power of seducing spirits and will be teaching the doctrines advanced by demons themselves. It is a terrible thing to say, but it is according to the Word of God, that men who teach falsely concerning the Lord Jesus Christ, who pervert the truths of the New Testament, who deny God's revelation concerning His Son, who repudiate the cardinal doctrines of the Christian faith, these men, however learned, however polished, however suave, however powerful of speech, are men *under the control of seducing spirits and demons*. It is not necessary to mention names, but it is necessary to recognize the truth of this verse.

Let us also notice in the context of the verse that we have quoted from the Apostle Peter's second letter, the *deceitfulness* of these men. They bring in their destructive heresies *privily*. This is the only place in the New Testament where the word here translated "privily" occurs. It means "creeping along under some sort of cover" (Prof. Charles Bigg). How many false teachings have come into the church in this way—a man, unsound himself, graduating from a sound seminary, and yet creeping into the church; a vicious book being commended in a book review in a magazine which we have learned to trust; a sermon preached, garbed in the vocabulary of orthodoxy, and yet,

in its inner core, the blackest heresy. These teachers are skillful in the use of *feigned words*.

Here is another word only found this once in the Greek New Testament, meaning "molded, formed as from clay, wax, stone." These heretical teachers are able to express themselves in the language of culture. Some of the most dangerous enemies of Christianity in America today are speaking to thousands every week in language so beautiful and powerful that many of us can almost envy them their use of words. Finally, these men are said to *entice* those who come under their spell. The word here translated "entice," meaning "to bait, to catch by a bait; to beguile by blandishments, allure, deceive" (J. H. Thayer), is a word found only in these two places, and in James 1:14. Cf. Jude 16.

We turn now to some words from the lips of our Lord Himself in His remarkable Olivet discourse, concerning these latter days and the deceptions that will mark them. "Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. . . . Then, if any man shall say unto you, Lo, here is the Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." (Matt. 24:4, 5, 23, 24.) Whether one chooses to believe that probably the false prophets and false Christs, at least in their greatest prominence, will appear simultaneously with, or after the era of false teachers, it is not necessary and perhaps impossible for us to determine. As there have been various false teachers in different ages of the church, and also, at different times, false prophets and false Christs arising, perhaps these three groups of men will be more or less contemporaneous.

There is a very distinct difference, and this should be carefully observed, between a false *prophet* and a false Christ. A false prophet might be one in the very midst of the Christian church, pretending to speak for God, self-deceived and deceiving others. A false prophet could be orthodox in many things and still be false. Such was the great preacher a century ago, Edward Irving. Such also was, in the generation preceding us, John Alexander Dowie. There are others. These men actually preached Christ, but they mixed with their preaching errors that deceived their followers, and, in many cases, shattered their faith. They were not true to the Word of God. Then, of course, there have been other false prophets, deliberately antagonistic to the Christian faith, such as Mary Baker Eddy, and Madame Besant, and her protegee, Krishnamurti, and, the greatest of all, Mohammed himself.

A false Christ, however, is a far more serious matter. "Christ" is the Greek word for "Messiah," and "Messiah" has come to mean, as the Oxford English Dictionary expresses it, "an expected liberator or savior of an oppressed people or country." The Jews, at the time of our Lord, expected *the* Christ, and the question which they asked was: "Art thou *the* Christ?" Is it not significant that the New Testament does not say there will be a false Plato, or a false Seneca, or a false Buddha, or a false Confucius, or

even a false John, but a false *Christ*? What does this mean, but that, after all, the human race is not satisfied today? It is not liberated. It longs to be. It acknowledges its bondage and slavery, whatever its beliefs. It looks for a Redeemer—granted that it is for redemption economically, intellectually, socially, governmentally, nevertheless this is what men want—deliverance, and that is why a false Christ is possible. If men already were persuaded that they were enjoying perfect liberty, there would be no need to look for a Messiah.

That false prophets can arise, assumes at once that the world recognizes the need of some one speaking with authority, that the last word has not been said, that men are bewildered and in darkness on so many things, and they need something to *believe*. Just the other day, that great writer of our country, Sherwood Anderson, published his very interesting book, *Puzzled America*, in which he says, "After going up and down the country, I find this is the expression and cry of the hearts of the great mass of our people: 'If I could believe. I want belief.' It is a kind of cry going up out of the American people. I think it is the absolute net of what I have been able to find out about America in these last few years of traveling about, in all this looking at people and talking about them. 'I want belief, some ground to stand upon. I do not want government to go on just being a meaningless thing. I do not want to be so stupid, silly.'"

My, how easy it will be in these latter days, when the faith of men has been destroyed, and yet when the crying need of men's hearts is for a Savior, how easy it will be for false prophets and false Christs to arise and *deceive* great masses of humanity! When the false teachers have done their work and destroyed men's faith in Jesus Christ as the Son of God, then you can depend upon it that, having rejected Him, men will accept another. Just the other day, Mrs. James H. R. Cromwell, returning from India, where she had a conference with Gandhi, is reported in *Time* as saying: "I felt in meeting this world-famous advocate of peace and non-violence, that I had talked to a messiah comparable to Confucius, Buddha, Christ, or Mohammed. There seemed an amazing paradox in this Hindu messiah's opposition to what he felt to be the opposition of Great Britain, one of the most powerful nations which practices the precepts of Jesus Christ." Here is a woman, an American woman, in this age of grace, who can speak of Gandhi as a messiah, when this very man has publicly said, not only that he does not disbelieve in idol worship; but that "the worship of the cow is the Hindu's unique contribution to the evolution of humanitarianism. It is a perfect application of the belief in the oneness and therefore the sacredness of all life."

Even the very day when this article is being prepared for the printer, our literary journals are carrying extensive reviews of a new book by "The Unofficial Observer" with the very significant title, *American Messiahs*, a study of some of the outstanding personalities in the contemporary American political and social scheme.—Wilbur M. Smith in *Revelation*.

SILENCE

By D. G. Harvey

"Be silent, O all flesh, before the Lord."—Zechariah 2:13.

SILENCE is golden, the poet says. Have you ever spent hours alone in a deep forest, where every step seems to rend the stillness like a thunder clap? As we sit by a little stream, the noise and tumult of the world are for the moment forgotten. Here in perfect peace and quiet what a spirit of reverence comes over us. As we gaze upon the wonders of nature, we, like David, are moved to wonder, "What is man, that thou art mindful of him?" And as we sit and meditate we remember the words, "Be silent, O all flesh, before the Lord."

But how few of our Creator's commands mankind obeys. Here in this peaceful spot all nature condemns the human race, for nature obeys. "Let all the earth keep silence before him."—Hab. 2:20. Not so with man. Man desires some outlet for emotion, as it were to let off steam. He must create noise and confusion in his worship, yet "God is not the author of confusion" (1 Cor. 14:33).

In the class we call "the world" man runs to and fro to seek pleasure, every form of amusement is just another pop-valve to let off steam. Noise and commotion are everywhere, in the street, in the factory, in the store, in the office, and in the home. "Be silent, O all flesh, before the Lord."

In the church, perhaps there are in a sense peace and quiet. But how about the daily life of the church member? Does the Sunday peace and quiet prevail throughout the week? Or do not the noise and tumult come to the front? Strife and greed prevail. Perhaps the minister spoke of the fate of all liars in his Sunday evening sermon, and Deacon A gives a lusty "Amen." But Monday, the Sunday service forgotten, this same man trades a windbroken, balky horse to some stranger within his gate and swears it to be "sound and a good worker." Perhaps a Sunday school teacher will teach her class on the duty of bearing one another's burdens, and then rush over to help Sr. So-and-so bear the burden of the latest scandal. Should such things be?

God by His Prophet commands, "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord."—Zech. 8:16, 17.

Paul warns us in these words: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."—1 Tim. 5:13. Peter says, "Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters."—1 Peter 4:15. And he gives us the reason in 1 Peter 2:20: "For what glory is it, if, when ye be buffeted for your own faults, ye shall take it patiently." Then we must under-

stand that tattlers, meddlers, or busybodies are at fault and should be corrected.

Very few church members today would care to class busybodies, meddlers, tattlers, or gossips with thieves and murderers. But you will notice Peter did. Why? If we take from one his good name by the repeating of scandal, we steal. If we thereby cause another to stumble and lose eternal life, we kill.

The greater amount of strife and trouble in the church and the world as well is caused by the "talebearer." Very often but a slight hint of scandal grows with the telling until a great rent appears. Churches are divided, old friendships broken, and often homes wrecked by "talebearers." Solomon the wise tells us, "Where no wood is, there the fire goeth out: so where there is no talebearer (margin, "whisperer"), the strife ceaseth."—Prov. 26:20.

Often the minister is somewhat to blame for this condition. Perhaps he speaks to his flock in flattering words, but not always to their benefit; rather his own. It pays better. "But after their own lusts shall they heap to themselves teachers, having itching ears."—2 Tim. 4:3. It is well known that such flattery tickles the ear. Very few ministers today would have the courage to deliver such a sermon as our great Example did, as recorded in Matthew 23. Read it again and then estimate how long such a minister would hold his post. But the minister is responsible as was the Prophet. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."—Jer. 23:28. Flattery is but chaff. It never sustains the spirit of the church, and can never in any sense be compared to the wheat, the bread of life. Let us go on.

"Behold, I am against the prophets, saith the Lord, that use their tongues (margin, "smooth their tongues"), and say, He saith."—Jer. 23:31. Here is a warning to all ministers. Be sure you speak the truth when you say, "Thus saith the Lord." Church members everywhere should heed this command—"Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken?"—Jer. 23:37. If your minister is a true servant of God, he will know that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets (by dreams and visions), hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). He will then read to you the teaching of that Son, for he will remember John said, "But these are written, that ye might believe that Jesus is the Christ, the Son of God."—John 20:31.

We are reminded of an old colored Baptist preacher we heard at one time. He was no mean Bible student, and as he pleaded for a study of God's Word, he cried, "Preacher,

shet yo' mouth; let the Book speak." "Be silent, O all flesh, before the Lord."

We all talk too much. Solomon again: "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."—Prov. 10:19.

Please read and study the 3rd chapter of James, which closes with these words: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality (margin, "wrangling"), and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

A THOUGHT FOR THE WEEK

Jesus suffered and died for sins that He never committed; but, oh! how we howl sometimes when we have to suffer justly for a few of the little wrongs we do.

—Harvey Krogh, Jr.

MY HEART IS FIXED

I traverse far and wide this mystic shore,
 Sadly beset by storm gusts o'er and o'er;
 Meanwhile with calms I rise refreshed and strong
 The next to brave, and thus I pass along.

The sapling oak set out on yonder hill
 Would stand a dwarf if all around was still;
 But when rude winds from every quarter blow,
 Its roots reach wide, grow firm, and strike below.

These thus extended deep and all around
 Draw life and power from the unselfish ground;
 Now let the storm-king dash with loosened rein,
 The unfolding oak more steadfast doth remain.

So I have learned in every storm that blows
 My faith in God more firmly to repose,
 To draw from His abundance new supplies
 To meet the threatening clouds that o'er me rise.

Or, as the vessel tossed upon the tide,
 With anchor fixed doth each rough blast outride;
 And though the winds increase with wail on wail,
 Her anchor sinks in earth to match the gale.

So my sad soul far from the peaceful port,
 Of treach'rous storms awhile the idle sport,
 Hath cast her heaven-born hopes within the vail,
 And I am held, though struck with gale on gale.

Or, watch the climbing vine upon the wall,
 Firmly each tendril elings to save a fall;
 And when the whistling tempest whirls along,
 It shakes, but stands; its clasplings hold it strong.

—James Albert Libby.

THE FACE OF CHRIST

Continued from Page Five

was more marred than any of the sons of men" with the agony He is enduring in the cruelest of deaths when the sins of mankind are piled upon Him, and even the face of the Father is withheld. The earth shakes and the rocks are rent, until, with the last cry, "It is finished," His earthly life closes. A Face at Peace in spite of the bruises, the spitting, the crown of thorns which had been meted out to Him by sinful men.

A fourth Face appears in the 1st chapter of Revelation—that of the Glorified One. John says, "His countenance was as the sun shining in his strength," and, "His eyes as a flame of fire," overpowering this faithful disciple so that he adds, "I fell at his feet as one dead," but was reassured by the words, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of the grave and death." There is a hymn which says, "I shall know Him by the marks in His hands"; but I am sure when the King of kings is revealed He will be all-glorious, without any marks of man's brutality on His body. Not buffeted, scorned, thorn-crowned, bleeding out His life under the mad scoffs and scorn of a jeering mob, but One on whose head are many crowns, and whose voice is as the sound of many waters. Of this matchless King some of the dwellers on earth will call to the mountains and rocks to "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb"; while those who have been faithful will hear the words, "I will give thee a crown of life which fadeth not away." Trials are the portion of all now, but with this glorious picture of the future before us, let us press on to the prize of the high calling in Christ Jesus.

BAPTISM

Continued from Page Three

entrance in among the best of people. The description given him would entitle him to church membership in most of the popular churches of the day and no questions asked. Here is what is said of him: he was devout; one that feared God; gave much alms to the people; prayed to God always; was a man of good report among the nation of the Jews.

Here was a good man; but his moral goodness alone could not save him, for he was in an unsaved condition. By referring to Peter's language in the 11th chapter we learn as much, for we read in the 13th and 14th verses as follows: "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." Going back we find, according to Peter's speech to Cornelius as recorded in the 10th chapter, that Cornelius knew

the gospel. While they were talking, that Peter might understand that God accepted Gentiles as well as Jews, the Holy Spirit fell upon them in baptismal power, and then it was that Cornelius was baptized. The only difference we can see between Cornelius before and after meeting him is that difference which took place in baptism.

If moral goodness alone could save one, then Cornelius was entitled to salvation. The question may arise, Why should not salvation be based upon the terms of moral goodness? There are many good reasons why it should not be so. First, as Paul argues in Romans 4, if we could earn salvation by good works, God would *owe* us salvation and we would have nothing to thank Him for. Salvation is a gift based on the works of faith; it is a gift of God. Were salvation based upon good works, men would be led away from humility and would become puffed up with the consciousness of their own good qualities. The practice of faith toward God leads us ever into that realm of humility in which alone the human being can find that perfection which can make him to enjoy himself to the greatest degree. Regarding Lydia's conversion to Christianity we have the same facts standing out (Acts 16). In the 14th verse it is recorded that she was a religious woman. She was a worshiper of God and every evidence goes to show that she was sincere and devoted in her faith as much as many are today who worship God. If her sincerity and devotion could work out for her salvation, why was it necessary for Paul to come along to disturb her quiet, peaceful way? Being a God-fearing woman and one who worshiped God, why was it necessary for her to be baptized? And yet we find the text expressly stating that she was baptized.

All are familiar with the statement made by Peter (1 Peter 3:19), wherein he shows that as the ark was the means of saving eight souls by water, even so in a figure, baptism doth also now save us. Then Paul shows conclusively that baptism into Christ is necessary if we would become heirs according to the promise made to Abraham.

"For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27, 29.

The only scriptural water baptism is by immersion. John baptized where there was "much water" (John 3:23). Could there be any excuse for this statement if sprinkling or pouring, either of which would not require "much water," were authorized or practiced? If either of the latter-named actions were practiced, would it not be much more likely that where many were to be baptized it would be easier to bring the necessary water to them rather than to take so many to the water? Baptism is called a "burial," a "planting" (Rom. 6), and it is spoken of as "going down into the water and coming up out of it again" (Acts 8:38, 39).

Furthermore, in the word "baptism" we have a Greek word transcribed and not translated. Elsewhere this same Greek word is properly translated "dip," where it has no relation to water baptism. In Luke 16, in the parable of the rich man and Lazarus, the rich man is made to say, "Send

Lazarus that he may *dip* the tip of his finger," etc. Again Christ said to those who asked Him who it was that should betray Him, "It is he that *dippeth* with me," etc. Again we read of one whose "vesture is *dipped* in blood." In each instance the word "dip" is translated from some form of the Greek *baptizo*.

We have at hand a German Bible. In it we find the 1st verse of Matthew 3, the following: *Zu der Zeit kam Johannes, der Täufer*, etc. The English of this is, "In those days, came John the Baptist." Ask any German to give you the meaning of *Täufer*, and see what he will tell you. I asked one once upon a time what it meant when he didn't know what my design was in asking it, and he said, "Id means dat you get soaked."

In type this idea of immersion is sustained. The children of Israel were buried in a watery grave in their passage through the Red Sea. Paul refers to this as a national baptism unto Moses in the cloud and in the sea (Rom. 10). The Israelites were entirely hidden from the Egyptians under water, for a cloud covered them and hid them. Baptism is also given as a figure of burial. As Christ was buried and arose, so we are buried in baptism with Him to arise to walk in a newness of life.

What purpose can people have in wishing to discuss the subject out of the Bible? Why do they seek to change God's plans and purposes? Do they not know this is a dangerous proceeding? Saul tried it only a little, for while the commandment had gone out to destroy *everything*, yet Saul kept back only a little alive, and that only for an apparently good purpose if we are to believe his story; yet it cost him a kingdom. The Prophet was told to eat nothing while in the land of the enemy. Yet with good purpose, so he thought, he ate and lost his life. How dare people be so careless about the ordinances of God? Is it because vanity takes hold and molds their actions? We need to flee vanity. It is as poison to us. Let us seek rather a state of deep humility, for in its atmosphere alone can we develop best that character which God purposes for us.

As against baptism it is urged that the winters of our latitude make the thought of being immersed in the extremely cold water of our winter time out of the question. We know of instances where candidates applying for immersion in the winter time have been told by the "shepherds" to wait until warmed weather. Recently when the water was full of slush ice, we were called upon to baptize a sister whose health was far from rugged. She went through the ordeal without a fear and came out of the water knowing that she had been obedient to that form of doctrine which had been delivered her. We have never heard of a case where severity of the weather ever brought harm to the willingly obedient. Let us not seek excuses to avoid what God commands, but rather let us seek excuses to do His will, knowing that He will ask nothing of us in the performance of which He will not protect us.

This article may be obtained as a tract from the National Bible Institution, Oregon, Illinois, at 4 cents a copy or 20 cents a dozen, postpaid.

Berean Department

ARLEN MARSH, EDITOR

More About Dancing

When it comes right down to facts, I wonder if the person that dances can truly be called a Christian? Is dancing any part of the church; has it any part in church worship; or do you think that it could be in any way connected with church? Do you think that a church would sponsor a dance? I doubt it. And if dancing isn't a part of the church, has no part in church worship, then it must be a part of the world, is it not? And if dancing is of the world, have we, as Christians, any part in it? We are told to "come out from among them, and be ye separate" (2 Cor. 6:17). Can we be a separate people if we insist on doing, acting, being as the world? We are a "chosen generation, an holy nation, a peculiar people; that (we) should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). Are we justified in calling ourselves a chosen generation, a holy nation, a peculiar people, if we go on doing as the rest of the world? What is to distinguish us from the world if we are as the world? Are we showing forth the praises of Him who hath called us out of darkness if we insist on remaining in the world or in darkness? Are we showing forth His praises by doing as we are doing? Again, I doubt it. "Be not conformed to this world."—Rom. 12:2. Be not in harmony with this world. Are we not in harmony with the world if we do as the world is doing?

I cannot but find that in every way the so-called Christian that dances is disobeying the Word of God every time he or she enters any place in which dancing is going on. If they were truly followers of Christ, they would be doing all in their power to combat dancing as one of the big evils of the present day, instead of signifying their approval by attending. Ask yourself this question in all honesty: "Can I picture Christ out on a dance floor dancing?" If you can, you have a better imagination than I have. If you cannot, what makes you think that you can dance and still be a follower of Christ? Do you honestly think that as a Christian, a follower of Christ, you can get out and dance if you think that Jesus would not do so? Are you a true follower of Christ if you go on doing the things that you do not think that Christ would do? I just wonder what you would do if some evening, on a dance floor, surrounded perhaps with persons in all stages of intoxication, with the air poisoned with tobacco smoke—what would be your reaction if you were to meet your Savior face to face? Do you think you could face Him with a clear conscience, secure in your mind that you were clean in heart and mind? I wonder. I am afraid that I would hang my head in shame like a dog that has been caught in mischief and knows that he is going to be punished for it.

We are told in Matthew 6:24 that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Isn't that what every dancing Christian is trying to do? I think there is no doubt in anyone's mind that Jesus would not dance; yet, while confessing to be followers of Him, they leave Him for the pleasures of the world, try to serve both Christ and mammon. I find that these same ones are the ones who cannot be depended upon to help out at services, are too tired to teach classes on Sundays, cannot find time to prepare for and lead young people's meetings; and yet they call themselves followers of Christ.—Vivian Kirkpatrick.

Passing of the Years

"This is a notable year in Bible publishing. Four hundred years ago on October 4, 1535, was printed the first English Bible, translated by Miles Coverdale."

So a recent letter sent to all retail book dealers by the National Association of Book Publishers begins its appeal for an increased sale of Bibles, an increase which is particularly desirable in view of the fact that nearly all book sales except those of Bibles have grown enormously during the past year.

The passage of the years has built the Bible publishing business to one of the world's great industries. The Oxford University Press alone sells more than a million Bibles a year, and it is closely rivaled by the American and English Bible Societies. Other leading American publishers do a rushing trade in lines of Bibles when other book sales channels are almost closed.

These facts give clear illustration to the statement that Christianity has made civilization. The first European printing press resulted from one man's desire to equip the world with Bibles, not with lectures on sociology and Marxism. And from the printing press has arisen the great dailies, magazines, books, and incidentals without which modern business would come abruptly to a standstill.

The Bible today is available in more than six hundred languages, and in a multiplicity of dialects. It can be had in a dozen systems for the blind. It has had more books written around it than any other group of works in all the world. The library of the Harvard Theological School alone has more than two thousand volumes concerning nothing but the life and letters of the Apostle Paul, not including a large assortment of commentaries, dictionaries, and histories which include comments on his work. God's Word, target for abuse, blasphemy, skepticism, ridicule, is still a vital force in world affairs.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Be not afraid . . . for I am with thee."—Jeremiah 1:8.

GOD CALLS ANOTHER WORKER TO HELP HIM

A BOY KING sat on the throne of Judah in the city of Jerusalem. And in a little village about three miles to the northeast lived another boy named Jeremiah. With our "mind's eye" we can see Jeremiah often climbing to the top of a hill near his home and looking toward the higher hills surrounding the city of the boy king.

Little did Jeremiah think that one day he would be called to go and help his king. But that is exactly what happened to him. For God chose him to be a watchman and a messenger.

Now Jeremiah thought that he was altogether too young to do anything so important. And he told God so. But God told him that He would be with him and even put the words in his mouth that He wanted him to say.

The boy king, Josiah, worshiped the one true God, and he was glad to have Jeremiah come and help him. But the kings that came after Josiah died were wicked kings, and they were not kind to Jeremiah. They tried every way to get rid of him.

While Josiah sat on the throne it wasn't so hard for Jeremiah. But you can imagine yourself how hard it would be to stick to a thing that the king was opposed to. And Jeremiah had his courage and his faith in God tried many, many times.

You see, the rulers didn't want to hear God's messages because they knew they were true. They knew they were wicked men and should be punished, but they didn't want anyone telling them about it. People are just that way today, aren't they?

In the country of Judah are many almond trees. They are very beautiful, for they are the first to blossom in the early spring. They are covered with white blossoms almost before winter is over.

Well, God told Jeremiah that every time he saw a blossoming almond tree he should remember that God would always be with him. So Jeremiah watched for the almond blossoms every spring and came to call the almond his "watcher tree."

No matter what the rulers tried to do to him, no matter how hard his life was, Jeremiah always remembered God's promise and knew that God's love was always over him. I wonder if we couldn't find something in our lives that

would always remind us of God's care for us? Many things, I'm sure, if we'd just look about us.

Jeremiah told the people that if they did not leave their idols and return to God their temple would be destroyed, their homes be burned, and themselves taken captive. But if they would repent none of this evil would come upon them.

They wouldn't listen to Jeremiah at all. They were furious because they thought their beautiful city couldn't be destroyed. And they seized Jeremiah and would have killed him right there but for God's protection.

That didn't stop Jeremiah from doing God's work. He kept right on speaking God's words even though he was put down in a dungeon and left to die. Next week we'll find out how he was saved.

FOR YOUR BIBLE SCRAPBOOK

At the top of the page write, "Lesson 2, October 13." Then the verse at the top of this page; next, the subject, "God Calls Another Worker to Help Him."

Now write the story of Jeremiah, telling how he was called to help God when he was only a young man, what his work was, and how he had the courage to do it. Tell some of the terrible things that happened to Jeremiah. You will find them in Jeremiah 20:2; 26:8; 32:2; 38:28; 40:1.

If you are not old enough to write a story you may draw pictures to represent it. Draw a boy looking toward the hills. On the other side of the hills draw another boy sitting on a throne. Print underneath, "Be not afraid."

After you have finished the story, draw, or cut from paper and paste on your page, a shield. Across it print, "Faith in God." Next, draw an almond tree. You can find pictures of one in an encyclopedia or perhaps in your nature study book. Under it write, "Jeremiah's Watcher Tree."

Now copy these lines, filling in the blanks:

The people of Judah turned from _____ to worship _____.

God called _____ to help Him.

Jeremiah's work was to call the people back to _____.

He was afraid, but _____ gave him courage.

God said, "Be not _____, for I am with thee."

The people would _____ listen to Jeremiah.

They grew angry because they knew Jeremiah was speaking the _____.

They tried to kill him, but _____ took care of him.

At the end write a little prayer asking God to give you the courage always to speak the truth.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — October 13, 1935

THE STORY OF JEREMIAH

Jeremiah 1:1-10; 6:10, 11; 8:18; 26:1-24; chapters 36, 37, 38.

GOLDEN TEXT

“Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.”—Jeremiah 1:7.

A STUDY OF THE SUBJECT

Topic: The Story of Jeremiah.

Aim: Disobedience to God brings unhappiness, but He is always ready to forgive those who truly repent and return to Him in faith.

Class Discussion: Compare religious and political conditions today with the time of Jeremiah. Why men in positions of authority resent the reproof and correction administered by the Bible and by true servants of God.

I. Jeremiah Called and Qualified for Service. (Jer. 1:1-10.) The period when Jeremiah was called to the prophetic office was one of transition in Israel. During the long reign of Manasseh, during which the country was under Assyrian control, heathen forms had been introduced into the temple worship. When Josiah came to the throne (637 B. C.) he instituted religious reforms, which while they brought the people back to the observance of the Mosaic ritualism, gave them no true spiritual insight into the meaning of their religion. Jeremiah was called and qualified by the gift of prophecy to warn them of the results of their evil conduct and to plead with them to return to a purer form of worship.

II. Jeremiah Repulsed by Priests and False Prophets. (Jer. 26:1-11.) The Prophet was commanded “in the beginning of the reign of Jehoiakim” to stand in the temple when the people came to worship and warn them to return whole-heartedly to the observance of the law of God. In case they failed to do so, both the city of Jerusalem and the temple of the Lord would become desolate and forsaken. As was so often the case when the nation was reprovved for its sin, the leaders bitterly resented the warning and denied its authority. The weight of Jeremiah's criticism fell most heavily upon the priests and pseudo-prophets, and they immediately demanded the death of the Prophet on the grounds of misrepresentation. The same attitude is manifested today by those in authority when their evil actions are pointed out.

III. Jeremiah Faces Death for His Faithfulness to God. (Vv. 12-15.) Jeremiah made the simple defense that he could do no less than to deliver the message God had put in his lips. Regardless of consequences to himself he must give voice to the warning the Lord had commanded him to issue. This was the attitude of Paul with regard to his preaching the gospel. “Necessity is laid upon me; yea, woe is me, if I preach not the gospel!”—1 Cor. 9:16.

PRACTICAL APPLICATIONS

Jeremiah

- had no fear, for God was with him;
- spoke the words God put in his mouth;
- urged all to obey the voice of God;
- was true to God in the face of martyrdom.

A God-Given Message. Jeremiah received his message, not from man, but direct from God. It was a God-given message, and being such, required its complete deliverance if Jer-

emiah was to be true to the trust assigned him. When God speaks man should listen. We oftentimes speak frivolously, but God's words are full of meaning and for a serious purpose. God spoke to the Levites and told them how the sacrifices should be made, but Nadab and Abihu failed to heed the voice of God and offered strange fire on the altar and they were immediately destroyed. Saul was commissioned to destroy all the Amalekites. He carried out all of God's Word save that he spared Agag the King and some of the best of the flocks and herds. But God wants complete obedience to His Word and because Saul failed to completely obey he lost his throne and kingdom. In our day God is speaking unto us by His Son, and if we fail to hear the Son, it is a rejection of the Father also. For the person that will not hear this Prophet shall be cut off from among the people. Study these examples which vividly set forth the need of heeding the Word of God regardless of its requirements: Lev. 10:1, 2; 1 Sam. 15; Acts 3:22, 23.

A Courageous Prophet. Jeremiah's task was not an easy one. It demanded implicit faith in his message and in the One who had given that message to him. This message wasn't what the people wanted, it was what they needed. It is an easy thing to tell the people what they like and want to hear, but to point out the sins in their lives and get them to amend their ways and obey the voice of God requires courage and necessitates that the deliverer of the message keep himself in full contact with the Father.—C. E. R.

GOLDEN TEXT

God knew Jeremiah not only from birth, but He knew him before his birth and sanctified him and ordained him to be a prophet unto the nations. With such a start as this, Jeremiah was well qualified for the work before him. We notice that at different times the word of the Lord came to Jeremiah and he always faithfully delivered the message to the proper ones.

This is a fitting example for Christians. When a work is to be done it should be cheerfully and faithfully performed in the way that will be pleasing to the Father. Let us do our work as fearlessly and carefully as Jeremiah did his. He worked for the Lord; so should we. Our salvation depends on the Father and we should endeavor to please Him.

—L. A. R.

YOUNG PEOPLE AND ADULTS

Morality. The term “morality” is not a biblical one. Find out its meaning in some good dictionary. Today's lesson largely concerns morals. The topic for this department is “Attacking Entrenched Evils.”

Setting. In what circumstances was Judah at the time these events occurred? Gain a general idea of the setting from some history of

the period. Study the life of Jeremiah (see the Encyclopedia Britannica, Popular & Critical Bible Encyclopedia, or some such work). Would it have been easy to fight actively against idolatry in those days? What is idolatry? What forms does it take now? What forms did it take then? Which forms are more dangerous?

Application. What sins are most prevalent today? Why? Study 2 Tim. 3:1-6. Are the methods of Carrie Nation the best way to combat evil? Is it Christian to ignore specific sins for the sake of not hurting some one's feelings? What did Jesus do? (If possible, read in connection with this lesson Robert Hardy's famous book, “In His Steps.”) What is the result of frequent association with worldly people? Can anyone avoid feeling some effects? Why? Is it possible for a Christian to “have fun”? How? What makes any pleasure evil? What is sin? Is conscience a safe guide? Why? Can an act be sin in one place and not sin in another? Why? Does God so differentiate?—A. M.

INTERMEDIATE CLASS

Taking a Stand for God

About seventy years after Isaiah's death came another great prophet of God—Jeremiah, whose name means “Appointed by Jehovah.” His parentage is given in verse 1 of his book, the kings under whom he prophesied in verses 2, 3. During all the troublous times when Babylon was invading the land of Israel, Jeremiah continued to urge the people to return to God ere His punishment fell on them. The rulers persecuted him cruelly. But he saw the doom he had foretold fall on Jerusalem, the people carried captive, and the city destroyed. He wrote the book of Lamentations over the ruined city in a shelter he had found in a cave. Jeremiah lived at the same time as Daniel and began his work when only a young man.

Was it as easy for Jeremiah to remain faithful in delivering God's message as it was for Isaiah? The latter had the friendship of the king to support him during a part of his public work. Jeremiah had to face the bitterest opposition except for a brief time under Josiah. Notice some of the sufferings he endured: 20:2; 26:15; 32:2; 37:21; 38:5, 6. Suppose Jeremiah had weakened under such great trials and had ceased to bring the people God's warnings. Would the punishments of God have come upon the people just the same? Why, then, was it in God's purpose for Jeremiah to continue to warn them, though they turned deaf ears? Discuss in class whether Jeremiah was right in putting the commands of God above patriotism. Was he a true patriot?

Remember: The manner in which you meet the little tests of every day reveals whether you are true to God.—M. G.

AMONG THE CHURCHES

RALLY DAY AT OREGON, ILLINOIS

Next Sunday will be Homecoming and Rally Day at "The Church of the Open Bible." Invitations are being sent to the widely scattered out-of-town membership, to the members of the Home Department of the Sunday school who reside not only in Oregon but in many other localities and some even outside of Illinois, and to former attendants of both Sunday school and church who have been absent for some time, to meet in another great gathering of the congregation.

Following the morning services, dinner will be served in the basement of the church, providing an opportunity for the renewal of acquaintanceship and the exchange of spiritual ideas between those present. Each family is requested to bring sandwiches and a dish to pass, with dishes for the family.

In connection with the Sunday school period, which begins at 9:45, a short program will be presented, after which the usual Sunday morning "Hour With God" will be observed, with the pastor taking as his theme the prayer of the Psalmist, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace" (Psa. 144:12). The sermon will deal with the present and the future of our young people, and how their lives may be affected by the help that is rendered by the Church of God.

At 6:30 in the evening the Bereans will hold a service, following which the day's activities will be brought to a close with a sermon entitled "Home, Sweet Home." The sermon will conclude with a beautiful pageant to be presented by Miss Betty Jean Lindsay, assisted by Mrs. Leila Mae Doeden, soloist.

CONTRIBUTIONS TO N. B. I.

N. S. Westfall	\$5.11
Ora Burnett	1.00
Arlen Marsh	1.16
William M. Huffer	1.00
Maurertown, Va., Sunday School	2.34
J. W. Sweet	1.50

SPECIAL EVANGELISTIC SERVICES AT KOKOMO, INDIANA

Our special evangelistic services close the evening of September 22 with Elder A. E. Hoskins of Burr Oak, Ind., speaking on the topic, "The Fork in the Road." This has been a series of great interest and benefit to the local church.

There were two additions by baptism. We rejoice to introduce Bro. and Sr. Elmer Hand, who reside southeast of Kokomo, who were baptized into the Lord Jesus Saturday afternoon (Sept. 21) by Elder O. J. Parker.

Bro. Hoskins has given us much food for thought during the past week and we feel strengthened to go forward in the work.

Interest and attendance were very good. Bro. and Sr. Hatten and daughter of Culver, Ind., drove over Sunday morning, bringing with them Sr. Hoskins and daughter, to attend our Rally Day and Homecoming. We are always glad to welcome visiting brethren. Come again, Burr Oak.

We hope to meet with Bro. Hoskins again in the near future. Such association with the brethren strengthens the tie that binds.

D. G. Harvey.

SERVICES TO BE HELD AT NORTH PLATTE, NEBRASKA

Bro. E. E. Giesler, pastor of the Church of God at Moorefield, Neb., will conduct a series of evangelistic meetings in a country schoolhouse near here (North Platte, Neb.) for me. These meetings will be every evening at 8 o'clock beginning Sunday, Oct. 6, and ending October 13. Bro. and Sr. Giesler will stay with me on my farm during the meetings.

The schoolhouse is large and has a platform and an organ; so consequently it will be an ideal place for the meeting. It is thirteen miles from town. Not one Christian have I found in this district. Also there is considerable prejudice against religion. If these meetings prove to be successful, I will hold services here every Sunday evening. This will complete my schedule, as I hold Sunday morning services in a schoolhouse of another community. They have a union Sunday school there.

Pray for us and the meeting that the gospel may be carried on and others saved.

Wilsie J. McKnight.

BURR OAK, INDIANA

We finished a week's meeting with the church at Kokomo, Ind., Sunday night, the 22nd. This day was their homecoming and a very enjoyable occasion. I preached nine sermons. Bro. and Sr. E. H. Hand were baptized into Christ by Bro. Parker. I am told the attendance was good. I know the interest was excellent.

This was our first visit to this church and we enjoyed their hospitality. We are proud of this group for their enthusiastic effort under the able leadership of Bro. Parker and Bro. Harvey. They have a good building located in the industrial section of the city.

BETWEEN YOU AND ME—

"Why don't you let your readers have the benefit of your Sunday night sermons?" asks Sr. Jessie M. B. Kauffman of California in a personal letter to the editor. Many other similar requests having reached us, we are now engaged in preparing a series of articles based on the historical-prophetic sermons now being given in the Oregon church.

Various congregations of Minnesota, Illinois, Missouri, and other midwestern states are planning special meetings of an evangelistic nature for the near future. Never in the history of the denomination has the outlook been more promising for widespread evangelism than it is at the present time. World conditions indicate that the Lord's coming is near, and thousands of people are wondering what the outcome of the present turmoil is to be. Let's give them the Bible answer!

Bibles, maps, histories—you need them all, as never before for the study of prophecy in relation to the past and present. We are prepared to supply anything you require in this line,

Like most cities, Kokomo has suffered on account of unemployment. The work has been difficult and yet they have accomplished a great deal. Their orchestra is an asset under the splendid direction of Robert Harvey. We value this fine talent and they helped in a large way toward the meetings. Sr. Hunt's two violin solos gripped our hearts, as well as did the vocal and other instrumental music.

We are joyous to report this work of our brethren, for they apparently believe in a workable faith.

The Sunday we were absent from our pulpit at Burr Oak was cared for by the Gospel Seekers' Class and the evening service cancelled.

Our folks are working and looking forward to our Rally Day on Sunday, Oct. 6, when we hope that every member will not fail to be present and that a real stirring-up will be had. This will be an all-day service beginning at 10 o'clock, continuing with dinner at noon and until the evening service. An invitation is extended to all who will meet with us on that day.

Sr. Wilma Osborn, the wife of Bro. Gerald Osborn, was taken to the Rochester hospital Friday the 13th for an operation, and is reported recovering nicely, and we hope by this time is home again. The funeral of Sr. Henry Chapman of Argos was held Thursday, the 19th.

A. E. Hoskins, Pastor.

RIPLEY, ILLINOIS

On Sunday, Sept. 22, after Sunday school, 36 of our members went to the home of Sr. Harold Allen and family near Adair, Ill. A very enjoyable day was spent there and we are thankful for the opportunity of visiting them.

Bro. J. W. Cooper assisted Lynn Mallory in baptism, September 23. Bro. Mallory's home is in Los Angeles, Calif. We trust his life

Bro. and Sr. S. J. Lindsay left Monday morning for their home in Tempe, Ariz. Sunday morning Bro. Lindsay spoke to the Oregon congregation on "Pentecostal Preaching." He declared that Peter's discourse on the day of Pentecost did not consist of an emotional outburst, but in the presentation of facts, some of which were extremely obnoxious to his hearers, concerning the gospel and its requirements.

A comedy of errors resulted in our publishing under the caption "To Our Evangelists and Pastors" in our last issue the statement, "Our general headquarters would appreciate it very much if the evangelists and pastors of the Church of God would emphasize the fundamental truths . . ." It should have read "who emphasize the fundamental truths."

It is not too early now to begin thinking about the Christmas program. Why not order some samples of services from the National Bible Institution and make your selections from them. The only charge will be the return postage on the services not purchased, and you will write one letter, not a dozen to as many different publishers.

may be one of service to the Master.

A farewell social for Bro. and Sr. C. E. Lapp was held at the home of Bro. and Sr. William Densmore Tuesday evening. We pray that the Father's blessing may be upon them as they part from us and that they may ever be guided by His will.

Our next year's work will begin October 1, with Bro. and Sr. Harvey Krogh, Jr. Rally Day is the second Sunday in October. A program is being planned.

Ednah Cooper, Secretary.

NORTHWEST CONFERENCE

The Northwest Conference of the Church of God opened its quarterly meeting the weekend of August 30. After a welcome from Sr. Emma C. Railsback, Bro. Norman John MacLeod spoke on "The Mysteries of God" (Eph. 3:1; 1 Cor. 15:35, 51; Col. 1:25).

At 10 a.m. Saturday morning, Pres. Minnie Rogers gave a lecture on "Tithing" (Gen. 14:18-20; Heb. 5:1-10). She brought out that we cannot say that tithing as a part of the Old Covenant is binding unless we believe that the covenant itself is in force. However, Abraham saw fit to pay tithes to Melchizedec, King of Salem, and Christ is a priest forever after that order, so we should continue to pay our tithes to our high priest.

Bro. Darby spoke at 11 a.m. on "Present-Day Conditions," the sermon centering on the impending Italo-Ethiopian conflict.

Business meeting was called to order by Pres. Rogers. Motions carried included "reduction of the number of conferences from four to three, automatically eliminating the March meeting at Corvallis and placing the December meeting at Felida at a later date." The Board of Management voted unanimously to hire Sr. Railsback for another period of six months. Too much cannot be said in praise of the evangelistic work which has been conducted by Sr. Railsback. We feel that there is a growing need for more work of this type by all of our churches. The ministerial report will appear in a future issue.

"The Land Brought Back From the Sword" was Bro. MacLeod's subject for the evening service. This dealt with history and present day fulfillment of Ezekiel 38:8.

Sunday school was held at 10 o'clock, followed by Bro. MacLeod's sermon on "The Davidic Covenant." Picnic lunch was served at the city park.

At 2 o'clock Sr. Jessie M. B. Kauffman of Riverside, Calif., spoke on "The Benefits of Berean and Bible School Work." This was a particularly interesting talk, as the subject is one which is gradually being taken up in the Northwest. It is possible that Bible school with classes for all ages will precede the annual conference. This will provide an excellent school for the younger members and prospective members. Following this talk, Bro. MacLeod conducted the Communion service.

Social meeting was conducted by Sr. Railsback. Bro. L. G. Jaegar of Tacoma gave a splendid talk, followed by Bros. Darby and Railsback.

At 8 o'clock Bro. MacLeod's subject was "The Glories of the Kingdom." It was a fine sermon, bringing to our memories the wonderful promises to the overcomer.

On behalf of the Northwest Conference and the Corvallis church I wish to thank the following who contributed so much to the success of our meetings: Srs. Leta MacLeod and Thelma Moore, organist and vocalist; Sr. Hazel Burk, accordionist; Bros. MacLeod, Darby, and Jaegar and Srs. Railsback, Kauffman, and Rogers for their words of truth and wisdom.

To our heavenly Father we give the honor and praise for the "great things he hath done," and for the precious promises, not least among which is that the Gentiles should be fellow heirs. Gladys Barber, Secretary.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our group regrets to lose from its association Mr. and Mrs. Carl Mixer and daughter, who are this week moving to Detroit. Mrs. Mixer is a daughter of Bro. and Sr. Skeels.

A death of interest to our church, school, and community occurred on September 23, with the passing of Ralph Andre. He was neither a member nor an attendant of church, but a quiet, gentle, kind business man and member of the School Board. Something of the love and respect in which he was held is evidenced by the fact that the entire school system was dismissed the afternoon of the burial and business houses closed. Funeral services were in charge of our church staff and were conducted in the spacious school gymnasium.

The mind of the church is now centered upon the coming of Bro. Patrick and the meetings scheduled for October 13-26. Pray for God's blessing to attend this work.

Mr. and Mrs. R. C. Duval of Chicago are spending a few days visiting relatives and the church folks here, Mrs. Duval being a sister of the pastor's wife.

The men's room, which was a separate building 14 x 24, has been moved and is being connected to the annex. This will furnish convenient space for a good kitchen, and when we get the basement under it finished at a later time it will provide an extra classroom.

F. E. Siple, Pastor.

HARRY STROH

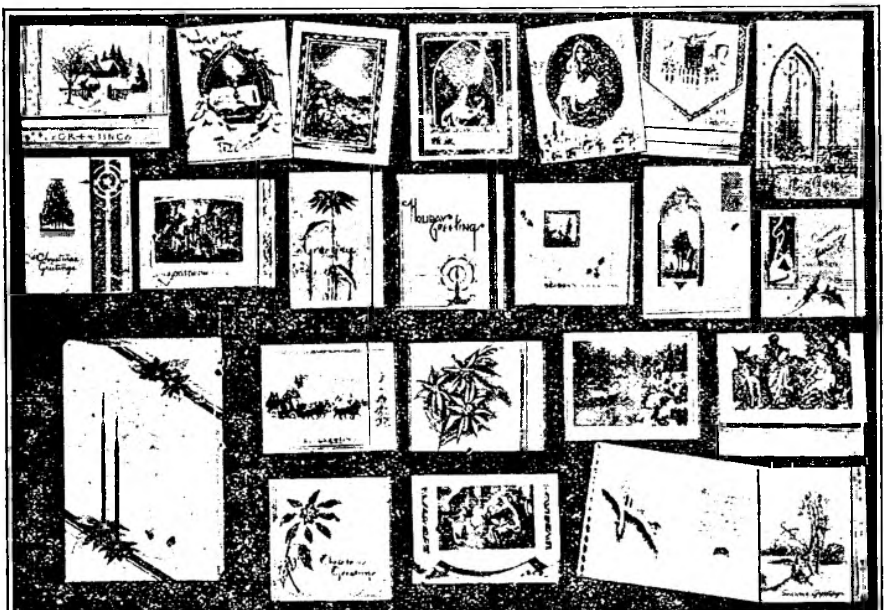
On Wednesday, Sept. 18, 1935, we were called upon to lay away in his last resting place an old-time friend, Harry Stroh, of Oregon, Ill. When the church in Oregon was young, Harry and his wife became members of our youthful organization through confession of faith and baptism. Sr. Stroh passed away about 31 years ago. Since that time Harry has spent his time with his children, all of whom are now living in Oregon. Harry had passed his 69th milestone and had been in no very rugged health for some time. We laid him beside her who meant so much to him while she lived. There they both sleep awaiting the will of our Father in heaven.

S. J. Lindsay.

THE SUNLIGHT OF PROPHECY

Another series of lessons in envelope-size tract form has been prepared by J. H. 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.

CHRISTMAS CARDS

SCRIPTURE CARDS

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, post-paid, only 89¢. Shipment made in middle fall. Use the coupon below.

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Oregon, Illinois

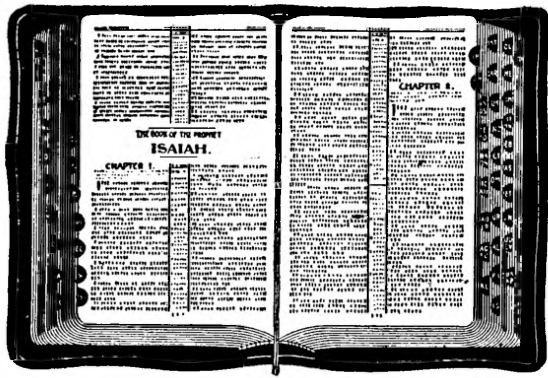
Gentlemen: I am enclosing Please send me box(es)
of Christmas Greeting Card Assortment No. A-1.

Name

Street and No. (or RFD)

City State

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 24:14.

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 and your other work. These amounts are enclosed, or I pledge their payment on or before

Name

Street or RFD.

CityState

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, OCTOBER 8, 1935

NUMBER 2

Report of 1935 Ministerial Conference

THE conference held by our ministers in connection with the 1935 General Conference was in many ways the most interesting and most profitable gathering ever held by them. The results should be felt throughout the nation during the months and years to come.

President Randall had prepared a daily program ahead, and various ministers who have had years of experience in certain lines were prepared to give talks and direct discussions along those lines. The result was most inspiring and encouraging.

The first session was held on the opening day of conference, July 30. All the ministers had not yet arrived that morning, but a very interesting session was held. On Wednesday morning, July 31, fifteen ministers were present at 8 o'clock. The chairman urged promptness and cooperation with the outlined program so as to get the most possible value out of the gatherings. He then presented a paper deploring the lack of life, growth, and development of the church and urging a revival of life. This paper was so splendidly prepared and contained so much of vital truth that decision was made to have it later read before the General Conference, and still later published in THE RESTITUTION HERALD.

President Randall then appointed three committees. The first was on evangelism, and consisted of G. E. Marsh, C. E. Lapp, and M. W. Lyon. The second was on church finance, and the members were James A. Patrick, F. E. Siple, and Earl Thayer. The third on our messages for the year was composed of F. L. Austin, S. J. Lindsay, and L. E. Conner.

When the meeting was thrown open for general discussion at 8:25, remarks were made by several on the matters the church should stand for, and the type of messages the pastors should present throughout the year. After some discussion of study courses and collateral reading for ministers a motion was carried to have a committee consider the matter and report back. The committee appointed was Arlen Marsh, M. W. Lyon, and F. E. Siple.

L. E. Conner, president of the General Conference, offered to allow the Ministerial Association to use some of the afternoon General Conference time for a few days for addi-

tional ministerial gatherings. This offer was accepted and the morning session adjourned at 9:05.

At 2:30 p. m. the chairman again called the meeting to order. M. W. Lyon made request for discussion of the personality of Satan. After extended discussion as to the advisability of such a question Bro. Lyon moved "that this group take up the study of the personality of evil and that a committee of ministers be appointed to prepare the two sides of this subject in manuscript form to be presented at the 1936 Ministerial Conference." This was seconded by James A. Patrick and carried. The chairman appointed as a committee on the side of the non-personality of Satan L. E. Conner and F. E. Siple, and on the opposite side James A. Patrick and C. E. Randall.

Bro. Lapp then raised the question of what constitutes adequate preparation for the ministry. Remarks were made by many as to kinds of study that are valuable, and the session should have brought real help, especially to our younger ministers.

At 4:20 p. m. Bro. Patrick presented the subject "Financing a Church." This was a thoughtful presentation by one who has had years of experience and observation, and the speaker stressed the point that if the members of a church would follow God's plan and turn a tithe of their income to the work there would be no difficulty in financing the church. Bro. Patrick's presentation of the subject received such hearty approval that he was asked to deliver the matter as a sermon before the whole conference. This was done later, and the effect upon the hearers was splendid. (The sermon, abridged, appeared in the August 27 issue of this paper.—Ed.)

On Thursday, Aug. 1, the ministers again convened at 8 a. m. After the opening remarks the chairman turned the meeting over to S. J. Lindsay, who explained a questionnaire he had sent out to a limited number. The results from this were so good that he recommended a general questionnaire to all ministers. A motion was then passed that a committee be appointed to work out plans. The ones appointed to that committee were S. J. Lindsay, James A. Patrick, and Arlen Marsh. (Please turn to Page Nine)

Abreast of the Times

Italian-Ethiopian War Opens

"The mountains shall be melted with their blood."—Isaiah 34:3.

ADDIS ABABA, Ethiopia, Oct. 3.—Italy's long-anticipated advance into Ethiopia for the military occupation of the country is in full swing. Nearly two thousand casualties have already resulted from the aerial bombing of the thickly populated city of Adowa which is situated some 350 miles north of the capital. This region was the scene of the crushing defeat of the Italian army under Gen. Baratieri on March 1, 1896, which Mussolini is now determined to avenge. At that time it was the capital of Ethiopia, but was razed during the fighting.



The Italian minister was handed his passport a few hours after the report of the attack upon Adowa was received, and a formal declaration of war has been made by Mussolini against Ethiopia.

Owing to the lack of telegraph lines and other means of direct communication news of the advance of the Black Shirts is meager and biased by the opinions of the belligerent sources through which it comes.

GENEVA, Oct. 3.—With the outbreak of hostilities in Ethiopia the League of Nations Council is faced with the most serious problem it has been called upon to meet since its establishment at the close of the World War. The action it now takes will in all probability determine whether or not all Europe and perhaps the entire world will be drawn into the conflict. One official said: "This is the clearest case in the whole history of the League. It is a real test of League sincerity, for if the League cannot decide clearly now it can never hope to know its own mind in any later crisis." It is evident that if the League fails now to exert its authority to prevent the continuance of the war it will write its own death warrant.

Lutherans Seek Unity

"Every one of you saith, I am of Paul; and I of Apolos; and I of Cephas; and I of Christ."—1 Cor. 1:12.

NEW YORK, Oct. 1.—"All the followers of Jesus Christ, Lutherans and Protestants, Roman and Greek Catholics, should be one," declared Rev. George C. Koenig, pastor of St. Paul's Lutheran Church of this city in an address before the annual ministerial conference of the Missouri Synod, now in session here. "But, before going so far afield," he continued, "our own Lutheran house must be set in order. The world is treated to the sorry spectacle of church bodies bearing the same name and professing ad-

herence to the same confessions of faith actively, and, at the same time, even acridly opposed to one another. . . . In one community there may be from one to a dozen Lutheran congregations, each proclaiming its own brand of Lutheranism. There is no clear-cut issue to account for the various Lutheran groupings. No major theological battle between Lutheran synods has been fought during the last decade or so. But sharpshooters are on the alert and let anybody expose himself, and he will soon rue it. . . . Children of God take keen delight in mauling each other. But," the speaker concluded, "Lutheran unity is the will of God."

Aside from various independent bodies of our own denomination, there are at least four separate national organizations taking the name "Church of God," the major tenets of which are practically identical with our own. Three general conferences are maintained by Church of God believers, two by the Seventh Day Church of God and one by our own, while an affiliated group of churches taking the same name and advocating practically the same teaching stretches from Iowa and Minnesota in the Middle West to Washington on the Pacific Coast.

President Stands Firmly for Neutrality

"Put up again thy sword into his place."—Jesus.

SAN DIEGO, Cal., Oct. 1.—President Roosevelt left no doubt in the mind of his hearers as to his determination to keep the United States out of the present threatening situation in Europe and East Africa, or, in fact, anywhere else in the world. In his speech delivered before a vast audience assembled at the California Exposition the President reiterated the advice of George Washington that this nation should by all honorable means in its power "avoid entangling alliances" with the nations of the Old World.

This declaration of the President was in line with the law passed in the closing days of the last Congress, which made the maintenance of the strict neutrality of the United States mandatory on the Chief Executive for a period of six months, ending in February, 1936.

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G. Eldred Marsh Editor
Paul C. Johnson Associate Editor
L. E. Conner Business Manager

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Hints and Helps to Teachers

By Norman John MacLeod

IN TEACHING, enthusiasm covers a multitude of sins. If you are enthusiastic it will cover up many of the faults of your teaching. That is true of many lines, but in no line is it quite so true as in teaching. Enthusiasm is usually the difference between the methodical teacher and the inspirational teacher. If you are one of those people who dote upon methods of teaching, you will probably be horrified at the teaching of the inspirational teacher. The latter does not do many things according to method, but will use methods which are covered up by the veneer of enthusiasm.

Perhaps the first requisite of inspirational teaching is that of thorough knowledge of the subject. You cannot be enthusiastic about something that is almost an unknown thing in your life. If religion does not mean anything to you, how are you going to lend enough enthusiasm to it to inspire others? Verily it cannot be done. Everybody should have a great cause to which he can tie his whole life: that cause should be a religious one. Every teacher should be filled with not only biblical knowledge, but also knowledge of everything else that he can learn. If you are reading just one jump ahead of your class, you will never be alert enough to be a good teacher. A good teacher must be able to throw away his whole outlined subject and compose a completely new outline in the midst of his teaching if necessary. In other words he must know his subject so well that in case something comes in that was not anticipated he can divert his whole line of thought into a slightly different channel related to the original plan.

Always plan more work to take up in a period than you can possibly cram into it. Then if one thing fails you will have more things to discuss with your class. *Above all things plan it.*

Do not teach too slowly. Your teaching will be deadening if you drag things out in a lazy fashion. Your class will go to sleep. I have found that in my class in Los Angeles I have some hotel workers who are up early and late: they will go to sleep in a minute if I teach slowly. Keep your eyes on your class and do not let them go to sleep on you.

Do not teach too rapidly. Remember that not all the members of your class are as far advanced as you are. They will not grasp things by one hurried glance at the subject. Repetition is the first law of learning. Teaching in too rapid a fashion will be confusing. A certain amount of confusion is good, it will cause the student to attempt to work his way out of that confusion, and so he will study.

Avoid undue criticism. Do not raise the issue of things too sharply. Cast the burden of proof onto the other person: do not give your own opinion or view of the thing un-

til everybody else has stated theirs. Make the class demand of you what you think; and even then oftentimes it is better not to tell them.

If a teacher in a public school made no better attempt to assign lessons than does a Sunday school teacher he would be fired immediately. A clear, definite, easily understood assignment is the most important part of a lesson. Some dynamic personalities if given the Bible or any other textbook will delve into it, understand it, and absorb its lessons. But not most people. If most people are asked to study up on a specific question from any book, they will not be able to do it. They need to be told what to look for, where to find it, and what to do with the ideas after they have found them.

When beginning a series of lessons preview the whole group. That is, for instance in one group of lessons the following will be noted:

1. They are not exhaustive of the subjects that they cover. They had their inception in the fact that I was teaching a class only every other week. To undergo an exhaustive study of the various topics would be out of the realm of possibility. Certain lines of thought were, therefore, suggested with outlines of how to attack the subject.

2. They cover the principal methods of learning about the Bible based upon the fundamental doctrines of the church. To approach a subject from a new point of view is often valuable even if you do not present a single new idea. It adds a new zest to it. "The Kingdom," for instance, has lost a good deal of its freshness to most of our students. When I took up that subject, however, in these lessons the students were so enthusiastic they were utterly astonished to find that 9 o'clock had arrived. With unanimous appeal they asked for more.

3. The studying idea behind these lessons should if properly carried out help the teacher and the student to delve further into the methods of teaching without being hindered by lack of a technical education.

After the whole series of lessons has been previewed thus, then turn to the immediate lesson before you and do the same with it. If you do this with the first of the series, then you are always several jumps ahead of the students in the class. The review of the last week's lesson then is all that needs to be considered in regard to the previous lesson. That should take but a few moments when you are ready to attack the next unit of work in preview and assignment. The lecture method when used to preview your work and assign it thus becomes something of intelligence. Otherwise it becomes the "funnel" method. The question and answer method is used to stimulate interest. If it fails to do so, it is because you (Please turn to Page Eight)

Doing While Watching

“AND what I say unto you I say unto all, Watch.”—Mark 13:37. Jesus was sounding a word of warning to His followers concerning the time of His second coming. We may ask ourselves, Are we true watchmen of Israel? If we read in Ezekiel 33:7 we find in the words of that prophet two things which were essential in a man of God to constitute him such a watchman. The first was that he should hear the word at God’s mouth, and second, that he should use that word to warn the people from God, make it clear to them what God required of them, and what God was planning to do.

Now God has had His watchmen during all ages, those who have believed implicitly in the various revelations which have been given from time to time, and have proclaimed them, even when their own lives have had to pay the penalty for their so doing.

The word of the Lord came to Ezekiel (chap. 33:4), “Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.” What thoughts does this verse suggest? It seems to remind me of a saying of Jesus. He had been on the mountain with the great multitude round about Him, anxious to be with Him, and to listen to His words of hope, and to see the wonderful miracles that He performed. For a long time He had talked with them, showing them how they should live; how they should treat their enemies as well as their friends; how they should humble themselves, striving to gain perfection; how they should seek for the kingdom of God and His righteousness, and so on.

These things He had taught, and His life among them had been a shining example of the path which He desired them to follow. And then He concluded with this parable, “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them *not*, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”—Matt. 7:24-27.

Jesus was the greatest of the watchmen of Israel. He had heard the words of God. Listen to these quotations from His sayings, showing the source of His wisdom and knowledge. “My doctrine is not mine, but his that sent me.”—John 7:16. “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”—John 12:49, 50. In John 14:10 Jesus emphatic-

ally discloses the source of His knowledge, “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

So we see that Jesus was a true watchman in that His message had its source at the very fountain of all truth, that is, with God. Now what did He do with that truth? As a watchman His business was to proclaim the message of the everlasting gospel and to warn the people that they might flee from the wrath to come, and in order that they might prepare themselves for that glorious day which God has ordained for this earth.

Even when He was only twelve years old, He had, at least in a measure, realized His mission to the world. He had come to the temple of God at Jerusalem with His parents, and after the feast was over and they were looking for Him, Mary and Joseph had found Him in the temple discoursing with the learned doctors, and confounding them with His learning and wisdom. And there it was that He countered His mother’s question with one of his own, “Wist ye not that I must be about my Father’s business?”—Luke 2:49. And what was that business which even then commanded His attention? Part of it, certainly, was a work of preaching and teaching the messages of His Father. On one occasion He read out of the Scriptures concerning Himself. “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”—Luke 4:18, 19. And as He continued, He declared, “This day is this scripture fulfilled in your ears.”

This brings to mind the fact that as far as we ourselves are concerned, right now is the acceptable year of the Lord. Paul says (2 Cor. 6:2), “Behold, now is the accepted time; behold, now is the day of salvation.” We do not know how long our individual period of probation may last, and therefore it behooves us to take heed to the warnings of Jesus and Paul, that we build our house upon a rock, and that we earnestly strive for those things which will have lasting value in the day when man’s rule will be but a thing of history.

Christ had compared the man who built his house upon a rock to a wise man. So when we today build our spiritual house on the rock of truth as it exists in Jesus Christ, we too shall be wise, and as such shall be among that group of fortunate ones who shall rule as the stars forever and ever in God’s kingdom. What a glorious future that will be! But such a prospect implies preparation. Are we anxious to gain that gift of God, eternal life, to such a degree that we are willing to devote our time and energy and thought to the service of others *now*, to the study of God’s Word *now*, so that the knowledge and love of God and Christ will be first in our plans? Remember Jesus’ own words, “Seek

ye *first* the kingdom of God, and his righteousness." Not *second*, but *first*. If we do not put those things first *now*, a time will surely come when Jesus will call us before His judgment seat, and when we are weighed in the balance of justice, we shall be found wanting.

Now so far I have been talking about watchfulness in the abstract. Just what can we do to fulfill the requirements of faithful stewardship? Let us see what the Scriptures say. In other words, what are the commandments of Christ? In Luke 12:32-40 we read, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fail-eth not, where no thief approacheth, neither moth corrupt-

eth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching."

There is a commandment of Christ which tells us to be Christ to enter this room while we are sitting here? Is there anything that would loom up before your mind as some act which you should *not* have done? Would you feel that you had *done* anything worthy of His approval? Have you given the cup of water in His name or spoken the

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Sonship and Heirship

By C. E. Randall

PAUL in writing to the Hebrews states that God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Jesus Christ's heirship came through His sonship. Because He was an obedient Son, He became heir of all things. This heirship was received under the new creation of which He was Head. This headship to the new creation came to Him when He was raised from the dead and became the "firstborn from the dead" (Col. 1:18). He then was the "beginning of the creation of God" (Rev. 3:14). Not the old creation, for Adam was the beginning of that order, but He was the beginning of the new creation under which all the children of God receive their heirship.

Like Christ, we receive our heirship through sonship. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."—Rom. 8:16, 17. Heirship according to Paul is conditioned on sonship. If children, then heirs. All are the offspring of God under the old creation (Acts 17:28, 29). But heirship under the old creation or first dominion was lost through disobedience and we became bondmen, instead of freemen. If we are to become heirs of God, it must be under the new creation.

Now let us notice how the Head of this new creation came into possession of His heirship. Receiving His heirship as Head of the new creation, which He headed after resurrection, it is logical to say that He died to the old creation under which He was born and was made alive by resurrection to the new creation to die no more and became the Author of eternal salvation. He came into this new creation by death and resurrection. He was the firstborn from the dead to immortality.

Now let us notice how the Head of this new creation came

through a death state before we can become heirs of God under the new creation. We first become sons of God by sonship based upon faith in Christ Jesus. If our sonship by faith proves true as Jesus' sonship by birth did, then we like Him will become sons of God by resurrection birth to a new creation. It is Christ's death and resurrection that spans the gap between the old creation and the new. The old creation is not acceptable to God. Adam was the firstborn of all, but through disobedience lost his birthright, which was purchased by the second Adam, Jesus Christ. Ishmael was the firstborn of Abraham, but being a child of bondage was set aside and Isaac accepted, for "in Isaac shall thy seed be called." Esau was the firstborn of Isaac, but sold his birthright to Jacob, the younger, for a mess of pottage.

The natural man or firstborn has never been acceptable to God. The old creation is one of bondage. The new creation is one of promise and heritage. Now if we believe that Jesus became Head of this new creation through His death and resurrection, then we will manifest our faith in that operation by being buried by baptism in the likeness of His death (Col. 2:12). Our faith based upon evidence of our work brings us into the death of Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:3, 4. This makes us a new creature in Christ (Col. 5:17), not by creation, but through faith in His death evidenced by works, for faith without works is dead (James 2:17, 18). Our faith-sonship will end in creation-sonship with full heirship with God and Christ when we are raised in resurrection likeness (Phil. 2:20, 21).—*Church of God Messenger*.

Church and State

THE church people of the United States will find a good deal of matter for their serious reflection in the ordeal German churches have been and are still enduring under the Nazi dictatorship. Where the State, the Government, has legal relations with the church there cannot be, even under the most favorable conditions, that freedom of conscience and of worship which has been the jealously guarded and great good fortune of the American people under the Constitution. We have seen the British Parliament determining matters of ritual by vote of members of denominations having no part in the communion affected. The days of religious intolerance and persecution have long passed, we assume, in Britain, but as long as the political organization known as government has any authority or responsibility in the affairs of religion there is interference and the ever living seed of persecution.

Where the perils and misfortunes from which no nation is immune bring about autocratic political rule the church will not escape. It is too influential an agency for any dictatorship to ignore. . . .

We do not apologize for repeating these truisms, so often demonstrated in human history, because nothing in the recent history of our own country has been or is more significant than the fact that many of our clergymen and laymen are showing that they have forgotten them. There are groups of ministers and laymen who are determined to make the churches, as churches, formidable agencies in political action. As committees on social welfare they draw up pronouncements on economic and political policies which read like party platforms. In national organizations, such as the Federal Council of the Churches of Christ in America, they lobby in Congress against measures of national defense recommended by men who give their lives to its problems and will be expected to make it effectual in war. Political clericalism has publications edited by ministers and ex-ministers which, purporting to express religious opinion and to speak for church organization, are constantly propagandizing in politics, for or against legislation, like any political lay organ. There is hardly any field of government which, under the American principle of separation of church and State, is assigned to the latter that preacher-politicians and their followers are not invading.

It is significant that this invasion of the political field has a common economic and political intent and philosophy. All its pronouncements derive from socialism and doctrinaire pacifism. It attacks not merely the excesses of the individual under capitalism but the capitalist system. It favors the extension of the control of government over the individual and private enterprise. It favors the growth of bureaucracy through multiplying federal bureaus. It is, in short, a force for the deterioration of American individualist democracy and for the building of an all-powerful central government.

The unconscious irony of this movement is or ought to be obvious. Of course, its leaders expect to find places of power in the omnipotent government they are seeking to substitute for the limited government of the Constitution. But there is no experience to support their hopes and ambitions. As individuals some of them may profit by the change, but the church as an institution will have lost its liberty and the socialist political state will direct if not destroy the church. If the church people of America follow these leaders they will find when their work is done that their religious liberty has gone with other liberties which they now enjoy and which too many of us take for granted as forever secure. Religion cannot be free under a regime which has banished political freedom.

We would warn, therefore, the church people of America that these political preachers who are using their clerical influence to put the churches into politics are preparing the end of religious liberty. Of course this invasion seeks to justify its activity as necessary to make conscience and righteousness prevail in public affairs. The theory is a fallacy. It is cherished by impatient and opinionated theorists who ignore human nature and human experience and expect from their pet measures transformations which cannot be forced by laws and will come only through the enlightenment and inspiration of the human conscience. The vital and essential function of the church is to labor for this enlightenment and this inspiration in its own way, which is the direct way. Its guide is clear and will not betray. But when the ministers of religion enter the field of political government, pass upon political and economic measures, and try to bring the great influence of the church to the aid of their own economic, social, and political doctrines and measures, they are perverting their high office, lowering its prestige, and not, in the long run, increasing its influence and power for righteousness in public action. Politicians, of course, will seek their aid, as is conspicuously illustrated by Mr. Roosevelt's ingratiating invitation on the threshold of his campaign for reelection. But when the churches enter politics they are preparing the suicide of religious freedom in America. Every minister of religion and every church member is a citizen, endowed, so long as the system which the preacher-politicians are trying to undermine endures, with the full rights of American citizenship. But it is as a citizen that he belongs in politics and not as representative of a religious organization seeking to impose its will in the affairs of political government.

It is fortunate for religious freedom and true religious influence that the movement to put the churches into politics, to say nothing of committing them to doctrines and policies which the majority of ministers and laymen do not approve, is being increasingly challenged. But there is still too much reluctance to face the situation and deal with it.—*The Chicago Tribune*.

“What if They Had Quit?”

“A Dream”

I BEHELD in my dream, and five men—Peter, Andrew, Matthew, John, and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the day of Pentecost, and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had an attractive proposition at a large income to return to his old place in the customs house.

Peter, as usual, opened the discussion. He said, “Simon the tanner has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit—boats, nets, and tackle—with an established trade in Capernaum. It looks like a providential leading, especially as my wife’s mother has opened a boarding house in Capernaum and it will cost us almost nothing to live with her while we are getting started again. I can make a good living, and a little more, by fishing five days a week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can’t stand the pace at which I have been working. And, too, I need the money.”

Paul said, “Aquila and Priscilla have been greatly prospered in the tentmaking business in Ephesus and have offered me a position at a good salary to open a branch at Philippi, and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have abundant opportunity for Christian work and can lay by a little something for the rainy day which I can see is coming.”

Matthew said, “My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country.”

Andrew said, “Peter, do you remember the day when you thought that you had lost your wife’s mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, ‘Fear not, from henceforth thou shalt catch men.’ How long a time is ‘henceforth’? Do you see that hillside over there?

That is where the Master fed the five thousand, and I can see the very spot where the lad stood when I asked him to give up his lunch for the Lord to multiply. Don’t you remember the look of compassion and longing on the Master’s face when He looked out over the multitude and asked us to pray that laborers might be thrust into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we do less?”

John, who was leaning against Peter, felt a big tear fall on his hand, and, looking over to Paul, he saw his jaw set, the old fire come back into his eye and the old war-horse look into his face, and he quietly said, “Men, I don’t think we need to talk about this any more; let us pray.” And as they prayed, the things of time and sense receded; a light breeze rustled in the near by treetop, reminding them of that “rushing mighty wind” of the day of Pentecost, and of the marvelous power with which Peter had preached the gospel on that day; they seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying to them, “Launch out into the deep and let down your nets for a draught,” and, “Fear not, from henceforth thou shalt catch men.”

They looked, and the evening caravan for Tyre was just swinging into sight. “Good-bye,” said Paul. “I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia.”

“Good-bye,” said Peter. “Andrew and I will just say good-bye to the folks and we will have time to join the midnight caravan for Babylon and may keep on east as far as the land of Sinim.”

“Good-bye,” said Matthew. “There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five years’ campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian treasurer that practically the whole country is open to us, and he believes that all Ethiopia will soon stretch out its hands unto God.”

“Good-bye,” said John, and he sat there alone till the stars came out, and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, “Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They, too, are ready to live and to die for Thee, as I am.

“I thank Thee for Andrew, for his deep life and steady faith. If it please Thee, let him stay and work with Peter, and then the one who can chase a thousand shall put ten thousand to flight.

(over)

"And now, Lord, let us see Thee ever before us, ever hear Thy voice, and walk and work with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake, and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

—C. K. Ober in *The European Harvest Field*.

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DOING WHILE WATCHING

Continued from Page Five

word of comfort when you could, or refrained from doing or saying that which would work ill to one's neighbor?

Let us consider a few more of the commandments. First we are to love the Lord our God with *all* our heart and soul and strength and mind (Matt. 22:37). What an all-inclusive thought that is, and what far-reaching result its universal application would bring about. Pray to God always, and faint not. Such is the theme of one of Jesus' parables (Luke 18:1). "Have faith in God."—Mark 11:22. Cast your care upon Him. Trust in the Lord and do good (Psalm 37:3). "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—Matt. 6:25, 26. God knows our needs, and if we trust in Him and are striving to attain righteousness, He will provide. David says in the 37th Psalm, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Verse 25. And David also gives one of the main characteristics of such an individual: "The law of his God is in his heart." Is God's law in our hearts continually so that it becomes a daily guide to our thoughts and actions? Again, David reminds us that the "law of the Lord is perfect, converting (or restoring) the soul: the testimony of the Lord is sure, making wise the simple" (Psalm 19:7).

In Matthew 6:24 we read Christ's own words, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." We must recognize this fact, recognize that a house divided against itself cannot stand. We must choose the world or choose God, and when the choice is made, give service to that choice without reserve. God gave His only begotten Son as a propitiation for sins; Christ gave His all for His friends. Are we worthy of a place in the kingdom when He comes, unless we are willing to give our all to Him now?

In Ephesians 5:20 Paul exhorts the brethren to give "thanks always for all things unto God and the Father in

the name of our Lord Jesus Christ." In Colossians 3:15, 16 he says, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." In 1 Thessalonians 5:18 he writes, "In every thing give thanks: for this is the will of God in Christ concerning you . . . Abstain from all appearance of evil." God is pleased with us when we are thankful for His blessings, and when we manifest that thankfulness by an active willingness to *learn* and to *keep* His commandments.—Frank Henderson in *The Faith*.

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HINTS AND HELPS TO TEACHERS

Continued from Page Three

are trying to pump water out of a dry well. It thus becomes the "pump" method. The question and answer is legitimately used to force the student to reconsider his point of view. One lecturer whom I heard recently put it this way: If Johnny, during vacation, puts a stone through the window of the schoolhouse that is because his point of view is wrong. He looks upon the school as his enemy. How are you going about changing that point of view: by punishment? That will only make him more vengeful. A few judicious questions will get him to see that he must reorganize his point of view. Be friendly in your teaching. Questions and answers are often ridiculous because they have not definite aim. Force the one questioned into a defense of his point of view and he will then revise it oftentimes. He must needs reexamine his point of view to defend it, or else cast it aside. A reexamination is most desirable even if no alterations are made in convictions.

Outline of an hour's period:

Rapid review of the lesson assigned, either oral or written if your group is suitable	10 min.
Assignment of the next lesson	20 min.
Explanations of the lesson assigned	30 min.

This outline is ideal. You will seldom if ever follow it, but have it in mind as an ideal. It does not fit in so well as other types of lessons in a religious group. But it will, if modified, fit in. The review of the previously assigned lesson should work so well into the assignment of the next lesson that a definite break will not be evident in the teaching.

Relate facts to one another. Otherwise they are just dead facts. It is a fact that Abraham was born. But how important a part did it play in the Bible history? The day on which he achieved faith in God that could light the centuries is more important than the day of his birth. Only in the case of such individuals as Jesus is the every little event in life filled with significance. Fill your mind full of illustrative material in the form of historical parallelisms, anecdotes, comparisons, similitudes, and the like. They always add zest to an otherwise dead class.



DIAMOND CHIPS

Compiled by The Reviewer

"The preacher of this church is working under a commission from the Most High God and not from man. Under this commission he is an ambassador, not a diplomat; an evangelist, not an entertainer; a deliverer, not a quiverer. His supreme business is to preach revelation, not revelation; redemption, not reformation; regeneration, not renovation; resurrection, not resuscitation; Christ, not culture; conversion, not civilization; theocracy, not democracy; salvation through the new birth, not through better birth; sanctification through Spirit, not through merit; the coming kingdom of God, not the coming kingdom of man. By the grace of God, we propose to stick to our commission."—Recopied from *The King's Business*.

Many of us are bothered by a superiority complex—that belongs to some one else.

CAN THE PARENTS MEASURE UP?

"Teach children to be always polite and kind to all, and particularly to those with whom the chance of birth has placed in a lower class than their own, and also to respect age, and never mock at the physical or moral defects that age often produces."—*Emile Cove*.

"Nothing is more stimulating than to examine the thoughts of others and compare them with our own."—*Mary Pickford*.

"Let us leave our children a problem or two; they might find the world very tiresome if there were nothing left for them to do."—*Bismarck*.

A PROGRAM FOR SERVICE

"... The ideal Christian worker will be one with a positive message. Why should you preach if you have no authoritative word? What right have you to stand behind the sacred desk in a building that has been built by the sacrifices and tears and prayers of people who believe in God, who believe in His Word, if you do not have a message from that Word to deliver? Man is by nature and practice a sinner. . . . Do not forget, young people, as you go out to preach, that men and women are *lost*. Do not forget that men and women need Christ, and that He is the only answer, the only panacea, the only cure for the problems of the human heart."—*Dr. Paul W. Rood*, addressing Class of '35, Bible Institute of Los Angeles.

"I think that our teachers should be the kind of people we'd like to be, sort of our ideals, you know."—*Ruth Peck McLeod*.

REPORT OF 1935 MINISTERIAL CONFERENCE

Continued from Front Page

At 8:30 the meeting was thrown open to discussion of the paper which President Randall had presented on Tuesday and of which copies had been prepared and given to each minister. Facing frankly our weaknesses and needs helps us many times to get started in the proper way to make improvements. The text of Bro. Randall's paper appears in *THE RESTITUTION HERALD* of September 17, 1935.

At the Thursday afternoon session a motion was passed "that a committee be appointed to draw up a resolution to be presented to the General Conference recommending the issuance of certificates to qualified ministers by that body." The committee consisted of L. E. Conner, Paul C. Johnson, and M. W. Lyon. The remainder of this session was utilized by various questions and answers on matters of interest to the different workers.

The first matter taken up on Friday morning was the death of Sr. M. A. Woodward the previous night. It was unanimously agreed to send a floral offering from the Ministerial Association, and Bros. Conner and Patrick were appointed to draw up a resolution of condolence to send to the family and to publish same in *THE RESTITUTION HERALD*.

Next on the program came the subject of "Ministerial Strategy" or "Diplomacy" presented by L. E. Conner. This subject was well presented by one whose experience shows him to understand his subject.

At the afternoon session the committee on uniform messages for the year reported that they could make no recommendations. The committee on church finance then presented the following report:

"To the Ministerial Association:

"We, your committee on finance, recommend that our ministers and church leaders shall teach their congregations and converts that all our possessions belong to God and that one tenth of a Christian's income should be turned into religious work as the part required of God, and that gifts should be made from the other nine tenths.

"We further recommend that this teaching shall be done by printed literature as much as possible.

"(Signed) James A. Patriek

"V. Earl Thayer

"F. E. Siple."

The meeting was then opened to a discussion of ministerial diplomacy, Bro. Conner answering many questions.

On Saturday morning, August 3, the president, with others, being absent to attend Sr. Woodward's funeral in Chicago, the meeting was called to order by the secretary. Further discussion of ministerial diplomacy occupied the session.

Monday, August 5, the chairman called the meeting at 8 a. m. A paper by F. E. Siple on Sunday school was presented and many questions and much discussion followed.

The first subject for consideration on Tuesday was the

problem of divorce and remarriage. The fact that unscriptural attitude toward this matter is bringing serious injury to the church was plainly brought out.

Election of officers followed at 8:30 and resulted as follows: president, C. E. Randall, Fonthill, Ontario; vice president, Paul C. Johnson, Oregon, Illinois; secretary-treasurer, F. E. Siple, 135 Pennell Road, S. E., Grand Rapids, Michigan.

In order to meet expenses of postage, paper, mimeographing, etc., throughout the year dues of 50 cents per member were decided upon, urging any who could to contribute more. This money should be mailed to the secretary-treasurer, whose address is given above.

On Wednesday, August 7, the president, after opening the meeting, gave the floor to Bro. S. E. Magaw, who presented his subject of "Dealing With Young People." Bro. Magaw has done some very admirable work with young people, and gave valuable pointers upon this important subject.

The secretary had to return home on Thursday, missing the last three sessions.

Nineteen ministers were present at these gatherings, and all felt greatly benefited by the opportunity of thus conferring together. The ministers present were: C. E. Lapp; Gerald Cooper; Harry Goekler; G. E. Marsh; Paul C. Johnson; Harvey Krogh, Jr.; L. E. Conner; Arlen Marsh; Paul Hatch; Earl Thayer; F. E. Siple; F. L. Austin; C. A. Smead; M. W. Lyon; James A. Patrick; S. E. Magaw; C. E. Randall; Lucille Le Crone; S. J. Lindsay.

The following report is taken from the minutes submitted to the secretary by V. Earl Thayer, who was appointed secretary pro tem. for the three closing sessions.

On Thursday, August 8, sixteen members gathered to confer.

Bro. C. E. Lapp presented the report of the committee on "Evangelism" or field work. Discussion of the opportunities in the evangelistic field followed. Bros. Patrick, Smead, Krogh, and Conner particularly participated in this discussion. President Randall then commented on the remarks and the meeting was adjourned.

At the Friday session Bro. Austin expressed deepest and sincerest thanks to the Ministerial Association for their interest and appreciation of Sr. Woodward. Bro. Austin then expressed regrets that ministers think they should stay in a pastorate where some are opposed to their being retained. Open discussion followed, in which the different matters to be considered in such situations were pointed out and considered.

Bro. Lyon then presented report from committee on ministerial recognition. The committee recommended that the General Conference continue its past policy of not issuing ministerial certificates. After much deliberation and discussion the following resolution was adopted:

"For the purpose of protecting the standards of our ministry and promoting uniformity and good order among our churches, we, the ministers of the Church of God in conference assembled, do hereby recommend to our churches

and state conferences everywhere that the following qualifications be required of everyone who henceforth shall be granted a ministerial certificate:

"1. That his faith and teaching be in accord with the commonly recognized 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."

It was also moved and carried that this resolution be presented to the General Conference in business session.

The closing session of the ministers' series of gatherings was held on Saturday, August 10. Some workers representing the Advent Christian denomination were present. Ways in which their people and ours might be able to be of mutual helpfulness were discussed at much length. A motion was passed that a kindlier feeling of cooperation and fellowship be engendered among the brethren, especially in regard to Golden Rule Home and Aurora College being recommended as desirable institutions for members of both organizations who wish to avail themselves of the privileges of these institutions.

Elder Hewitt of Aurora extended an invitation to the ministry of the Church of God to attend the ministerial conference of the Advent Christian ministers to be held at Aurora this coming midwinter. A motion was passed to accept this invitation and urge all our ministers to attend who can so arrange.

Bro. Patrick reported for the committee on a resolution of condolence to the family of Sr. Woodward. The resolution was approved.

Bro. Conner moved that Bros. Austin and Marsh act as a committee to attend the Advent Christian ministerial conference. Seconded by Harvey Krogh and carried.

The committee on courses of study, consisting of Arlen Marsh, M. W. Lyon, and F. E. Siple, then reported. After some discussion and amending, a resolution on outlining specific courses of study was adopted.

Motion was then passed that the resolution for closer association as regarding Aurora College and Golden Rule Home be presented to the General Conference by its president, L. E. Conner.

Thus came to a close the most interesting and most profitable series of gatherings ever held by the present generation of our ministers, and all felt inspired to go forward into a year of service, hoping to meet together again next August.

F. E. Siple, Secretary.

A THOUGHT FOR THE WEEK

If we always paid our debts to God first, our other debts would not be so hard to pay and many of us would have no other debts.—Harvey Krogh, Jr.

Berean Department

ARLEN MARSH, EDITOR

The Decimation Starts

To the tune of bugles blown in Addis Ababa (pronounced, if one is careful to be correct, Ab-dis Ab-wa-wa, with the accent on each first syllable) calling the modern sons of an ancient empire to the defense of their colors, Haile Selassie, Lion of Judah, has issued his general mobilization decree, covering men, women, and children throughout his entire kingdom.

Italy has plunged to the attack. With a fanfare of diplomatic lies and evasions, Mussolini's army has bombed defenseless Ethiopian villages and spread terror through regions untouched by national fear for twenty centuries. Long-range guns have hammered on the huts of villages close to the Eritrean frontier, have ripped huge chunks of drying mud from the world's oldest unconquered soil, and have wasted their shells on untenanted wilderness.

Unconfirmed reports from Addis Ababa, issued by the Emperor himself, record the initiating of the courageous Italian campaign by the bombing of a Red Cross hospital in an Ethiopian border town. Confirmed reports indicate that the first day's air raid on two villages left 1,700 men, women, and children dead or injured in the streets.

Europe teeters on the edge of a cataclysm more horrible than anything the world has ever known. Britain and France, solidly aligned, threaten immediate sanctions against Italy for Il Duce's dreams of empire. And sanctions, economic or military, is Mussolini's fiat, mean war.

The tale of Mussolini and his Ethiopian aspirations, however, is not ended with the possibility of the conquest, for the first time in history, of the oldest kingdom in the world. For Japan, as Boake Carter, wise commentator of the Philco hour on the air, observes, sits calmly by and laughs to see the Indo-European races hastening their own destruction. Let Europe embroil itself in war; let England, France, and Russia hurl their armies against Italy; let Australia, Canada, and New Zealand prepare themselves for battle; let even the United States stick its finger in the pie—and still Japan would laugh, and surreptitiously prepare; for the Mongolian hope of domination of the world would be that much nearer its fulfillment.

Now is the time for the true pacifist to face the facts. Theories are very good as theories, but the practice often fails. While Mars rides the winds, the Christian who has conscientious scruples about going to war must endure not merely ribald criticism, but possible active persecution.

The President, inspired by political desires, has assured the public in his Los Angeles address that the United

States will not become embroiled in any African or European trouble. With Lowell Thomas, however, we wonder how long a time will pass before pressure from the commercial and industrial centers will force a change of attitude on the part of the Administration. We had assurances from Wilson; and assurances can be forgotten now as readily as yesterday.

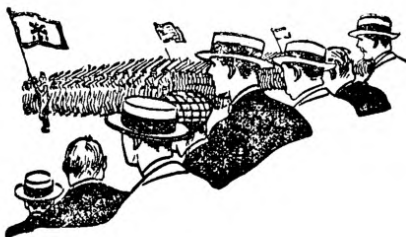
There is, consequently, a vital problem facing the Christian church today. It will be interesting to learn how quickly its position in regard to pacifism will change. At present, it is committed to a policy both of non-aggression and of non-defense—but no sooner had war been declared by Congress in 1917 than the church's pulpits were filled with men who demanded that their congregations volunteer for service.

Another facet presents itself, moreover, in regard to the present situation. The outcome cannot, of course, be foretold with certainty. Results of wars extend not over years, but decades and, ultimately, centuries; and should Britain decide the Italian threat in Ethiopia would, as many statesmen say, spell the disintegration of her empire, Europe would become a holocaust. National and racial bankruptcy would follow as an inevitable consequence, and civilization itself would totter and, perhaps, collapse. On the other hand, if the British should prefer keeping to themselves after the usual display of naval force, the eventual results would take entirely different form.

One thing, at least, is certain. The Italian invasion of Ethiopia has a strong prophetic significance. Somehow it has an important place in the eternal plans of God. However one may interpret the references to Armageddon, to Libya, to Egypt, to Ethiopia, to the Power of the North, the fact is obvious that an important link in the chain of God's purposes is being forged today.

In any event, the parade has started. Il Duce's noble son-in-law has started it by leading a fleet of planes to the bombardment of two hitherto unknown villages in a hitherto unknown part of the Dark Continent. Where Menelik, predecessor of Haile Selassie, once annihilated fifty thousand Italian troops, Mussolini today is hurling the might of his army against a foe that not even Caesar Augustus could conquer. Whatever the future may reveal,

whatever upheavals in the economics of the world may occur, whatever military measures may be sought, he is wise who watches the march of events with a never-dimming interest. The hour which Bible students have long awaited is approaching, the hour for the return of Jesus Christ; and he is a poor Christian who does not prepare for its inception.





THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper . . . and this is his name whereby he shall be called, The Lord Our Righteousness."

JEREMIAH SPEAKS GOD'S WORDS

HOW many of you have ever carried a message to another for some one? Perhaps it was a written message, a note you must deliver. Perhaps it was a spoken message. It's nice to carry a happy message, isn't it? We all love to spread happiness.

But we cannot always carry messages that will bring joy. And we dread to be the one to take sad news to another. Perhaps we say, "Let some one else do it. I can't bear to."

Do you know, Jeremiah had to carry sad news? The One he was working for told him some very bad things were coming on the people of Judah. He must warn them so they could escape if they believed that he spoke the truth.

I don't imagine Jeremiah enjoyed telling all this sad news, do you? That's why he was called "The Weeping Prophet." But he kept right on because God had asked him to, and he determined to be true to God.

We learned last week of some of the awful things that happened to Jeremiah. The people were furious because he told them they would all lose their homes and be taken captive. They put him in stocks; they put him in prison; they put him in a dungeon.

Jeremiah's task was a hard one. One day God told him to stand in the gate of the temple and watch when the people went in to worship. He was to tell them that if they didn't leave their wicked ways and return to God, their temple would be destroyed.

Oh, yes, they worshiped; that is, they went through the form of it. But all of the time their hearts were on their idols, on their wicked ways. You can't worship God in truth with your mind filled with evil. We all know that.

Some of them laughed. Their beautiful temple couldn't be destroyed. Some grew angry. They said Jeremiah should be shut up so he couldn't say such things. They didn't like to be reminded of their sins, you see.

And now we must find out how Jeremiah got out of that dungeon. Look in chapter 38, verses 6-13. It must have been deep, and down in the bottom was nothing but darkness and deep mire. Jeremiah sank into the mire and was left there in that dreadful place.

Alone? Oh, no, not alone. God was with him, watching over him, even if Jeremiah couldn't see Him. And God put it in the heart of a servant in the king's household to rescue him. He told the king that Jeremiah was "like to die," and they ought to get him out at once.

Look in verse 10, and see how many men it took to get Jeremiah out. Why do you suppose it took so many? Now read verse 12, and see how they drew him out.

They had to be very, very careful or else they might have injured Jeremiah so that he would die. The old rags were to keep the rope from bruising his arms, you know.

The message Jeremiah had to carry was not all sad, however. The verse at the top of the page gives a hint of joy for the people of Judah. And I'm sure all of you can tell me who this King is and whether He has already reigned over them.

God is going to forgive them for worshiping idols, for they will turn back to Him. Then they will live in their homeland again and be happy and prosperous because they will be true to God.

FOR YOUR BIBLE SCRAPBOOK

Proceed as in lesson 2, writing the date, the subject, and the verse at the top. Younger children need only write, "A King Shall Reign," instead of the long verse. Then tell about the message Jeremiah had to carry, tell about its sad part and its happy part. Tell how Jeremiah never stopped speaking God's words no matter how much he had to suffer.

Look in chapter 40, verses 4-6, and see what happened to Jeremiah at the end, when the enemy had gone through the land and taken all they wanted. God didn't forget His faithful worker, did He? Put this in your story in your own words. Get all the help you need, but do as much of it yourself as you can.

Now draw a picture of an open Bible. On one side print, "Read"; on the other, "Obey." Underneath write, "Thy word is a lamp to my feet, and a light to my path."

Next draw a picture of a city with the houses all torn down or burned, with no people in it, and the temple in ruins. Next draw one with a beautiful temple and nice homes. Cut out little figures of people from a catalog and paste them going into the temple. Add anything else you think of to beautify your picture.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 3. — October 20, 1935

THE MESSAGE OF JEREMIAH

Jeremiah 7:1-26

Devotional Reading: Psalm 96:7-13

GOLDEN TEXT

"Obey my voice, and I will be your God, and ye shall be my people."—Jer. 7:23.

A STUDY OF THE SUBJECT

Topic: The Message of Jeremiah.

Aim: "To obey is better than sacrifice, and to hearken than the fat of rams."—1 Sam. 15:22.

Class Discussion: What is the value of religious forms like baptism and the Lord's Supper? Why is disobedience of railroad operators dangerous? Is not disobedience to God equally so?

I. Jeremiah Calls to Repentance. (Jer. 7:1-3.) By constant association with it men may become unconscious of the evil that prevails around them, but God always sees and eventually will call the nation to account for its iniquity. The nation is composed of individual citizens and each of those citizens must be held personally to account for the moral condition of the country of which he is a part. That is, to the full extent of his own influence and power the state of the nation depends upon the individual. This is especially true in a republic, where "every man is a king." Jeremiah did not call upon the nation as a whole to repent, but each man and woman in Judah was asked to thoroughly amend his or her ways.

I. Jeremiah Makes Conditional Promises. (Vv. 4-11.) As is always the case, the denunciations which God directed against the people for their sins, were accompanied with gracious promises of forgiveness and blessing. These promises, however, were made conditionally. "If ye thoroughly amend your ways and your doings," God said, He would cause them to dwell safely in the land He had given to their fathers. If they failed to repent, the promise would not be kept.

III. Jeremiah Places Obedience Above All Else. (Vv. 21-23.) Strict and unquestioning obedience to God is the fruitage of implicit faith in Him. Both faith and obedience are demanded of those who would serve Him because God has a great and comprehensive plan to carry out, and to accomplish His purpose every worker must do the work assigned to him in the way God wants it done, or else confusion and failure would result. It is for man's good and God's glory that men should obey God in all things. The splendor of the new heavens and new earth state will result from the fact that all things will be maintained in harmony with God's will.

GOLDEN TEXT

God has always wanted His people to obey Him and do the things that He commanded. Many generations before Jeremiah's time, God through Moses pleaded with His people to obey Him. A reward was always promised if they would obey. In Exodus 19:5 the Israelites were promised to be a peculiar treasure above all people. Did they appreciate that promise and stay close to the Father? They did not.

Again He pleads through Jeremiah to this same people, only several generations younger. Neither do they hearken now, but do as they like and are cast off. The call still comes to obey the voice of the Lord and do His will that we may call Him Father and be His children. Those who hearken and obey are the favored ones.—L. A. R.

PRACTICAL APPLICATIONS

Jeremiah's Message

- was a condemnation of Judah's sins;
- was not inferential, but direct;
- was for the people and time in which he preached;
- appealed to Judah to repent;
- was not hearkened to by the people.

A Needed Message. The message of Jeremiah was a direct hit at the sins of Judah. They were in a serious condition. A radical change needed to be brought about, else the favor of God would be withdrawn, and when this happens to a people calamity automatically follows. The terribleness of their sins was plainly pointed out and the dire consequences that were sure to follow if they continued living in an unrepentant way were vividly described. Full responsibility was placed where it rightfully belonged, on the doers of the sins. They would not receive correction, and truth had perished out of their mind. The following history of this people plainly confirms the predictions of the Prophet. What the world needs today is a message that will point the error of their way. Human nature is quite largely the same today as in Jeremiah's time and in all probability the response of the people would be similar, "This is a nation that obeyeth not the voice of the Lord their God."

Deliverance or Bondage. In substance, the decision of the people would determine which it would be. If they decided to obey the voice of God—deliverance. If, on the contrary, they decided to disobey the voice of God—bondage. Giving and withholding of blessings, to a large extent, has been governed by man's attitude toward the Father (Matt. 6:33). That the present chaotic condition is entirely due to man's disobedience of the Word of God is almost unquestioned. The depressing and apostate elements in the modern church can be traced to the same cause. Man cannot live by bread alone, but by "every word that proceedeth out of the mouth of God." Improvement can only come through repentance and giving heed to the Word of God.—C. E. R.

INTERMEDIATE CLASS

Doing What God Commands

The people of Judah from all parts of the little kingdom were hastening to the temple in Jerusalem to offer sacrifices to God, to appease

Him, as they thought, because of their great sin of idolatry and because they knew punishment was coming upon them at the hands of their enemies. Jeremiah's duty, given him by God, was to stand in the gate and tell the people that what God wanted was their lives and their hearts in worship, not their sacrifices. They had hoped to buy God's favor when they were suddenly faced with danger. They hurried to the temple and went through a form of worship on certain feast days and on every other day broke all of God's commandments. Name the commandments referred to in verse 9. Do we ever hear of anyone today calling on God in time of danger who otherwise does not honor Him? Why is that not treating God fairly?

The capital of the little kingdom of Judah had been safe from invasion at the hands of its enemies, the mighty kingdoms of Egypt and Assyria, until Jeremiah's day. How do you account for that fact? What position, geographically, does Palestine occupy with reference to the above mentioned territories? Every great empire of the past that has gone down in ruin, regardless of its glory, has done so because God's laws have not been obeyed. Does the same general rule apply to individuals?

Remember: Before telling others of their shortcomings one's own life must be free from blame.—M. G.

JUNIOR CLASS

Text: Jer. 7:1-11, 21-23. **Topic:** Jeremiah Delivers God's Message. **Memory Verse:** "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."—Jer. 7:23.

Review. Tell how God called Jeremiah and about the message he carried to the people. How did they accept his message?

Presentation of Lesson. Jeremiah is speaking to the people as they come to worship in God's house. His message is one of promise to the people. What does God ask the people to do first, and what promise does He make to them (v. 3)? In verses 5 and 6 what does He ask of them? Then in verse 7 what promise is repeated? In verses 8-11 what wickedness does He ask them to cease doing? If God had made such promises to you, what would you have said? Has God made any promises to you? Read Matt. 5:5, 8; John 3:16; 1 John 3:2.

Memory Verse. In our memory verse we find what God asked the people to do, and then what He promised them. Learn verse.

Notebook. Divide your page into four parts. In the first column write what God asked the people of Judah to do. In the second column write what He promised them. In the third column write what God asks us to do. In the last one write what God promises us.—V. C. T.

AMONG THE CHURCHES

A GROWING NECESSITY

The advertisement that has been carried for the past three issues on the back page is not a joke. It is not intended for an essay. It is an appeal for funds that are sorely needed.

The National Bible Institution each week provides a 16-page paper, each quarter a 64-page Sunday school quarterly. It carries constantly on hand a large stock of tracts and books. None of these are published at a profit, but all of them are published at a considerable loss.

Now, in addition to these services, the Institution undertakes to do evangelism. For this and for its current expenses it needs funds. An income of \$85.00 a day barely covers operating expenses, exclusive of interest and tax charges, paper bills, and other periodical bills.

The advertisement on the back page is directed to you and you and you. We ask that you read it carefully, then act on its suggestion. A paper bill of \$130 for The Restitution Herald and the quarterly will soon be due; to meet it, we must build up a good cash reserve. We need your help, not only a year in the future, but right now. You have aided us in the past with the highest type of cooperation; we seek the same thing now.

CONFERENCE AND LOCAL SECRETARIES

The secretaries of state conferences are requested to submit lists of the ministers and evangelists whom they recognize as in good standing in their several states. Please give name and exact address in each instance.

Local congregations which are not affiliated with any state conference are also asked to send in the name and address of their pastor, and the names and addresses of any other ministers of the Church of God, retired or active, who are located in their communities and who are recognized as being in good standing among them.

The official list will be published early in November, so please get your lists in as early as possible.

G. E. Marsh, General Secretary.

NORTHWEST CONFERENCE

"It will be six months September 1 since I left Los Angeles to begin work for the Northwest Conference. The work has been very pleasant. Since the annual conference in June I have visited approximately 50 homes, have traveled 2,200 miles, given approximately 35 lessons and sermons, performed 5 baptisms, conducted 1 funeral, sent The Restitution Herald into 12 homes, established a Berean Bible study class at Felida. I have kept no record of correspondence but have written many letters and cards to which the response has been very gratifying. Emma C. Railsback."

We cannot begin to tell of the benefits of the evangelistic work carried on by Sr. Railsback. The number of miles traveled does not tell of the almost impassable roads, the stormy weather, and long, strenuous trips (not that Oregon does not have a wonderful climate and sunshine most of the year).

We hope, with the support of every member of the churches in Oregon and Washington, to have the best annual conference and Bible school ever held in the Northwest at Corvallis next summer.

Gladys Barber, Secretary.

RALLY DAY AT ROCKFORD

Rally Day at Rockford, Ill., will be held on Sunday, Oct. 13.

Sunday school will open at 9:45 in the usual meeting place, the W. C. T. U. Hall on N. Main St. A preaching service, L. E. Conner, speaker, will follow at 11:00, and Communion will be observed at noon. A second sermon will be delivered at 7:30 in the evening.

Everyone is welcomed.

BURR OAK, INDIANA

Our Bible school under its superintendent, Bro. Ferris Zechiel, is holding the fort. The attendance keeps well above a year ago.

The Morning Star Class, whose teacher is Sr. Mary Hatten, had their class meeting September 20, with election of officers. Dale Davis was elected class president.

The Gospel Seekers' Class enjoyed their meeting at the home of the Weavers. This gathering was a watermelon party by the moonlight.

Sr. Zechiel is busy as can be with the little tots getting them ready for their promotion.

Three quilts are in the hands of the ladies' society to be quilted. With their hands they are laboring to help in the Lord's work.

Sr. Herman Young is back in her class, and we are glad, as she had a siege of throat difficulty. Sr. Wilma Osborn is convalescing rapidly. Allen Weaver had a mishap while playing ball, injuring his shoulder, but is back at school again.

With ups and downs, pestilences, sorrows, "we remain steadfast, unmovable, always abounding in the work of the Lord."

A. E. Hoskins, Pastor.

PENNELWOOD CHURCH, GRAND RAPIDS

The Pennellwood Church opened the doors of the new location, 28 Allen Road, S. W., for services on September 1.

The Sunday school attendance, like many others throughout the country, is increasing as the vacation season draws to a close.

A Berean society has been organized under the leadership of Sr. Ada Simpson. Much interest is shown in this new department.

Our pastor, Bro. F. L. Austin, may be addressed or called at 131 Rose St., S. W. Phone 51051.

Richard Townsend, although still wearing his plaster collar, was very glad to be able to start his senior year at Godwin High, with his class.

Lois Jean is the name of the new daughter who arrived on September 18 at the home of Bro. and Sr. Harvey Hotchkiss.

Mrs. L. F. Slocum, Secretary.

MARSHALL, ILLINOIS

The work is progressing nicely here, with good interest and attendance being manifested at all services.

We are planning Rally Day for next Sunday, Oct. 13, and invite everyone within driving distance to come and spend the day with us. There will be Sunday school and preaching services in the morning, followed by a basket dinner at noon. A good program is being arranged for the afternoon service, and a sermon in the evening will conclude the day's activities.

Harry Goekler, Pastor.

BETWEEN YOU AND ME—

The Sunday school superintendent of Golden Rule Church of God, Cleveland, Ohio, Bro. W. J. Halls, recently made the following appeal to his teachers: "May we as teachers plan our lessons so that they may be more effective and constructive in shaping and influencing the lives of those we teach." That is a target at which any Sunday school teacher would do well to aim.

The following note from Bro. S. J. Lindsay will indicate the warm reception he received on his arrival in Tempe, Ariz., last Wednesday morning. "Arrived here yesterday on time, only to find it 95 in the shade. They told us we were not obliged to hunt the shade unless we cared to. We cared to!" Bro. Lindsay has promised us a series of articles on the covenants for publication in The Herald in the near future. The articles will follow the general outline he observed in his Bible school lessons this summer. Watch for them.

The Saturday Evening Post, observes Writer's Review, costs 22 cents a copy to produce, yet sells for only a nickel. But the magazine makes a large profit each year—from its advertising. Little wonder, then, that The Herald, which carries almost no advertising, must constantly appeal for funds to give it longer life.

Sunday evening services have been resumed at the Golden Rule Church in Cleveland, Ohio, after the summer vacation period, and a full program is again in full swing under the leadership of Pastor M. W. Lyon.

Several pastors and evangelists have signified their readiness to assist local congregations or isolated communities in putting on special campaigns this fall and winter. Write us concerning your plans and we will be glad to put you in touch with the men whom you can secure for such services the most advantageously to all concerned.

Last Saturday Sr. Harriet Smith, daughter of Sr. Anna Smith of Forreston, Ill., became the bride of Mr. Paul Opal. They were married in Detroit, Mich., where they will make their home.

Rally Day and Homecoming Sunday was observed at Oregon, Ill., last Sunday. Among those present from a distance were Bros. Edward and Frank Moran and the latter's wife, Sr. Moran, of Clinton, Iowa. The Rockford, Ill., church was well represented in the afternoon and evening. Sr. Martha Walls of that city, just recovered from prolonged and serious illness, was able to accompany the Rockford party.

NINE BAPTISMS IN TEXAS

A letter from Owen Jones, Driggs, Ark., records his baptism of five men and four women, all of Commerce, Texas, after a series of meetings in East Texas during September.

The newly baptized are: James Click, Hubert Pope, Mr. and Mrs. Joseph Clayton, Mr. and Mrs. William Smith, Mrs. Arra Nourland, and Mr. and Mrs. Sam Scally.

SOUTH LAWN CHURCH, GRAND RAPIDS

The choir presented its first anthem of the season on September 29, and is getting off to a good start in its work.

The men have been busy with the work in connection with moving and arranging the new kitchen, also in enlarging the classroom used by the young people's Berean class. This class has completely outgrown its former room.

All eyes are focused upon our special meetings, October 13-26. We eagerly await Bro. Patrick's arrival, and the spiritual inspiration of this opportunity of working together.

F. E. Siple, Pastor.

CALIFORNIA OPINION

Ever since I received the Analytical Bible, I have been wanting to tell you how much I am enjoying it and what a wonderful Bible it is; and I cannot see how those men ever wrote all those chapters and history of the various events and people without learning the real truth. Do you happen to know if such is the case? Those who have read it wonder how they ever got along without it in the past. You should have a great many orders, and I hope the churches will take it up and try and have the brethren order them for their daily reading.

It was such a pleasure attending the conference at Corvallis, Ore., meeting the brethren in the North country.

We are planning our quarterly conference for October 6, and hope for a goodly number.

It frightens me to read, "Our church is dying of dry rot," which proves there is a falling away right in the household. Bro. Anderson used to call the ones who failed to do their part and be interested in the church as a whole "dead branches." We know the meaning of "dead," so there isn't any life in such members, and if very many are like that soon the church is dead.

Why cannot we convert our pocketbooks and trust the Lord to take care of us? The Lord is coming some of these days, and some of us will be out of oil; so I am hoping Bro. Randall's article will make us realize the danger that is creeping into our churches. The Advent Christian Church here in Riverside (Calif.) have around a thousand members, and they are all tithing, and that is one of the reasons they do such a fine piece of work. We need more such articles, and I hope all you writers will keep the paper full of warnings.

Do you not think it is the place of the minister to influence the flock to plan to do all in their power to help in the evangelistic work and lay aside a little besides the regular church budget? If everyone would do this, what a lot of good could be accomplished. It is the widow's mite that masters the heart, and you know we give in most cases in proportion to the love we have in our hearts for the Lord and His work.

Jessie M. B. Kauffman.

CONTRIBUTIONS TO N. B. I.

F. L. and Evelyn Austin (note)	\$291.01
Gerald L. Cooper	1.00
Mrs. Quentin Baker	1.00
Ethel M. Hall	10.00
Arlen Marsh	1.00

REPORT FOR SEPTEMBER

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 10; Plymouth, 1; North Salem, 1; Blush, Mo., 4; Lockwood, Mo., 5. At present, Oct. 1, we are holding a special meeting near Lockwood. Attendance and interest are very good. Money received in Indiana: Pleasant View, \$33.75; Rensselaer, \$20.00; Hillisburg, \$21.33; Plymouth, \$15.00; North Salem, \$6.50; Conference Board, \$2.75.

The new tract on prophecy is now ready for Bible study. Price, 10 cents, postpaid.

J. H. Anderson, Indiana Evangelist.

RESERVE FOR EVANGELISM

Mrs. Edna Scott	\$ 1.00
Ora Burnett	2.00
Arlen Marsh	1.00
Eva H. M. Fletcher	5.00
Mrs. C. Seely	2.00
National Berean Society	50.00
Ethel M. Hall	10.00

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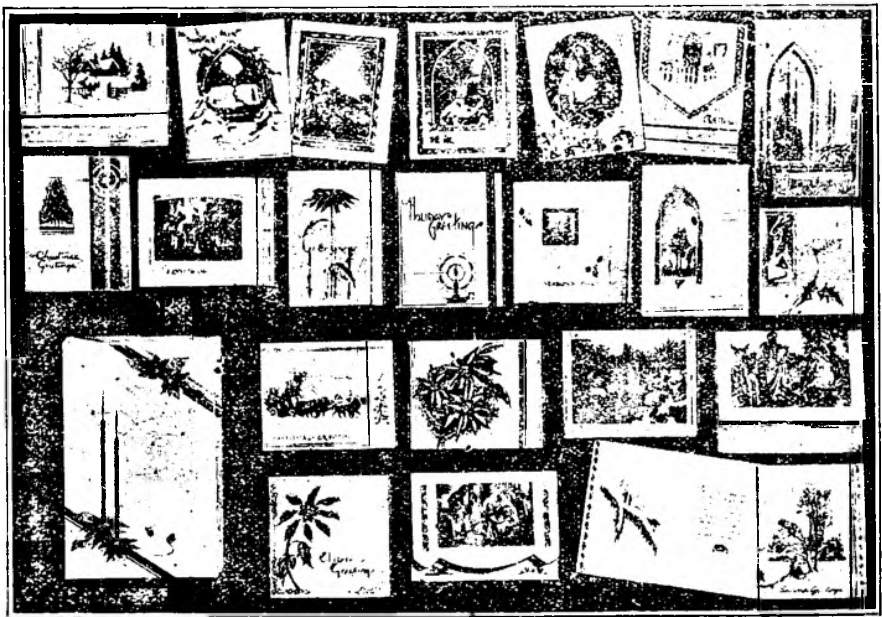
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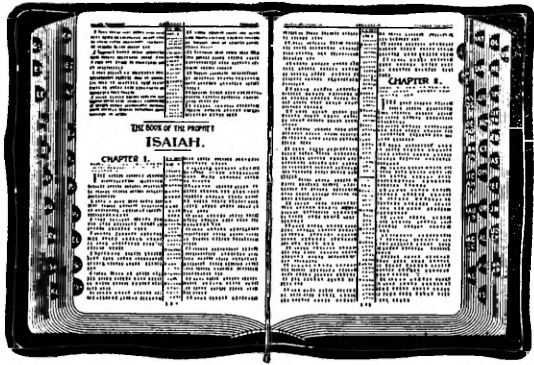
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Perhaps You Have Wanted to Help— Now Your Opportunity Is Here



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 24:14.

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.

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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 and your other work. These amounts are enclosed, or I pledge their payment on or before

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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, OCTOBER 15, 1935

NUMBER 3

The Greatest Thing in the World

By Arlen Marsh

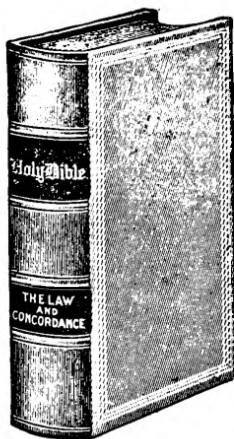
IT IS the fourth century since the manufacture of the first printed edition of the English Bible. Churches, publishers, Bible societies, missionary organizations, and women's clubs are uniting in a celebration of the greatest event in the history of the Anglo-Saxon nations.

The England of the period prior to 1535 was not altogether a pleasant place in which to live. The barbaric tortures of the Middle Ages, the deep-rooted ignorance that accompanies centuries of lack of general education, the almost ineradicable superstition which is the inseparable companion of ignorance, and the wide differences in social standings among the people combined to make of the British Isles, as they made of every other "civilized" country, a hotbed of immorality, petty wars, political intrigue, and economic upheaval.

Christianity then, as now, was little more than a figure of speech. Bibles were almost unknown. The tedious process of hand illumination made the few available scripts of Bible books both expensive and inaccurate. Men who had spent their lives in copying from one manuscript to another unconsciously committed errors which men less familiar with the task might not have made. The power to read and write was confined largely to the clergy, and it was not uncommon for members of the higher nobility to be entirely illiterate.

Religion, however, is a potent force. Deeply set in the minds of the more faithful of the scribes and monks was the desire to see the people know more of the Book which they purportedly believed. To this end, one man succeeded in securing a printing press from the Continent, and thereafter the task of presenting the Bible to the populace was comparatively easy. On October 4, 1535, the first Bible to be printed in the English language was completed.

During the centuries that have elapsed since that day, the Bible has grown to represent not merely the church but one of the world's more important industries. Aside from



A Winston Bible

the American Bible Society, there exist in the United States alone eight major publishing houses which specialize in the printing and publishing of Bibles: Oxford University Press (which advertises an annual sale of more than a million Bibles), Thomas Nelson and Sons, A. J. Holman Company, William Collins Sons and Company, The Macmillan Company (Cambridge Bibles), Harper and Brothers (Bagster and Polk Bibles), John C. Winston Company (International Bibles), and National Publishing Company. Besides these leaders in the field, numbers of firms issue specialized editions of the Bible like the New Analytical Bible (Dickson), An American Translation (Chicago University), the Emphasized Bible (Standard), the Indexed Bible (Dickson), the New Testament in Modern Speech (Pilgrim Press), and others

of ever-increasing variety.

These publishers, who have made a commercial success on a large scale from the selling of the Bible, have Christianity and its foundation alone to thank for their profits. Thousands of men and women are now dependent upon the manufacture, wholesaling, and retailing of the Word of God; and should the industry ever cease to function, the country would be faced with a vastly augmented unemployment problem.

These conclusions do not take into consideration the importance of the subsidiary printing and publishing business which has grown out of the Bible directly. Concordances, commentaries, general reference works, story books (of which the most important undoubtedly is *Ben Hur*), and dictionary-encyclopedias have poured in profusion from the nation's presses. Those who are supported from the manufacture and sale of all of these books may trace their livelihood directly to the Bible. The cartage, mailing, and express on Bibles every year totals an enormous sum; and through the transportation agencies the Bible gives income to thousands more. Billing (Please turn to Page Ten)

Abreast of the Times

Italy Outlawed by League

"They shall not cleave one to another, even as iron is not mixed with clay."—Daniel 2:43.

GENEVA, Switzerland, Oct. 10.—Fifty nations, including all but three or four of those which constitute the League, voted in the Assembly today to punish Italy for her violation of the League of Nations Covenant. Just what course the imposition of penalties will take has not been decided, but a "general staff" has been named which will formulate a plan and direct its execution. Austria and Hungary declined to support the action of the League, preferring to retain friendship and commercial intercourse with Italy.



Italy

The declaration of the League makes Italy an "outlaw" nation, and proscribes all commercial relations with her. The announcement recently made by the President of the United States, warning American manufacturers and shippers that commerce with Italy and Ethiopia must be carried on without the support of this Government, brings this country into line with the purpose of the League to isolate Italy commercially from the rest of the world. Already, however, "big business" is protesting vigorously against the proclamation of the President, and the effect of the protest cannot be foretold at this time.

The Italian Government has warned the League that an attempt to place Italy under a naval blockade would "mean war." Mussolini expects to secure oil and other necessary military supplies through Austria and Germany, the latter nation officially withdrawing from the League on October 21. The Powers believe, however, that pressure can be brought to bear upon these two Governments to prevent the transportation of goods to Italy through their territories.

The final defense of Italy's attack on Ethiopia was expressed by one spokesman as follows:

"Why will the world not recognize that Italy is stifling to death and needs to find an outlet? Why doesn't it realize it must remove the causes of war and give Italy some great open spaces where Italians may breathe?"

Some years ago the editor of THE RESTITUTION HERALD fell into conversation with an Italian army officer while traveling by train through Canada. The officer was returning from a tour of the world and had just passed through the vast sparsely settled region of the western part of the United States. In answer to the editor's question as to his impression of the country, the officer said in substance: "It would be wise for the United States and Canada to realize, with regard to the vast unoccupied territories they control, that Italy and other over-populated nations of the

world will not long permit their own people to starve without making a strong effort to find them a place to live and expand, even at the expense of a war of conquest." These words become especially significant in the light of Italy's present aggressive action in Ethiopia.

GENEVA, Oct. 11.—All restrictions against the importation of arms into Ethiopia were lifted by the League of Nations today, and Great Britain immediately began preparations to put the edict into effect.

Greece Restores Monarchy

"And (there) shall arise . . . another third kingdom of brass."—Daniel 2:39.

ATHENS, Greece, Oct. 10.—According to Associated Press reports, it was amid scenes of wild rejoicing that the announcement was made tonight by the National Assembly of its approval of the restoration of the monarchy to Greece, which was overthrown April 13, 1924, as the result of a plebiscite. Following the establishment of the republic the country has been controlled largely by dictators who have experienced varying degrees of success in the maintenance of order and prosperity, but none have earned for themselves unqualified popular support.

Not a gun was fired, not even a bugle blown, in the dramatic transfer of the government from the control of the nominal republican authorities to the new royalist administrators. A temporary dictatorship has been proclaimed by former Minister of War Kondylis, who has named himself President of the Council and Minister of Finance, and who has appointed royalists to all other posts in the Cabinet. In the meantime, King George II, the heir of the Greek throne, awaits in London with a great show of patience his recall to Athens to head the new Government.

The King is decidedly pro-British in sympathy, which will undoubtedly have a decided effect upon the attitude of Greece in the Italo-Ethiopian crisis. Developments in the "kingdom of brass" should be watched with care.

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Worth While Ways of Reading the Bible

THE BIBLE is all in all mankind's greatest treasure. A few men may have crowns, and a few may have fortunes; fewer still can enjoy either. But everyone may have the Bible, and everyone who will may enjoy it with a great happiness.

But, of course, no one can enjoy it if it stands dusty on the shelf or dusted on the living room table! *It must be read.* That is not only the first thing to do; it is almost the only essential thing to do. *Read it.*

To be sure, men have read it idly, and suddenly their spirits have been "stabbed broad awake," as they have found it speaking *right straight to them.* But that is no reason for reading it idly. Read it with attention.

Nevertheless, you need not make hard work of reading it. If you come to it as a task, it will likely be a task. Come to it with the spirit of Mary, who sat at Jesus' feet and drank in His words; not in the spirit of Martha, who felt that a piece of work just had to be done. Read as if you were listening to the deep melodies of a great organ, and after a bit you will find your own heart singing a nobler tune. Read it as if you were looking at a great landscape of hills and valleys and plains, of mountains and snow-capped summits, with the great luminous sky over all. Soon you will begin to see the landscape of human life and destiny in truer perspective, and know what hills you must climb, and into what valleys you must descend, before reaching the heights.

READING FOR THE FIRST TIME

If the Bible is new to you, or if you have read it only casually, there are many places at which to start. Probably the best is the Gospel of St. Luke and the book of the Acts. Here are the events and the Person that mark the turning point of human history. Throughout all generations since then they have set countless men and women and youths free from fear and shame and sin, and brought them to a radiant and abundant life. To the light from these chapters the rest of the Bible contributes, and in their light it and all life are illumined. Whatever ground you traverse, this will be the peak from which you will get your bearings.

Follow with the other Gospels and some of the shorter letters of St. Paul. Then extend your acquaintance—search out the riches of the Psalms, read the early chapters of Genesis, the story of David, the pithy wisdom of Proverbs, some of the ringing messages of the prophets, and more of the New Testament. By this time you can find your way about in this library of sixty-six books. But do not try too soon to master the whole of it; in reading the Bible, you are not cramming for an examination, but living with a friend.

THE BEST OPEN TO ALL

As you read, imagine as well as you can the scene or the

setting. Re-reading will often bring this out. The Bible is a book of life; we best understand it when we enter into the living experiences it records.

Do not be disturbed if there are passages that you do not understand. You live on God's glorious earth, but He doesn't expect you to know every valley of the Himalayas or every port in the seven seas. There is nothing in the Bible essential to life's deepest joys and greatest growth, that is not open to a true and earnest heart. Come to your reading with an open mind and give the Bible its chance to speak to you. It is not simply a record; it is a message.

WAYS OF READING

When you have thus gotten the lay of the land and some insight into what the Bible is about, you will find different ways of reading rewarding. Here are some among many:

(1) Take one book or one group of chapters and read and re-read it scores of times. "By repeated re-reading in the face of our practical problems, a book begins to live in the mind like a magnetic current. To get the benefit of the Bible, one needs not a snapshot, but a time exposure." Creative power comes, not from collecting every new idea, but from being laid hold on by great vital and enduring truths.

(2) Read it, especially the Gospels, and from the Psalms and Epistles, for light on personal problems—purpose in life, friendships, anxiety over loved ones, financial perplexities, the guilt of sin, when tempted to do wrong. It can be marvelously helpful.

(3) Read it to find the person most like yourself, and study his experience with God and life. A brilliant woman, who became acquainted with Christ only in her mature years, compared her experience with the like experiences of men and women in the New Testament.

(4) Read the Gospels and the Acts, and, as you study each scene, think where you—caring for the things you care for—would have been in that scene, had you lived then.

(5) Read to understand thoroughly a single character—what his motive and his hope, what his ambitions, what battles he lost and won. The Bible holds life before us so that you can see into it.

(6) Take a great word or phrase—"faith," "patience," "grace," "the glory of God"—and trace its meaning through the Bible. Or take some great theme—the creative power of God, what God expects of us, what help God gives us, the meaning of courage, prayer. Perchance prayer, that may seem "unreal" to you now, will become alive.

(7) Read the Bible for light on some one of the problems of the world's life—individual rights, freedom and law, the duties of nations, the qualities of public leaders, the foundations of peace. (Please turn to Page Nine)

The Kingdom of God

THE kingdom of God! What a wonderful and far-reaching subject for our thought. How many people have their hope set on having a part in it. Some look for it to gradually grow up in this age, making the world to gradually get better. Others look for it in heaven, believing that when Christ comes again He will take the saints there. And many of us believe that this kingdom will be set up in the earth. After all, it is not so important to understand all about where or what it will be, as to make sure of a place in it. But as we go on with this little study, we may see that a better understanding of it will help us in attaining the goal.

“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.” These wonderful words found in Zechariah 9:9 introduce us to a king—not a great exalted king, but one who is lowly. Isaiah tells us of one who would be born who would have the “government . . . 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 . . . establish it.” Both of these are prophecies of a coming king and kingdom—at Jerusalem and upon David’s throne.

Leaving these prophecies for the time being, let us go to the New Testament and read a few of the many texts which speak of the kingdom. Most of Jesus’ teachings regarding it were given in parables. Several of these are found in the 13th chapter of Matthew. In the 24th verse He likens it to a man that sowed good seed in his field. An enemy sowed tares, or weeds. Both were allowed to grow together until the harvest, when the separation took place. Beginning with verse 44 and on, the kingdom is likened to the treasure hid in the field and then to a rich man who sold all to obtain one precious pearl. It is compared also to the net which when cast into the sea brought up many fish, both bad and good. And so from these we learn that there is and will be a king and kingdom.

What is a kingdom? If we had lived in the Old World several hundred years ago, we would not need to ask such a question. Everyone lived under an earthly king. But in our modern world we find very few kings. And those who still have the name, do not have the power. The King of Yugoslavia not long ago attempted to be a real king and rule. As a result he was assassinated. People do not want to be ruled by a king. And in fact, no king has a right to rule. Men are created equal in the eyes of God, no one is better than anyone else. A king is one who is above the subjects and rules them. And the only one who can be such, is the Lord. He is the only one who is above all.

And so there is one and only one king. But what about

the kingdom? There is also only one, but it has three great parts or phases. Let us notice what these phases are. Going again to Matthew 13:47, Jesus compares the kingdom to a net. The net and all within it represent one phase of the kingdom. It is made up of all who profess to be followers of Christ. And as such it includes all the so-called Christian world. In this kingdom, there are both good and bad. But no one on earth is to judge which are in each class. “Man looketh on the outward appearance, but God looketh on the heart.” And again, “The Lord knoweth them that are his.” The same kingdom, or phase of the kingdom, is described in the parable of the field. It is the Lord’s field. But there are both good grain and weeds in it. Not until the harvest will the complete separation take place.

Now is the time for each one to determine his own position. Am I really one whom the Lord counts as a child of the kingdom? Am I really a member of the great and true church of God? Am I living up to and believing in all the light and knowledge which the Lord has given me? These are some of the questions which help to determine our place in the kingdom.

Usually when we think of the kingdom of Christ, we think of the great and glorious kingdom which He will establish when He comes again. But that is the third phase of the kingdom. What then is the second? The Jews and their leaders, the scribes and Pharisees, also were always interested in the glorious kingdom. They could not see very much about this kingdom, either in Christ Himself or in His parables about it. “And being asked by the Pharisees, when the kingdom of God cometh, He answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here, or Lo there! for lo, the kingdom of God is within you.”—Luke 17:20, 21. And in these words Jesus told the second and all-important phase of the kingdom.

The Pharisees wanted to know about the kingdom, not that they might be of service. They did not want to hear about giving to the poor and taking the lowest place. They felt that because they were the teachers of the law, and because they were so careful to carry out the details of that law, they deserved a prominent place in the kingdom. Their thought was, “When will we receive our honored place in the great kingdom?” How puzzled they must have been at Jesus’ answer. Many today are like the Pharisees in thinking that they deserve a place with Christ when He comes. Oh, how important it is that all who are interested only in a kingdom of glory, in the future, understand these words of Christ. Before any will ever be privileged to see or be in the kingdom, he must *first* get the kingdom *within!*

It is this phase of the kingdom which Jesus is talking about when He compares it to a pearl. The man sold all that he had and bought the pearl. We cannot buy a place in the future kingdom. But before we can get the present

kingdom within us, we must give up something for something else. We exchange value for value. And we must be willing to give up all, if necessary, for the kingdom. There may be some who have all the truth on every subject. They keep every commandment perfectly. They may even be great preachers. But if they have not found Christ in the

heart—if the great principles of love and humility and charity are not ruling there—they will have no place in the glorious kingdom. And in this thought we find the meaning of surrendering to Christ. "Behold, I stand at the door, and knock."—Rev. 3:20. He is ready and He de-

Please turn to Page Nine

Message of the Empty Pew

By Richard Le Crone

"I GUESS I won't go to church today. The church can get along just as well without me and there may not be many more such fine days for a hike. I won't be missed anyway."

Thus are many well meaning Christians wont to quiet troublesome consciences when churchgoing and pleasure-seeking conflict. Their apparent meekness and humbleness in thinking themselves unimportant to the church would be commendable, were it not so utterly misplaced. True, they are warned "not to think of themselves more highly than they ought to think" (Rom. 12:3). But if we read on, we must conclude that the Apostle was stressing, not the unimportance of the individual, but rather the importance of his thinking of himself not as an independent, irresponsible being, but as a part of the body of Christ, and therefore responsible to and for every other part of the body. "So we, being many, are one body in Christ, and every one members one of another."—Rom. 12:5.

The important question then becomes not, Will it harm me to stay away? but, What effect will it have upon the group as a whole?

For the sake of discussion we are going to assume (though it is highly improbable) that the person in question will not be missed at church by his friends nor his decision to seek pleasure rather than God noted and commented upon by his enemies. His absence from church still has a definite and telling effect on the whole body. It is the message of the empty pew.

When David was planning an escape from the clutches of Saul, his friend Jonathan warned him in the following words, "To morrow is the new moon: and thou shalt be missed, because thy seat will be empty."—1 Sam. 20:18. Jonathan's logic is as good today as it was then. No matter how inconspicuous and unimportant we may consider ourselves, there is our empty pew, prominent as a sore thumb, proclaiming our absence to all present.

The message of the empty pew is so bold as to be scarcely missed by any. Of the absent one it declares, "Worship of and obedience to God are secondary in his life. Some other interest comes first."

To the weak member who is in need of support and en-

couragement it whispers insidiously, "See, some one else has yielded to temptation. Why don't you go visiting next Sunday, too? When an old, well established member does it, what can be expected of you who are weak?"

To the stranger who is seeking a church home it says warningly, "Better wait awhile. This church doesn't seem to be able to hold the interest and loyalty of its members."

To the officers of the church it says, "There is something wrong somewhere in the organization. Better investigate."

To the pastor the empty pew is a taunting, victorious enemy. "See," it shouts at him, "people may pat you on the back and tell you how well they like your sermons, but actually you are a failure. The hours of study spent upon sermons and miles traveled in calling are all wasted effort. Your work is neither effective nor appreciated. Why don't you give it all up and go into a profession where your talents will be recognized and appreciated?"

And thus we might go on indefinitely. To every person who sees it the empty pew delivers its subtle, discouraging message. We may not even recognize it with our conscious minds. Nevertheless its influence is just as positive and just as far-reaching.

Surely the Apostle had good and sufficient reasons when he exhorted us to "consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25). For had not his years of experience taught him that "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary" (1 Cor. 12:21, 22)?

Is it important that you and I attend every church service possible? We will agree that there is no salvation in church attendance as such, yet every fair-minded and thinking Christian must conclude that it is an indispensable part of his Christian life.

In any church, the empty pew is a liability and a weight. The filled pew is an asset and a wing. May God help each Christian to see that his is never empty.

Antichrist's Deception

HERETOFORE we have been considering men alone as the agencies of deception. We now must look for a moment at a supernatural being, deliberately energized of Satan, whose fundamental task will be to deceive humanity, namely, Antichrist himself. He is called by the Apostle John a liar (1 John 2:22); the deceiver (2 John 7); the Antichrist (1 John 2:18; 4:3; 2 John 7). As a liar, he is against the truth; as a deceiver, he is against us and our welfare; as the Antichrist, he is against the Christ of God. John tells us that his great denial will be that Jesus is not the Christ, that Jesus Christ is not come in the flesh. He will not deny that there was such a person on earth as Jesus, and he will not deny the idea of a Christ; but he will deny that Jesus of Nazareth was the Christ of God. He may even confess that he is, as Dr. Robert S. Candlish has very vividly said, "the model man, or something more even, in some sense, one partaking of the divine nature, but, to what he is himself personally, he differs in no material or essential respect from other men. Born like them, like them he dies. Not only has he all in common with them, but he has nothing in him nor about him, but what is common." Is not this, after all, what many are teaching today, not denying Jesus and all of His beautiful characteristics, but denying that Jesus is the Christ of God?

The Apostle Paul calls this same person "the lawless one," who is also characterized as a powerful agent of Satan in deceiving men. What an awful statement that is—is there anything sadder in the Bible?—"And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2:11, 12. This is the same person that the Apostle John refers to in the last part of the 13th chapter of Revelation as the beast out of the sea. He is a blasphemer. He blasphemes God, the name of God, the tabernacle of God, the saints of God in heaven. He is able to perform miracles, and actually to give life to the constructed image of the beast out of the sea. It is this person who is responsible for the economic boycott of the last days. His work is succinctly summarized by William Kelly: "He endeavors to make men think that the beast is God, and takes advantage, I suppose, of the prophecies in Scripture, to make them believe that the predicted good time is arrived, that God is come back to the world, that men have nothing to do but to enjoy all the blessings of the earth, and of the day spoken of when God was to scatter His enemies. Satan seeks that men should antedate this under himself and without God. He will endeavor to turn to account the very promises of God for cheating the world into belief that these times of chiefest evil are the days of heaven and earth." Mr. Kelly wrote these words fifty years ago, but they certainly seem to be a mirror held up to those of us who are living at this later time.

Is it not quite significant that the very name "Antichrist" is coming back again into the vocabulary of contemporary writers? In 1934, there was published in Germany, by one of her most powerful young writers, Joseph Roth, a book which has just been published in New York, with the significant title, *Antichrist*. Now Roth is not a Christian, apparently, and is not interpreting Antichrist as the New Testament reveals him, but he does express his idea of this being in very remarkable words. We quote one paragraph: "Antichrist has come; in a guise that we who have been expecting him for years fail to recognize. He already dwells in our midst—within us. The heavy shadow of his infamous wings is pressing down upon us. We are even now smoldering in the icy glow of his baleful eyes. His strangling hands are stretching out toward our unsuspecting throats. The blasphemous flames of his tongue are licking at our world. He is lifting his fiery feet that he may stamp them down upon the frail and inflammable roofs of our dwellings. Long has he been pouring venom into the innocent souls of our children. But we know it not. For we have been struck with the blindness of which it is written that it will come upon us before the end of time." I personally made a count of some of the words in this brief book, and I discover that there are at least sixty-four occurrences in the volume of such words as "blind," "lie," "seduce," "deceive," "defraud," "falsify," "beguile," "hoodwink," etc. These are the very words used by the New Testament.

We need only give one more illustration. In the *New York Times Current History* for June of this year, Dr. Charles Sarvolea, for many years Professor of French Literature in the University of Edinburgh, has an article on Alfred Rosenberg, whose book, *The Myth of the Twentieth Century*, has almost become a textbook of the Nazi regime, and Dr. Sarvolea gives his article the title, "The German Antichrist."

We hear a great deal about the "apostasy" of our day; the "spirit of unbelief," which rests so heavily upon our modern world; the skeptical attitude of so many professors in our great universities; the agnostic position which many of our most influential writers stubbornly hold to today. Men are abandoning the ancient and solid foundations of moral integrity. The grossest sins of the flesh are paraded as virtues, as the "natural" experiences of life in its fullness. How is it that mankind is everywhere so manifestly yielding itself to the domination of such destructive sovereignties? I believe that it is *deception*, human and superhuman, spiritual and satanic, that is the secret of these strange modern phenomena.

With the deceptions of the city of Babylon (Rev. 18:23), we need not tarry. We refer briefly to the last great deception that will ever occur on this earth—that referred to in the 20th chapter of the book of Revelation. Is it not

very significant that, while the deceptions of the latter days are promoted in the beginning by false teachers and false prophets, then by men who actually claim to be false Christs, and then, by a supernatural being, Antichrist, the last effort to deceive men will be made by no less than the devil himself? This will occur, astonishing as it may seem, after the millennium. As the *Student's Commentary on the Holy Scriptures* remarks: "The Creation Sabbath witnessed the first seduction, and the Millennium Sabbath will witness the last. So incurably diseased is the natural heart that a thousand years of perfect happiness and absolutely just government, together with exemption from all forms of suffering, will fail to win man's heart to God, and, he will, at the close, choose the depthless miseries of his government, rather than Emmanuel and righteousness." Satan gathers together what will probably be the greatest armed force ever seen on earth, from the four quarters of our globe, as numerous as "the sand of the sea." He will lead them up to the camp of the saints, to the beloved city, which is the earthly Jerusalem; but, before his attack is

launched; apparently, we believe before a single saint is even wounded, fire comes down from God out of heaven and destroys the entire wicked force. It is significant that the first time we find the word "fire" in the Bible is in Genesis 19:24, 25, when fire also came down from heaven destroying the wicked cities of Sodom and Gomorrah (cf. 2 Thess. 1:8; 2:8). Thus ends forever this awful enemy of man—deception—and seals the eternal doom of all those who have made it their business, in opposing God and denying His Son, to lead the souls of men astray. We are living in these very days when the evidences of deception are on every hand.

Wherein is the secret of our victory? In the Word of God alone. The Lord Jesus Himself said: "Ye do err (go astray) not knowing the word of God."—Matt. 22:29; Mark 12:24. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21.—Wilbur M. Smith in *Revelation*.

"Thy Will Be Done"

By *Elsie M. Bradley*

"Nevertheless not my will, but thine, be done."—Luke 22:42.

ALL down through the ages we find that the greater number of the human family wanted to have their own way about things, no matter whether it be according to God's way or not. The Prophet Isaiah said we must forsake our wicked way and accept the higher way. "Let the wicked forsake his way, and the unrighteous man ("the man of iniquity," margin) his thoughts: and let him return unto the Lord." Why? "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." What is the difference in the ways? "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:7-9. There are only a few who will submit to the higher way and do the Father's will.

Let us notice whether Christ did His own will or the will of His Father. Christ's words: "I seek not mine own will, but the will of the Father which hath sent me."—John 5:30; 6:38. Even in His greatest trial whose will did He say be done? He prayed, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."—Luke 22:42. He did what pleased the Father all the time. "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him."—John 8:29. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."—John 4:34. And He finished the work that God gave Him to do (John 17:4).

Now we have seen by Jesus' own words that He did not His own will, but the will of His Father, and did always what was pleasing unto God. He did not do just a part of the work that His Father gave Him to do, but finished all the work given Him. This was pleasing to His Father, for God said, "This is my beloved Son, in whom I am well pleased."—Matt. 3:17; 17:5.

We may wonder how He knew what the Father's will was. Jesus said, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things."—John 8:28.

Remember He was about His Father's business when He was a youth of twelve years, and He astonished all that heard Him with His understanding and answers. He was quite young, some one might say, to be sitting in the midst of the doctors and asking them questions. But this was how He increased in wisdom and in favor with God and man (Luke 2:42-52). He remembered His Creator in the days of His youth (Eccl. 12:1).

Christ taught His disciples to pray for His Father's will to be done in earth as it is in heaven (Matt. 6:10). And Christ is our great example and has suffered for us, leaving us an example that we should follow His steps. He did no sin, neither was guile found in His mouth; and when He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that

judgeth righteously (1 Peter 2:21-24). Paul said, "Let this mind be in you, which was also in Christ."—Phil. 2:5-11. "Be ye followers of me, even as I also am of Christ."—1 Cor. 11:1.

In taking Christ for our example and imitating Him we must seek and study to know our Father's will as He did and have submissive hearts to do always those things that please Him (John 8:29). We may have to suffer for doing the Father's will as Christ did, but if so we can rejoice inasmuch as we are partakers of Christ's suffering, that when His glory shall be revealed we may be glad with exceeding joy. If we suffer we shall also reign with Him. 1 Peter 4:13; 2 Tim. 2:12. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:18.

So may we submit our hearts to the Father's will and say as Christ did, "Nevertheless not my will, but thine, be done."

THE FEW AND THE MANY

By Conrad Dickel

JESUS was once asked, "Lord, are there few that be saved?" and His reply indicated that such would be the case (Luke 13:23). In Matthew 7:14 He declared, "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." He further states that "many are called, but few are chosen" (Matt. 22:14).

In contradistinction to the "few" of the strait and narrow way, we have reliable testimony that Jesus gave Himself a ransom for all mankind. In 1 John 2:2 it is stated even more explicitly that "he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

In the face of these apparent contradictions we shall seek to identify the "few" and the "many," and then see if the discrepancies still stand.

A strong identification of the "few" is found in 1 Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the virtues of him who hath called you out of darkness into his marvellous light." Another identification is found in Galatians 3:29: "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." God's promise to Abraham was that "in thy seed shall all the families of the earth be blessed."

So we have definite identification of the "few" with that "seed" who shall be instrumental in blessing all the families of the earth at the appointed time. David sings that "a seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this" (Psalm 22:30).

There is an indication as to the number of the "few" in

Revelation 7:4. "And I heard the number of them which were sealed: . . . an hundred and forty and four thousand of all the tribes of the children of Israel." And in Revelation 14:1, "A Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . These were redeemed from among men (the Gentiles), being the first-fruits unto God and to the Lamb." These two companies total 288,000 which, when compared to the millions of the rest of mankind, is indeed a "few." Jesus refers to a "little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

In contrast to these "few," we see in Revelation 7:9 "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . These are they that came out of great tribulation, and have washed their robes in the blood of the Lamb." These must be that great multitude of mankind, inclusive from Adam's time (when mankind's tribulation began) and down through the ages, who are to be under the administration of the "few," or "little flock," in the kingdom, whose glorious service will be to rule and judge, under the guidance of King Jesus. The judgments are for the purpose, primarily, of reconciliation of the "many" to the Father of us all, for "when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

"O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth."—Psalm 67:4.

THE BIBLE

We search the world for truth, we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From the old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read.

—Whittier.

THE Bible contains 3,566,480 letters; 810,697 words; 31,175 verses; 1,189 chapters; and 66 books. The longest chapter is the 119th Psalm, the shortest and middle chapter the 117th Psalm. The middle verse is the 8th of the 118th Psalm. The longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,627 times, the word "Lord" 8,000 times. The 37th chapter of Isaiah and the 19th chapter of 2 Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest verse is the 35th of the 11th chapter of John. Every letter of the alphabet is in Ezra 7:21. The name of God is not mentioned in the book of Esther.

WORTH WHILE WAYS OF READING THE BIBLE

Continued from Page Three

(8) Sometime you will want to read the Bible all the way through—for what it will do for you, not for the sake of having done it. One of the busiest editors of a metropolitan newspaper remarked lately that he was reading it all the way through for the fifth time, a few verses each day. It will enrich your life as it has his.

SOME GUIDEPOSTS

When is there time to read it? Ay—there's the rub! Many find an early morning half hour best; others the quiet of the evening. The most productive reading requires a definite, regular time. But every day there are intervals which can be seized: on the trolley or train to or from work, in a bit of rest from household chores, waiting for a delayed appointment. A handy copy of a single Gospel or of other separate books or a small Testament in the purse or pocket can pack many spare moments with satisfaction.

For not a little of the Bible commentaries, Bible dictionaries, and other "helps" are of value in explaining the background. But do not let them get between you and the Bible. Use them as you would a dictionary. Note also that chapter and verse divisions, which were not part of the original text, sometimes separate what should be united.

Store up the fruits of your reading. A record of it by date and passage, perhaps with comment, will prove worth making. Summarize what you discover. Memorize great passages that help you. Why keep in the storehouse of your mind only the Ten Commandments, the Beatitudes, the Twenty-third Psalm, learned perhaps when you were only 6 or 8? Add Job 38; Psalms 19, 24, 46, 91, 103, and 104; 1 Corinthians 13; the parables of the lost sheep, the last judgment, the good Samaritan, the prodigal son; and St. John's Gospel, chapters 14, 18, 19, 20. There are no finer riches for the mind.

Read the Bible surely by yourself; but also seek companionship in reading. In the family, with a friend or a group of friends, in a class, new discoveries will be made that only such reading can bring. The richest experiences of life must be shared.

When you are in sorrow, in anxiety, in fear, go to the Bible. It can bring marvelous help in life's emergencies. But it is not primarily a shelf of medicines; it is daily food for daily needs. So used it will help all the more when emergencies come, and will deepen every one of life's joys.

For, in God's providence, this is *your* book. Men have labored incessant hours, spent all they had, gone footsore and weary to an exile's rest, died in agony a martyr's death, that you might have it.

You will understand why when you have made it *your own*.

Read it. Share it.—*National Commemoration Committee pamphlet.*

THE KINGDOM OF GOD

Continued from Page Five

sires to be King in our lives. We must be willing to surrender all of our own selfish desires and ways and allow Him and His kingdom to be in us. The principles of the kingdom must be a part of us.

And so we find that the first phase of the kingdom, like the net, includes all who have the influence of Christ and have called themselves Christians. Within this great group are to be found the true children of the kingdom—those who have the kingdom within, ruling their lives. And they are the ones who will have a part in the third great part of the kingdom—the final goal. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. 25:31. And when will this glorious King come? Perhaps we can find our best answer in the book of Daniel.

In the 2nd chapter of Daniel we are told of a dream which the King of Babylon had. He had forgotten the dream and the wise men of Babylon were not able to tell it to him. But God revealed the dream to Daniel and he told both the dream and the interpretation to the King. Beginning with verse 31 of Daniel 2, we read, "Thou, O king, sawest, and behold a great image. . . . This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them to pieces. 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." This was the dream and Daniel then went on to give the interpretation. This prophecy is explained more completely than any other symbolic prophecy and it is therefore a great help in understanding these prophecies. The King was told that the head of gold represented himself and the golden kingdom of Babylon. And that after him an inferior kingdom would arise and have rule over all the world, and then still another and different kingdom would rule the world. The fourth kingdom would be strong as iron, as represented by the legs of iron. And following this iron kingdom, the world would be divided. Never again was there to be a universal kingdom ruled by men. Strong nations and weaker ones would mingle together, like the iron and clay. But they would never be able to fuse into a world empire. They are not even able to form a league of nations which has any power or is able to hold together. We need have absolutely no fear of a world dictator. God's prophecy is true.

But what will follow this divided and troubled state of the world? "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."—Verse 44. The kingdom will be "set up" and it

will come while the earth is in this divided state or "in the days of these kings." And the stone representing the kingdom filled the whole earth. The kingdom will be on the earth. And will people then dig up remains of the former kingdoms and consider them? No, because the image is so broken that it becomes like chaff and is blown away in the wind. The great everlasting kingdom of Christ will completely take the place of all existing governments and "the former things shall not be remembered."

"Seek ye first the kingdom of God, and his righteousness." What kingdom are you seeking? Are we like the Pharisees, thinking only of coming glory, or are we seeking and finding the Kingdom of Righteousness now in our hearts? Are we only a part of that kingdom which calls itself Christian, or are we truly Christians or Christlike in our thoughts and actions? If we make sure that we are not only a part of the first phase of the kingdom, but have the kingdom in our hearts, then we will be among that number who will rejoice when the kingdoms of this world are become the kingdoms of our Lord and of His Christ and He shall reign forever and ever (Rev. 11:15).—Stanley J. Kauer in *The Bible Advocate*.

THE GREATEST THING IN THE WORLD

Continued from Front Page

and bookkeeping, office stationery and forms, stamps and general supply printing, all likewise play a part in the huge circle created in the industrial world by the Bible.

Materialism, however, is not the best way by which to judge the effect the Bible has had, either on this country or on any other. It was Christianity, growing out of its biblical basis, that gave culture a tremendous impetus during the darkness that was the Middle Ages. The Renaissance grew out of the effects Christianity gradually assumed on the selfishness of the political leaders, and which it always had had on the inspired genius of the world's great artists and writers. A series of Messiahs came into being on canvas, and took the form of German, Italian, English, Spanish, Greek, but never Jew. Cathedrals grew out of architects' ideals in the desire to create new places for the worship of God. The architecture of the world developed new forms and brought into existence buildings of a quality which never since has been duplicated.

Education, as it is known today, traces its origin to the Bible and its works. The printing of the English Bible four centuries ago brought into being the desire on the part of the people to read this book which they had been taught to revere, and which was now easily available. Consequently, pressure of public opinion gradually forced the rulers to grant a constantly widening system of education, until today the English-speaking races can boast schools second to none.

The effect of the Bible on the inhuman cruelty of the Dark Ages (the inheritance of millenniums of pagan philosophy) was, perhaps, the outstanding result of the printing of the Book. Gradually, in England, the stringent laws which required torturous death and unconscionable prison sentences were repealed in favor of laws which treated the criminal, the debtor, and the unfortunate as human beings, possibly misled and self-willed human beings, but nevertheless human beings. Witches still were burned at the stake in the name of religion as late as the eighteenth century, both in England and in the American Colonies; but the persistent effect of widespread biblical reading and necessarily increased comprehension of the Bible could not be denied, and finally even this remnant of barbaric superstition was denied satisfaction by acts of the legislatures.

As a natural consequence of the education for which the Bible was responsible, the world advanced rapidly in the way of science. It is notable that the past two hundred years have seen more changes in the working methods of the people than the previous two thousand years had seen. As a matter of comparison, although the fallacy of *non sequitur* or insufficient connection must always be avoided, it is also notable that this change has occurred entirely since the reading and distribution of the Bible became general.

The Bibles which come from the presses of the world today are not infrequently works of art, published at prices so low as to seem almost inconceivable in view of the high cost of color plates and the great quantity of paper, type-setting, and presswork required in the manufacture of each book.

For example, there is a children's Bible issued by William Collins Sons and Company which retails for \$1.75. The book contains forty-seven illustrations, most of them executed for the publishing house by special order, and drawn by Hardy, one of the greatest artists in the world. It has blackface type of medium size and is bound in an imitation leather of such quality as to be more lasting than genuine leather and quite as beautiful. The color work in the Bible is one of the finest examples of the printer's art that has been issued.

And there is the special wedding gift Bible published by the A. J. Holman Company at \$5.00, with a special marriage certificate and a thorough family record, and having in addition voluminous helps and a concordance. Bound in limp leather, without overlapping covers, and with the paper edged in gold; printed in large, readable type; containing marginal references and illustrations, the Bible is a book of which any publisher justly could be proud—or of which any donor could be proud as a gift at any time.

Books like these have lifted the standards of the printing and publishing business throughout the world. From the days that the first edition of the English Bible came from a British press to these times when color presses turn out thousands of copies of almost perfect books, dedicated as much to the worship of Jehovah as to the great god Mammon, is a far cry; but progress has come and is still visible, despite the current cry of retrogression and decay in the ranks of Christendom.

Berean Department

ARLEN MARSH, EDITOR

Borrowing an Idea

It is the custom of many Sunday schools of other denominations to give their scholars Bibles when the scholars reach a specified department, generally the intermediate but not infrequently the junior. The custom is one which can have value far greater than that represented by the dollars and cents expended in buying the gifts.

The Sunday school is a place to teach the Bible. Each Sunday school pupil should have a copy of it. But, in many instances, families are large and purses small, and a Bible for each member of each family cannot be secured without cooperation from others.

Here it is the Sunday school plays its part. By giving each student as he moves upward from the primary or the junior department a copy of the Book which the school uses as a text, the Sunday school puts into the hands of children something of which they are and should be proud, something which will be of incalculable value during years to come.

There is no reason, however, why this idea should be restricted to the Sunday school. Young people's societies in some parts have taken up the thought with marked success. Where one Bible had appeared in class before, a dozen were brought to every session when the societies began to give their students the one Book that they must have.

For some reason, the Church of God and its cooperative organizations, the Sunday school and the Berean society, have never adopted the plan. As cheaply as Bibles can now be secured, the initial cash outlay, which requires the buying of rarely more than ten Bibles at one time and generally a smaller number, is inconsiderable, particularly in proportion to the returns derived from it.

It would certainly do no harm and might indeed do a considerable amount of good to borrow an idea from other churches and to celebrate the fourth centennial of the printed English Bible by inaugurating a system among Berean societies, churches, and Sunday schools whereby students receive the Book they are supposed to study. Doubt arises as to the efficacy of buying quartèrlies, Berean lesson books, and other supplies, but failing to furnish pupils with the Book which the supplies concern.

The Ideal

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48.

We are commanded of God to be perfect. There is, therefore, a sense in which we can and ought to be perfect. I know many kick against it, and say they never saw any per-

fect ones or that those who profess perfection are usually found suffering of an inferiority complex; this kind of reasoning is an evasion and not to the point, however. If God has commanded us to be perfect, it is certainly our duty to be perfect. If it is our duty, we certainly have the ability to be so, for God is not so inconsistent as to command what we cannot perform. Let us, therefore, try to understand in what sense we may be perfect.

1. Certainly not in knowledge. For we mortal creatures cannot know, as God knows, all things.

2. Surely not in power can we assume to be perfect as God, the Almighty, for we cannot even cause one hair to be black or white.

3. But evidently, in love, are we requested to be perfect. And why stumble at this? Was it not said in olden times, "Thou shalt love the Lord thy God with all thy heart, and with all thy might," and again, "Thou shalt love thy neighbour as thyself"? "A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another." Here our Savior requires us to love each other as He has loved us. And this also accords with the prayer of our Lord (John 17:23) "that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Then the story is told. To be perfect is to love God as He has loved us, and to love our neighbor as ourself.

But who is our neighbor? Jesus answers this question by presenting a case of two natural enemies, a Jew and a Samaritan, who had no dealings with each other. The Samaritan was kind to the Jew who hated him. Now of this Samaritan Jesus said, "Go do thou likewise." Likewise how? Be kind to your enemies, count them as neighbors, love them as God has loved us. To what would such love lead? To doing them good to the utmost of our ability. God loved when we loved Him not. God so loved the world that He gave up His own Son to die. We, also, can love with all our power or capacity as God did. A pint cup will not hold as much as a gallon, but both may be filled, and we may say of both that they are full.

So we may easily see that love is the fulfilling of the gospel, as well as the law.—Bradley Crundwell.

Rally at Oregon

A new lease on life has been given the Oregon, Illinois, Berean Society with a drive for higher attendance records which has sent the average roll call from 5 to 10. The increase has been due solely to attendance by the older married people. Rally Day mustered a total of 18. No other corresponding organization in the town has been able to function at all.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Be not overcome of evil, but overcome evil with good."

WHAT HAPPENED IN THE MIDST OF A FEAST

DO YOU remember that young boy Daniel who was taken from his home in Judah and placed in the King's palace in Babylon? When you hear his name what is the first thing you think of? Bravery, isn't it? And faith in God!

We ought to think of the second thing first because the first was true on account of the second. That is, Daniel displayed real courage because he had faith in his God. Then we think of the boy who refused to drink the King's wine, but asked for only pure water to drink.

Well, this same Daniel was at the time of our lesson an old man. He was still living at Babylon. And all those years he had kept true to God, and God had protected him through every danger.

He had many things to do for God during his lifetime, things that called for real courage. For there he was among people who didn't worship the God he loved, people, in fact, who tried to kill him because of his religion. And people who loved sinful pleasures above everything else.

Just at this time King Belshazzar made a great banquet, and he invited one thousand of his princes, their wives, and friends, to attend. While they were in the midst of their revelry and drunkenness, suddenly the King turned pale as death. His hand shook, his eyes stared, and his whole body showed the most terrible fear.

His guests, looking to see what was the cause, beheld a fearful sight. A hand, without head, or body, or even arm, wrote upon the wall. And no one could read the writing the hand wrote upon the wall.

If you will look in verse 7 of Daniel 5, you will see what the King promised the one who could read the fearful words. Not a one of the wisest men of all Babylon knew what it was all about.

The Queen, hearing all the confusion, came in and told the King about Daniel who, no doubt, had been forgotten by these wicked men. Daniel was at once sent for, and when he came the King made the same offer to him that he made to the wise men.

Look in verse 17, and see the dignified words in which Daniel answered him. Daniel wasn't a bit greedy, was he? "Let thy gifts be to thyself" must have made the King a little ashamed of his love of pomp and show.

And then before Daniel told the King what he wanted to know he gave him a good lecture. He was a brave man

to speak up to the King that way. Daniel reminded the King of the fate of Nebuchadnezzar, who was removed from his lofty seat because he had been so proud and thought he was Ruler of the Universe. A voice from heaven spoke to him.

Verse 21 will tell you just what happened to Nebuchadnezzar. Isn't it terrible? But that's what often happens to men who forget God. Now look back in chapter 4, verse 37, and see what Nebuchadnezzar said when he came to himself again. Be sure and read that verse. It shows that the King had learned his lesson and at a great cost.

Daniel said to Belshazzar, "Thou hast not humbled thine heart, though thou knewest all this." Besides all his pride, the King had committed a grievous sin in using for his feast the golden cups that Nebuchadnezzar had taken from the temple in Jerusalem.

At the end of the lesson you will find the words that the hand wrote upon the wall, and their meaning. Belshazzar's time had come; he had spent his life for his own pleasure and his own glory. And now it was to end.

That very night the enemy entered the city in one of two ways. They marched under the strong walls by changing the course of the river which flowed under them and using the riverbed for a road. Or else some one on the inside opened the great gates and let the soldiers in while the King and his party were feasting and drinking.

FOR YOUR BIBLE SCRAPBOOK:

Write the date, the verse found at the top of page, and the subject of the story. Then write the story of the hand that wrote upon the wall. This is such an interesting story I wish I could read all of yours.

If you are not old enough to write the story, draw pictures or cut out pictures from a magazine or catalog to represent the story. You can all draw a hand writing upon a wall. If you can, print the words that the hand wrote. You will have to watch closely because they are not words from our language.

Now draw a scale tipped to one side. In the lower side print "good," in the upper side print "evil." Next draw a glass, and color it red. Underneath print "Touch not, taste not, handle not."

Copy this:

"God will help us to be true,
Bravely all His will to do;
Harm we never need to fear,
For our Lord is always near."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 4. — October 27, 1935

BELSHAZZAR'S FEAST

Daniel 5:1-31

GOLDEN TEXT

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Proverbs 20:1.

A STUDY OF THE SUBJECT

Topic: Belshazzar's Feast.

Aim: Disregard for morality, sobriety, and religious obligations brings destruction upon both men and nations eventually.

Class Discussion: What effect does the use of liquor have upon one's attitude toward spiritual things? Effect of drinking on the home life. Its effect on the student. Railway authorities do not permit their employees to drink while on duty. Why?

I. Daniel Recalls the Humiliation of Nebuchadnezzar. (Dan. 5:17-21.) Daniel, facing a king who was possessed of absolute power, recalled to his attention the most humiliating experience of his predecessor before he gave him an answer to the question the King had asked him to solve. He further suggested that the power Belshazzar exercised was his only by the will of the God whose sacred vessels he had profaned. Daniel's courage was born of his faith in God and of the conviction that His will must be done regardless of any danger the Prophet might encounter in carrying it out.

II. Daniel Points Out Belshazzar's Sin. (Vv. 22-24.) Daniel was an old man at this time and his broad experience had given him positive knowledge of the danger that lay in angering a monarch. Yet he did not hesitate to denounce Belshazzar for his pride, his arrogance, his idolatry, and his blasphemy. It is easy to stand for what one knows is right when surrounded by friends, but it is a much more difficult thing to remain firm in one's adherence to principle under the lash of sensual popular opinion. It is an indication of great strength of character in these days for a young man or woman to refuse liquor and cigarettes when so many others use them.

III. Daniel Interprets the Mystic Inscription. (Vv. 25-28.) Because of his own faithfulness to God Daniel was given the power to interpret the meaning of the fateful words written upon the wall. Only those who live close to God and who are diligent students of His Word can rightly understand the dangers that surround them, and thus be enabled to warn others less enlightened than themselves of the tragic results that are sure to follow compliance with the demands of the world. The use of liquor is undoubtedly one of the most prolific causes of sorrow men may meet.

GOLDEN TEXT

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Prov. 20:1.

"At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:32. One needs but to walk down the street of almost any large city and see the number of places where liquors are dispensed and notice the blurred eyes and red faces of those who partake of such liquors to realize how deceived

people are who indulge in this kind of habits.

The wise and prudent will never be deceived by imbibing in strong drink, for they will never touch it, knowing the harmful effects thereof. Notice the results of Belshazzar's drinking in today's lesson and steer clear of such a dilemma as the King experienced. Be wise, look to God for assistance, and have will power sufficient to never let a single glass touch your lips. Be wise; God is not mocked, for whatsoever a man soweth that shall he also reap.—L. A. R.

PRACTICAL APPLICATIONS

Belshazzar

—and his mighty ones were powerless against the judgments of God;

—insulted God by a profane use of the temple vessels;

—saw, but could not understand God's Word.

Intemperance. Intemperance always leads to excess and excess brings judgment. The measure of judgment may and does vary, but it is certain. In our particular lesson today the proverbial straw that added too much weight to the excessive sin of the Babylonians was the profane use of the vessels of the temple, which had been dedicated to the sacred service of the eternal God. It is a sin of great moment to wrongfully use that which has been dedicated to or belongs to the heavenly Father. A profane use of the house of God must be just as offensive to God today as was the unclean and unholy use of the temple vessels. It seems quite apparent that desecration of the places of worship will incur the displeasure of the Father and bring judgments in consequence. While the houses of worship are dedicated to the worship and service of God, yet the real temples are our bodies. A desecration of these is far worse than a profane use of earthen vessels (1 Cor. 3:16, 17). How may these temples be profaned? Will intemperate uses of our bodies bring a corresponding measure of judgment?

Judgment Strikes. Judgment came to the Babylonians unexpectedly and it hit with such suddenness that even the girdles of the King's loins were loosened and his knees smote one against another. All biblical accounts of the principal judgments poured out on a disobedient and gainsaying people indicate that warning was given at some previous time, but when the judgment came it came with certainty and suddenness. Time to flee the evils of judgment is before the time of judgment, for when it strikes, it is too late. We have many examples before us of the follies of intemperance and excesses in riotous living that have brought an abrupt termination to what could, otherwise, have been fruitful lives.—C. E. R.

INTERMEDIATE CLASS

What Drink Leads to

About seventy years more elapsed; Jeremiah's prophecies of disaster had come true.

Nebuchadnezzar of Babylon, at whose hands ruin had come to Judah, was dead. His son Belshazzar ruled, but without good results to his country, for he lived a sinful and wasteful life. A new power was arising in the East, that of the Medes and Persians, which finally was to conquer the Babylonian Empire. History repeating itself—a kingdom arises; gains territory and power; becomes proud, oppressive, and disobedient to God; goes down to ruin and oblivion.

The teacher may assign previously to several pupils the telling of this story. Belshazzar and his lords in drunken revelry using the cups from the temple; the sudden alarm on the King's face; the fear that swept over the hushed revelers; the shadowy fingers of a hand without a body writing upon the wall of the palace; the meaning of the words revealed by God through Daniel.

Did indulgence in wine that night make Belshazzar and his men braver to face the enemy that was even then entering the strongly fortified city? Is the statement true or false that the stimulating effect of drink is a good one in circumstances calling for endurance? Show that one's moral judgment is affected by drink; one's sense of decency and self-restraint.

Remember: Never allow the gates of your honor to become unguarded by the use of strong drink.—M. G.

JUNIOR CLASS

Text: Dan. 5:17-28. Topic: Daniel Interprets a Vision. Memory Verse: "And they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them."—Dan. 5:23.

Review. Select some child from the class to play the part of Jeremiah. Let him deliver the message to the class that Jeremiah gave the people.

Presentation of Lesson. In this lesson a very wicked king has had a vision. Verse 23 tells what things he had done. Verses 17-23 tell of this King's grandfather, Nebuchadnezzar. What had happened to him? Read Daniel 5:5 to get a picture of what Belshazzar the King saw. What was written below the hand (v. 25)? What did Daniel tell Belshazzar these words meant (vv. 26-28)? Read the rest of the chapter to see that Daniel had told the meaning correctly. Why did Belshazzar see this vision? Read Daniel 1:17 and then tell why Daniel was able to interpret the vision.

Memory Verse. Our memory verse tells why Belshazzar lost his kingdom. Read it and then repeat together.

Notebook. Draw a picture of Belshazzar's vision. Write the words, with their meanings, below the picture. Paste a picture of Daniel in your book. Under it write Daniel 1:17.

—V. C. T.

AMONG THE CHURCHES

ANNUAL FALL MEETINGS AT BRUSH CREEK, OHIO

We are glad to announce that Bro. M. W. Lyon, pastor of the Golden Rule Church of God in Cleveland and former pastor of the Brush Creek Church, will be our speaker for the annual fall meetings November 3-17.

Any who can come from a distance to attend these meetings are whole-heartedly invited. Just drop us a card at 243 N. 2nd St., Tippicanoe City, Ohio, a day or two in advance and accommodations will be arranged.

Plan now for these meetings. They will soon be here—November 3-17.

S. E. Magaw, Pastor.

Our hearty congratulations are extended to Pastor J. R. Le Crone and his wife on the arrival in their home at Eden Valley, Minn., of a little daughter, Alice Faith, on October 5, 1935. We bid the young lady welcome and wish for her and her parents long, happy, and successful lives of Christian service.

GOLDEN RULE HOME

A farewell gathering was held at Golden Rule Home Monday night to extend the best wishes of the Home Family and the Oregon church community to Mr. and Mrs. Levi Mick, who, after more than three years of faithful and kindly service to those under their care, are leaving for their former home in Indiana. Sr. Mick's tender ministrations will be missed by those to whose comfort she has contributed so much. It is to be doubted that a more efficient man could be found to carry on the work of the Home farm and gardens than Mr. Mick has proven himself to be throughout the period of his management. The prayers and good wishes of the National Bible Institution go with our retiring matron and her husband.

An announcement concerning successors to Mr. and Mrs. Mick will be made in the near future.

CONFERENCE AND LOCAL SECRETARIES

The secretaries of state conferences are requested to submit lists of the ministers and evangelists whom they recognize as in good standing in their several states. Please give name and exact address in each instance.

Local congregations which are not affiliated with any state conference are also asked to send in the name and address of their pastor, and the names and addresses of any other ministers of the Church of God, retired or active, who are located in their communities and who are recognized as being in good standing among them.

The official list will be published early in November, so please get your lists in as early as possible.

G. E. Marsh, General Secretary.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Lewis Lindsay	5.00
Mrs. Sid Martin	3.87
Jeanne Lyon	2.00
Harold Hardesty	1.80
W. A. Reid	2.00
Mr. and Mrs. M. Fetters	1.00
Ida Jeffrey	5.00

SERIES AT LOCKWOOD

On Friday evening, Sept. 27, Bro. J. H. Anderson of Indiana began a special meeting at the Cedarville Church, about twelve miles north of Lockwood, Mo. The weather was ideal and large crowds were always present. During all of the services the best of attention was given to those wonderful messages of truth, which Bro. Anderson can so well deliver. All eyes were on the speaker and everyone seemed eagerly listening to those interesting, clear messages of the Bible. One sermon was delivered each evening during the week, but on Sunday there were services both morning and evening.

Bro. Anderson was accompanied by a daughter. There were also visiting sisters from Springfield, Mo. What a great pleasure it is for us to have others of like precious faith visiting in our homes.

Two previous meetings were held at this place by Bro. Anderson and each time there were good interest and large crowds. There were ten young people of this community baptized by him in the summer of 1934. We feel that his interesting sermons are a blessing bestowed upon the community, a blessing whereby many others may have an opportunity to hear God's Word and enter into the straight and narrow way that leads to life everlasting. Each and every one of those sermons are of the very best, of which one never tires hearing, sermons that lift one's mind from the cares and sorrows of this life and clearly point out the way through faith that leads to a glorious resurrection.

During the meeting it seemed that time was fleeing by too swiftly, for the week's meeting came to a close the evening of October 3, and Bro. Anderson left us the following morning. In saying good-bye to them it was with the hope that God would see fit for their return later on.

At this writing we are having a nice rain, of which we were badly in need.

Ethel Fyfe, Secretary.

BURR OAK, INDIANA

Rally Day is history in our church. Services began at 10 a. m. and continued throughout the day, with basket dinner.

There were features, promotion exercises, special music, and sermons by the writer. The sermon subjects were as follows: "A Great Revival," "The Kingdom at Hand," and "Prophet, Priest, and King." We had good audiences.

We are happy to introduce to the faith one whom we baptized, Beverly June Hardy, age 12, of Grovertown, Ind. Beverly is the daughter of Bro. and Sr. Hardy and granddaughter of Sr. Alice Maxey. Lord bless Beverly in her new walk of life, is our prayer.

The seven of our school who have received their gold button for perfect attendance during the past year are Marjorie Hatten, Marybelle Osborn, Carl Heiser, Ferris Zechiel, Leona Zechiel, Marguerite Zechiel, and Albert Overmyer. We congratulate these, and hope to see every one of them make it another year.

We hope to have in this community a real old-fashioned Church of God revival. Pray for us in our work here.

A. E. Hoskins, Pastor.

ARKANSAS CITY RALLY DAY AND DEDICATION A SUCCESS

Rally Day and the dedication of our church (Arkansas City, Kan.) October 6 were indeed a real homecoming. Our pastor, Sr. Le Crone, with the assistance of others, was untiring in her efforts to make the day a joyous, happy day for all. The church was beautifully decorated with palms, ferns, and flowers. The Monerief Greenhouse furnished the palms and ferns, and also gave a large basket of dahlias. Others brought flowers, and all added to the atmosphere of welcome.

At 10 a. m. Sunday school was held. At this time, before and after the lesson, a program by the school was given consisting of special numbers by the choir and Girls' Class. There was a solo by Betty Mary Chaplin, also a guitar solo by our young Bro. Firman Reed of Attiea, Kan. These numbers were all appreciated. Bro. Reed's guitar solo, "In the Garden," touched every heart. At the close of Sunday school the pastor gave a sermon, "Why Are We a Church?" After the sermon, all assembled in the basement for the basket dinner and a fellowship meeting. There were over 100 present, and we certainly were glad to meet again so many of like precious faith.

At 2 p. m. we again assembled in the auditorium for the dedication services. The pastor was assisted by Bros. John Fiske of Milan, Kan., and George Waters of Newkirk, Okla. Bro. Fiske's subject was "What This Church Means to the Isolated Members," Bro. Waters', "What the Church Means to Us." The pastor's sermon followed: "The Temple." At its close all bowed while the dedication prayer was given. Before closing the services an invitation was extended to those who might desire to dedicate themselves to the Lord. One lady came forward for baptism and was baptized by Bro. Waters. We pray she may continue steadfast to the end.

I neglected to mention a nice reading given by Miss Georgia Long which was enjoyed by all.

Sunday evening service was held at 7:30, and consisted of a Communion service and a short sermon by the pastor.

So ended a day long to be remembered by our church. Sr. Le Crone, our faithful evangelist, is a worker, and our church people here are all cooperating with her. They have organized a Dorcas Society, have quilted one quilt, and have other work on hand to do. They meet on Wednesday afternoons. Choir practice is held each Thursday night.

Mrs. A. J. Chaplin.

SOUTH LAWN CHURCH, GRAND RAPIDS

As these lines appear in print we expect to be in the midst of our fall meetings. Bro. James A. Patrick of Ashland, Ohio, the visiting speaker for the occasion, was the first pastor of South Lawn Church. He has many friends in this community who are glad for this opportunity to see him again and hear the gospel message as he proclaims it. A prayer service is being conducted in the church basement each night immediately preceding the sermon hour upstairs. We ask also for the prayers of the brotherhood that God may richly bless this effort.

October 27 is to be Sunday school Rally Day, as well as the ninth anniversary of the church. The various classes have been doing splendid work.

F. E. Siple, Pastor.

MICHIGAN FALL CONFERENCE

The Michigan Fall Conference came through with colors flying to give much spiritual uplift to the Blanchard Church of God. The fellowship of those of faith who were present from a distance gave much encouragement to us all. We pray that all who were present might have received a blessing from the Lord. Bro. Sydney Magaw's sermons were well put and inspiring. As fruit of the meetings the Lord added four young ladies to the church. We introduce to the household of God, as sisters in Christ, the Misses Hesper Egbert, Opal Bush, Edith Smith, and Faye Marston, all of Blanchard. They went into the waters of baptism on Sunday afternoon, Oct. 6, administered by their pastor. Brethren, pray that their faith may remain until the day that Christ shall change them in the likeness of His glorious change. C. A. Smead, Pastor.

From October 1-6 it was our pleasure to again work with Bro. Smead in the Michigan Fall Conference assembled at Blanchard. Those who accompanied us were Bros. Rufus Curtis, Howard Pearson, Ralph Brown, and Srs. Eunice Pearson and the wife, Mrs. Magaw. All enjoyed the conference, and will ever remember the hospitality of the Blanchard brethren.

It was a pleasure to again meet a number of the Grand Rapids brethren at the conference, and the Hatten family of Culver, Ind. Elders F. L. Austin and F. E. Siple were present a part of the time.

Bro. Smead is doing a good work at Blanchard as pastor of the church, and we pray him and the congregation a continuance of God's favor. S. E. Magaw.

FROM SISTER E. C. RAILSBACK

To the Household of Faith:
After an absence of over six months, it seemed good to get back to the "roaring old town" again, if only for a short but very busy period. Especially did we enjoy the gathering of the brethren in this part of the Master's vineyard and also the reception in the home of the Bro. Nokes family on Berean night. After the banquet a very enjoyable program was presented.

We found Sr. Calkins, who had recently passed the 89th milestone in her life's journey, still a regular attendant at the Sunday morning services. Her zeal for the truth and steadfastness in the promotion of the work, are an example that others would do well to follow. I wish to mention, too, the faithfulness of the Bleasdale family during the time of our absence. Those who feel the responsibility of holding up the truth in these precarious times, sometimes have reason to feel disheartened because of the apparent indifference of some who seemingly should feel the same responsibility. Let us not be too eager to class them with the lukewarm of this Laodicean age, for we know that many have burdens that they are hiding from the church and the world.

We truly were disappointed, however, in not seeing more of the local as well as isolated brethren in attendance at the annual conference October 6. Sr. Jessie Reid of Pasadena is confined to her bed with rheumatism. Bro. and Sr. Hatch of Santa Ana were present, and we rejoiced to see them looking so well. Sr. Jessie M. B. Kauffman always lends enthusiasm to a meeting, and she thinks the isolated should make plans to attend all these conferences and spend the day together in communing with one another concerning the promises and planning for the furtherance of the Lord's work. We were glad also to greet Bro. Will Reed of Riverside.

Our plans for the future are to leave Los Angeles November 9, stopping at Tulare and

going on north the 10th, accompanied by Bro. Wayne and Sr. Georgia Thompson, to the home of Sr. Mary White of near Fresno, where Bro. E. E. Groat and I will conduct both a morning and afternoon service with brethren in that vicinity. Besides the Thompsons of Tulare and the Groats of Hanford, there are Sr. Mariah Truesdell and daughter, Sr. Myrtle Paul, and Sr. Bernice Roberson in Fresno; then Sr. Mattie Vineyard, Sr. Mary White, Bro. and Sr. Gordon McIrvin and three daughters in the rural district near Fresno; Bro. Marion Calder of Oleander; and Sr. Eva Page and son of Los Banos, all of whom we hope to see at this meeting.

On the 11th we plan to be with Bro. Renner of near Wheatland; Red Bluff the 12th; Medford the 13th; arriving in Corvallis the 14th if the conference board decides to have me spend the first period there instead of Felida.

If there ever was a time when the Christian should be zealous in the cause of truth and righteousness, that time is the present. May we strive to make our calling and election sure. May we grow in grace and in knowledge and come off victors in the race for eternal life. I have had several requests for short articles for the columns of The Restitution Herald and I hope to find time to comply with this need in the near future.

In His service,
Emma C. Railsback.

ALLIE SWEET BOOTH

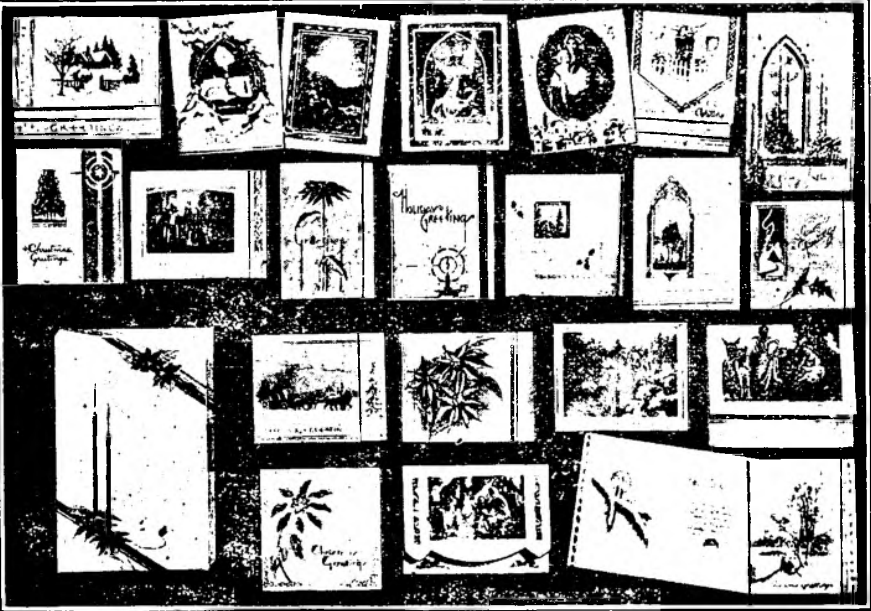
Allie Sweet was born May 20, 1863, at Thomson, Carroll County, Ill., the daughter of George W. and Cornelia Balcom Sweet. She was united in marriage with Lyman Booth of Ashton, Ill., December 22, 1881. To them two daughters were born, Floy M., wife of William D. Anderson of Chicago, Ill., and Aleta J., wife of Charles G. Houghton of Newton Center, Mass. One sister, Floy of Dixon, Ill.; three granddaughters, Mrs. Aleta Speering, Mrs. Janet Widdowson, Miss Barbara Houghton; and one great-granddaughter, Genese Speering; besides many other more distant relatives and friends mourn her death.

She passed away October 6, 1935, at the home of her daughter in Newton Center, Mass., after an illness of several weeks.

Funeral services were conducted by G. E. Marsh, assisted by L. E. Conner, at Dixon, Ill., with interment in Oakwood Cemetery in that city. The sympathy of many is extended to Bro. Booth and his family in their loss.

HERALD RECEIPTS

Harriet Reed; Etta L. Elton; S. J. Lindsay (for others); Fred C. Smith; Mandes Reed (for self and others); C. A. Smead (for others); F. E. Wilson; Mrs. C. Moore; W. P. Corbaley (for another); S. E. Magaw (for another); Mrs. Fred Austin; Lottie E. Young (for self and another); Mrs. Ed Tomlin.

CHRISTMAS CARDS

SCRIPTURE CARDS

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, post-paid, only 89¢. Shipment made in middle fall. Use the coupon below.

National Bible Institution
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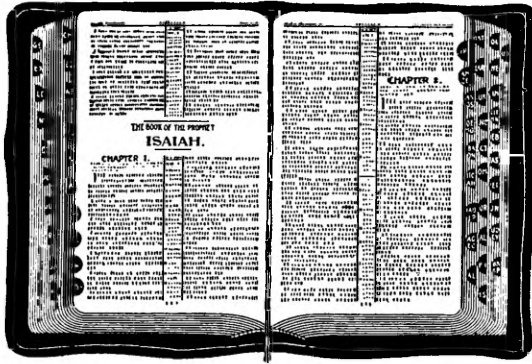
Gentlemen: I am enclosing Please send me box(es)
of Christmas Greeting Card Assortment No. A-1.

Name

Street and No. (or RFD)

City State

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 24:14.

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 and your other work. These amounts are enclosed, or I pledge their payment on or before

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CityState

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, OCTOBER 22, 1935

NUMBER 4

The Concision

By Norman John MacLeod

"Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. 3:2, 3.

BEWARE of the concision." How many people would know what was meant by such a warning? What is the concision? In order to beware of such a group we would have to know what they are!

God made a covenant with Noah after the flood; concerning that covenant we read: "And God said, This is the token of the covenant which I have 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."—Gen. 9:12, 13. The bow should appear in the clouds as a token of God's word through Noah. The token bore a symbolic relationship: the sun shining through the storm makes the rainbow.

Many centuries before the time of Christ circumcision had been given to Abraham as a token of the covenant that God made with him: "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised . . . and it shall be a token of the covenant betwixt me and you."—Gen. 17:10, 11. In like manner each of the more important covenants of the Bible had some sort of a token of recognition connected with it.

Circumcision was taken over as the token of the Mosaic Covenant. Through the course of the centuries of the sojourn of the children of Israel in their land, their captivity, and consequent return, the rite of circumcision had become an empty form, until in the days of the Apostle Paul it was a degraded institution. He, therefore, derided it as a degenerate custom and called it the "concision"; and added that we are really the circumcision "which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh." Circumcision in the flesh made with hands was not the real circumcision but "circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:29). "Circumcise therefore the foreskin of your heart, and be no more

stiffnecked" (Deut. 10:16) was in the vein of thought which Moses directed to the attention of the children of Israel. And again, this time prophetically: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—Deut. 30:6. The attitude of the heart was fully as important as the rite of circumcision in order that it might be effective. But that did not make the rite unnecessary because the heart was right. The Apostle Paul shows that the faith of Abraham came first, then circumcision as a seal of that faith. The circumcision came afterward. But the token of the new covenant is baptism in Christ.

Baptism was an old Jewish rite that had been practiced for centuries as a religious ceremony of purification. John the Baptist used it as a token of repentance in preparation for the ministry of Jesus. John's baptism served for that period. But following the resurrection of Jesus, the rite of baptism became a token of the New Covenant.

When it became my pleasure to instruct aliens in the institutions of our government that they might become American citizens, I found a peculiar situation. I was not allowed to give information to individual students as to their status before the law in naturalization. No law shall be retroactive: a prospective citizen remains under the jurisdiction of the naturalization laws that were in effect when he first applied for citizenship. That is somewhat the situation under the various covenants with God. Only with this difference: a token which is effective during one period becomes ineffective during another period for the same person.

Apollos was a mighty preacher among the Jews. He had faith; he had zeal; he had undergone repentance; and apparently he lived a consecrated life: but he did not understand the way of Christ quite fully. He did not understand the force and significance of Jesus' death, burial, and resurrection: the baptism (Please turn to Page Nine)

Abreast of the Times

President for Spiritual Mobilization

"I, brethren, could not speak unto you as unto spiritual, but as unto carnal."—1 Corinthians 3:1.

NEW YORK, Oct. 12.—President Franklin D. Roosevelt is taking an active interest in the efforts the National Committee for Religious and Welfare Recovery is putting forth to bring about a nation-wide spiritual revival in America. In a recent letter addressed to Mr. Walter W. Head, chairman of the Committee, the President said:

"America was established with a firm reliance on the protection of divine providence and throughout its history has acknowledged its obligation to almighty God. As we seek

the abundant life for our people, we must realize in the last analysis that this can come only as there is a deeper realization of moral and spiritual values."

The National Committee for Religious and Welfare Recovery is composed of three hundred leaders of Christian and Jewish religious bodies. Among other persons of note who have manifested an interest in the campaign for "spiritual mobilization" are former Governor Alfred E. Smith; Mayor La Guardia; Solomon M. Stroock, president of the American Jewish Committee; Dr. John H. Finley of *The New York Times*; and Governor Herbert Lehman.

December is to be known as "Stewardship Month," during which an "Every Member Canvass" will be made by the various churches and synagogues to urge every communicant to attend religious services. "Golden Rule Week" will be celebrated December 8-15.

However much we may be inclined to applaud any effort to bring about a religious revival in this country, we are not over-sanguine as to the prospects of success. Something that reaches much deeper than a man-made "drive" is needed to arouse the spiritually dead among both Jews and Christians. When the Lord comes there will be a genuine spiritual awakening among all nations, but until that happy event takes place we may expect nothing better on the part of the public than a growing indifference toward all religious appeals.

Drive Jews From Business

"No man might buy or sell, save he that had the mark."—Revelation 13:17.

BERLIN, Germany, Oct. 15.—The last hope of the Jewish business men of Germany for the right to carry on commercially was shattered by a speech recently delivered by

Wilhelm Frick, Minister of the Interior in the Nazi Government, in which he announced the passage of new laws limiting the economic activity of the Jews. Herr Frick declared the purpose of the new laws was to obtain "a clean separation" between Jews and Germans in the business life of the nation. The spokesman for the Government hailed the fact that the Nuremberg laws recently passed had ended the 150 years of Jewish emancipation inspired by the French Revolution.

"These laws serve the community of the German people," Frick said. "We do not want to exterminate the Jews by violence. We merely want a clean separation. We say," he continued, "Germany for Germans, but not for Jews. That is the beginning of a tolerable peace. The Jewish question cannot be solved by broken window panes and other acts of violence, and I want to warn all racial comrades against pursuing a Jewish policy of their own. The State has assumed absolute leadership. Laws will have to be passed for the limitation of Jewish business activities, to eliminate all ground for individual action through boycott measures, the posting of pickets before a Jewish concern, or the pasting of placards on Jewish display windows." The address was greeted, according to the German press, with "roaring applause and jubilant acclaim."

British Fortify Palestine Port

"Neither did Asher drive out the inhabitants of Accho (modern Acre)."—Judges 1:31.

ACRE, Palestine, Oct. 19.—This ancient port, the authentic history of which goes back to the time of the Egyptian conquerors (1500 B. C.) who named Acre, or Accho, among the cities they subdued, is now being fortified by the British in anticipation of possible war with Italy. The city has been closely associated in the records of the past with Tyre and Sidon and has experienced many sieges in the progress of the centuries, having passed successively through the hands of the Egyptians, Grecians, Romans, Arabians, Crusaders, Turks, and British.

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Preparation for Sorrow

By Lyman Booth

THERE are none who may read these lines but have, at one time or another, felt the pangs of sorrow. All have passed under the discipline of sorrow. Hearts have felt its heavy stroke, eyes dimmed, and cheeks moistened by the overflowing flood of tears. People have sought consolation in various ways. To those who have felt the lighter afflictions of life, the consolation herein offered may appear insufficient; but I hope that those upon whom the heavier stroke has fallen may find relief from sorrow and tears through the power and comfort of Christian endurance.

We should not be unmindful for the numerous blessings which we receive daily from God's gracious bounty, nor should we complain of the trials we meet. We should be thankful for the blessings, and endure the trials with patience. Though we may realize the reasonableness of this attitude we cannot help feeling that life is oftentimes a severe discipline of sorrow. We are reminded by the Scriptures to remember the days of darkness which will surely come, and that they will be many. Not only should we remember this solemn fact, but we should also make daily preparations to meet them—the sad days of adversity, suffering, disappointment, and bereavement. They are common to all men, and when we feel the best fortified against them they may be nearest. We need not boast of our security and strength within ourselves. If we do, we are leaning upon a broken staff. If we reach the point where we think we need no defense against those things that mar our pleasure and happiness, sorrow and affliction may be at the door and find us unprepared for their visit.

It is, therefore, a matter of prudence and wisdom that we be prepared to meet them, let them come when they may. Whether we be actively engaged in our daily duties, or when we retire to the fireside when the chill of winter is around us, we should, with foresight, look to the preparation for temporal and spiritual needs. We should not only provide stores of light and heat, but for pleasant thoughts and sweet memories—for affections, childlike faith, for hope in God, for resignation to His will, for a will and energy to do

and a firm resolution to endure whatever trial may be given as our part in life to bear. With these thoughts in mind let us look for some of the sources of comfort where we may find light in the days of darkness, which may be many. When we shall have learned from our experience or that of others what are the consolations which give permanent strength, hope, and peace, then we shall see more clearly the necessary preparation to be made.

It sometimes occurs that well intended comfort is offered by those who do not fully understand the depths of sorrow to which the heart may go, and the sorrow is increased by the efforts to console.

There are three sources from which permanent comfort may be derived. They become more effective and render more perfect peace in proportion to the severity of the calamity under which one suffers. The first is a clear conscience; second, the Christian faith; third, the performance of duty. A clear conscience in this connection is one that is void of offense toward God and man. One of perfection which few ever attain, and which is a boastful claim on the part of some to make. A clear conscience is the result of a life well spent and the knowledge of a feeling of self-respect before men, and of a confiding hope before God to which we are entitled by an orderly life. By it we have the consciousness of inward strength and steadfast purpose which no other agency can bestow. It makes us realize that no calamity comes as a punishment, but rather as a discipline. By it we are fortified against the stings of misfortune, and assured that though we may feel disappointed we are not destroyed. In proportion as we brood over wrongs in our dealings we are made weaker under the burden of sorrow, and in proportion as we feel that we have not deserved God's blessings their withdrawals cause the greater distress of mind. Though we may not accuse ourselves of guilt, yet if we are conscious of negligence, and that we have wasted our time and talent, that we have been interested mainly in worldly pursuits, that God has been left out of our

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God's Purpose

God is working His purpose out
As year succeeds to year;
God is working His purpose out,
And the time is drawing near.
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled
With the glory of God
As the waters cover the sea.

From utmost east to utmost west,
Where're man's foot hath trod,
By the mouth of many messengers,
Goes forth the voice of God,
"Give ear to Me, ye continents;
Ye isles, give ear to Me,
That the earth may be filled
With the glory of God
As the waters cover the sea."

What can we do to work God's work,
To prosper and increase
The brotherhood of all mankind,
The reign of the Prince of Peace?
What can we do to hasten the time,
The time that shall surely be,
When the earth shall be filled
With the glory of God
As the waters cover the sea?

—Author unknown; selected by
Lyman Booth.

A Study in Punctuation Marks

By Robert G. Huggins

"Verily I say unto thee, To day shalt thou be with me in paradise."—Luke 23:43.

OUR present system of punctuation came gradually into use after the invention of printing. Aldus Manutius, an Italian printer in Venice, invented punctuation marks and italic type, which is named after him Aldine. He was born in 1447, and died in 1515.

The importance of punctuation marks may be easily and clearly presented in story form:

"Oh, dear!" sighed Warren, as he came in from school one day. "I wish we didn't have to learn so much about periods and commas and semicolons and such things. I hate them!"

Mamma laid down her sewing and said: "Why do you hate them, Warren?"

"Why, it's so hard to remember to use them; and besides, I don't think they are of much use. I don't see why we couldn't write sentences without putting in any punctuation marks."

Mamma smiled, and then, rising from her chair, she went over to the desk and got out a piece of paper and a pencil. Then she wrote: "The little turkey strutted about the yard and ate corn half an hour after his head was cut off."

"Why, Mumsie, how funny!" exclaimed Warren, when he read it. "How could a turkey walk around eating corn without any head?"

"He couldn't," replied Mamma, "and yet I have written just what I intended to write. I have, however, left out all punctuation marks."

Then she bent down and punctuated the sentence. It then read: "The little turkey strutted about the yard and ate corn; half an hour after, his head was cut off."

"Oh, I see!" cried Warren. And then and there he resolved to learn all he could about punctuation marks.

USE AND MISUSE OF PUNCTUATION

Punctuation marks were invented to help interpret the meaning of the writer. When correctly used they are immensely important. They clarify the meaning of sentences; but like all other good things, they may be misused and perverted. Our text reads in the Common Version: "Verily I say unto thee, To day shalt thou be with me in paradise." "To day" is an adverb of time, and may qualify either the preceding "I say," as, "Verily I say unto thee to day," or the following verb "shalt be," as, "To day shalt thou be with me in paradise." Punctuated either way, the sentence is grammatical.

A sentence, however, may be grammatical, and punctuated so it will be clear in thought, and still the declaration may not be true. Because a statement is expressed

grammatically, it does not follow that what it declares is so. The rules of grammar cannot answer this question: Since Luke 23:43 may be grammatically translated and punctuated, "Verily I say unto thee, To day shalt thou be with me in paradise"; or "Verily I say unto thee to day, Thou shalt be with me in paradise": how are we to determine which of these two renderings is correct? Let an illustration answer the question.

CORRECT PUNCTUATION DETERMINED BY TRUTH

The Catholic Bible, translated from the Latin Vulgate, usually called the Douay Version, translates and punctuates Hebrews 10:12 as follows: "But this man offering one sacrifice for sins, for ever sitteth on the right hand of God." Our version of the text reads: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." The difference, as you will notice, is only a comma. The Catholic Version puts it after "sins"; ours, after "for ever."

Now why does the Catholic put the comma after "sins"? To make the "for ever" relate to Christ sitting at God's right hand. He "for ever sitteth"! Were he to put it after "for ever," he would read: "But this man, after he had offered one sacrifice for sins for ever"—and his "sacrifice of the mass" would go up in smoke. He could not add to the "One Sacrifice" of Christ, millions of sacrifices of the mass Sunday after Sunday. By changing the comma he makes "for ever" qualify the present position of Christ at God's right: "*For ever sitteth* on the right hand of God"! The sentence is grammatical enough; but we know that the statement is absolutely false. For Stephen saw Christ after His ascension "*standing* on the right hand of God" (Acts 7:56); a posture He could not assume if He "for ever sitteth" there.

PUNCTUATION OF LUKE 23:43 ERRONEOUS

Let me remind you again how the sentence in Luke 23:43 reads: "Verily I say unto thee, To day shalt thou be with me in paradise." Do you ask how we know the punctuation is wrong? We answer frankly: So read and so understood, it reduces the rich promise of Christ to abject poverty. It makes the promise both irrelevant and parsimonious. Irrelevant because it ignores the coming kingdom of which the dying suppliant speaks; niggardly because it promises but a few hours of fellowship with Christ. It not only beggars the promise; it contradicts the word of God outright. If we ask, Where was Christ in the interval between His death and resurrection? inspired men, infallible angels, and the Lord Himself answer in unison. Paul says:

"He also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens."—Eph. 4:9, 10. The angels say: "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. Weigh the words of the Lord Himself: "As Jonas was three days and three nights in the whale's belly; so

shall the Son of man be three days and three nights in the heart of the earth."—Matt. 17:40. He added to these words of prediction the following after His resurrection: "Touch me not; for I am not yet ascended to my Father"; and went on to say, "I ascend unto my Father, and your Father" (John 20:17). To the three days and nights when He was

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Spiritual Values

By C. E. Randall

THE Church of God ministry are awakening to their responsibilities as leaders in no uncertain way. Recognition and appreciation of this stewardship are bound to and will find a reaction in the labors of these servants of God. Much of their ability and strength has been lying dormant because there has been no fountainhead to challenge the exercise of these powers and encourage them in the use of these latent values. Our last General Conference did more to arouse our slumbering spirits than anything that has happened in the past decade. The ministers present during this spiritual retreat left for their fields of labor fired with a new zeal and passion for the proclamation of the gospel of the kingdom. A new determination has gripped their hearts. An optimism born of adversity is beckoning them forward. A spiritual renaissance is on the threshold of the Church of God. We are marching forward to victory for the Lord.

There is only one force that can deter and prevent the ministers from injecting this renewed vision of service into the blood stream of the church life, and that force is the membership. It is to this group that I am directing my appeal in this particular article. Nothing will cool the spirits, discourage the hopes, and stifle this newborn desire for service any quicker than an unresponsive, unsympathetic, and indifferent laity. Our ministers are offering themselves as living sacrifices for the spiritual and eternal welfare of those with whom they are laboring. Their service is for you in the name of and for the glory of God. Viewing with amazement and with fear the present trend toward apostasy of their membership, they are grooming themselves in spiritual and material values that through a higher perfection of these they may be able to fan the flames of love and obedience to the Christ in the face of world-wide deflection from Christianity and in preparation for the sure return of Christ, which we know to be imminent. As shepherds of the flock we are responsible to the Father for your welfare. Your Christian standing is a matter of grave concern to us, and our oversight of your spiritual life should be recognized with sobriety and meditative consideration. Ministerial efforts to meet the crisis in the spiritual organism of our body should receive the heartiest cooperation of every faithful member. Principles for the development of

spirituality in personalities are of more prime importance than the trivial affairs relating to church organization. Therefore, let me urge upon all members of the Church of God to give heed to the weightier matters which the ministers are placing special emphasis upon, such as spirituality, evangelism, and intimate communion with the Father; not that they are beside themselves and should be held down, but do as Israel of old did with Moses on the mount—hold up their hands, and victory will be yours to enjoy. Don't dampen, but fan their spiritual enthusiasm into a flame that will envelope every member of the Church of God and make them a burning bush that cannot be consumed by the flood of apostasy that is sweeping over the world.

In a recent issue of THE HERALD under the caption, "The Cause and Cure of Hard Times," appears this statement: "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." The whole article was very timely and should be read by every member of the church. The Church of God is not free from this depression apostasy. Evangelism has lost considerable hold on us as a people. To change the thinking of our people on such a vital subject is no small task. If we can revive the evangelistic spirit that once permeated us, we will again witness new fields being opened and larger numbers accepting the distinctive message of the Church of God. An evangelistic crusade of national scope cannot be successfully promoted unless the sympathy and support of the laity is given the ministers. Sincere cooperation between the ministers and the lay members in an intensive evangelistic effort would swing wide the gates of blessing upon our church work. If our men are willing to preach the message, give them opportunity. If we have a distinct message unknown to the major portion of Christendom, which we have, let pew and pulpit unite with solemn purpose to extend this message into undeveloped fields. Brethren, bring up your forces and flank the minister on every side in his evangelistic efforts.

The Basis of Prayer

THERE are always smiles where there is a family of small children. Some of the heartiest of these smiles come out of the common, everyday occurrences of life. We had spent some time teaching the children that they were not to ask for what they wanted at the table, but were to wait quietly until they were served. Parents often have to tell their children a hundred times over exactly what is to be done. A hundred times, simply because ninety-nine times is not sufficient. Then we have hopes that the lesson is beginning to be learned.

Some months passed and, one day, we were reading the 11th chapter of Luke at our family worship. We came to the 9th verse, where I read these words of Christ, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

I do not believe that I was able to finish the entire verse. A little maiden, then aged 6, turned wide eyes toward me, and interrupting the reading, said, "O no, Daddy. It is not, 'Ask, and it shall be given you'; it is, 'Don't ask, and it shall be given you.'"

In order to satisfy her I had to explain, carefully, the difference between family discipline and God's orders concerning prayer.

Yet, today, there are many thousands of people who have an entirely wrong idea about prayer. The little girl may mix her table manners with the thought of approach to God, but what is far more tragic, men of the world mix a thousand false ideas of the ordinary life of man in with their ideas of what prayer approach to God should be.

Once more we are forced to turn to the revelation of God, where we find His thoughts high above ours, even as the heavens are higher than the earth. And we ask a question that draws at our very hearts as hunger gnaws the vitals. For there are myriads of unsaved people who have false ideas about prayer and myriads of Christians who are leading prayerless, careless lives, missing the marvelous fellowship which God has for those who are willing to recognize the principles of prayer which He has laid down in His Word, clear and plain, for all who will read to see.

We will spend but a brief moment in reminding you of the definite teaching of God's Word, that He does not hear the prayers of everybody. Unbelievers cry their desires to the heavens, but while Satan may bring about some response to some of their petitions, there are the moments of great deception, and the Almighty seems to turn a deaf ear to their cry.

In fact, if we turn to the words of Christ, we have a statement so definite, so formal, that it is a wonder that men have not understood the barrier that God has put between Himself and some men. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6. Repeat it. *No man cometh unto the Father, but by Me.*

Now, do not quarrel with the preacher who brings this message. That would be as foolish as quarreling with a telegraph messenger who brings bad news in a telegram. If you do not like what I am about to say, your quarrel is with the Lord Jesus Christ. It was He who said that no man could ever come to the Father, except through Himself, Jesus Christ. There are two ways in which men can seek to approach God. They can seek Him in salvation. Here the Word is definite. There is no salvation except through Jesus Christ. This, of course, is the very heart of Christianity.

There is another phase of this truth, however, which has not been understood in its full significance. There are many men who seek to approach God in prayer. Christ says that no man can come unto the Father, except by Himself, Jesus Christ. There it is, plainly and definitely stated. If your prayer is not made through Jesus Christ, it is not a prayer that will go to God.

During the war, clergymen on both sides of the great conflict lifted up their voices in national prayers, made to the God of forces. But our God, the God and Father of the Lord Jesus Christ, did not receive those prayers. Every week there are men who meet in legislative chambers, lodges, and other meetings where, for some reason or other, there is the offering of a prayer. More often than not, the name of Jesus Christ is left out in order to avoid hurting the feelings of any who might be susceptible. Do not quarrel with the preacher for saying it; it is Jesus Christ who says that those prayers do not go to God.

Every day, the world over, there are people who pray in the midst of their religious form and ceremony. Some pray to one or another of a group of mediators that have been authorized by a church organization. Christ says that these prayers are not received by God. Think, then, the next time you go to pray. Say to yourself, "Is this prayer I am about to make a prayer that goes to God or to one of Satan's minions? Is this prayer in keeping with the declaration of our Lord, that no man cometh unto the Father, except by Him?"

But now, I want to take Christians, who pray in the name of the Lord Jesus Christ, into a study of the Word of God that will show us why many prayers, prayers made in the name of Jesus Christ, are hindered, or unanswered.

In the book of Isaiah we have a great principle of prayer stated in one of the latter chapters of the prophecy. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isa. 59:1, 2. Here, perhaps, lies the chief explanation for the fruitlessness of much Christian praying. In the first flush of a joyful Christian life there have been attention to the Word of God, zeal for prayer, and earnestness in seeking

God's will. Then sin has been allowed to enter the life. The prayer life is hindered. The Christian grows cold. His prayers become mere form. He no longer knows the penetrating power that will take Him through to the very throne of God with that piercing insistence, based upon the promises of the Word, that will not let go until the blessing has been received.

The next time that your prayer seems to be unanswered, do not conclude, hastily, that the object of your prayer was not according to God's will, and that, therefore, you are not to receive it. Conclude rather that there is something wrong with your heart life. In the 84th Psalm, David said, "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." If you pray and do not receive that for which you pray, there are two possible conclusions. The one is that you are not praying for that which God would consider for your good. The other conclusion is that you are not walking uprightly.

Examine yourself in your praying. Your own prayer life has become powerless? Do not put the blame off on God and think that He is unkind and unloving. Do not think that His list of good things is a narrowly restricted list. Think, rather, that you are not walking uprightly. Think that your iniquity has separated you and your God. Think that it is your sins which have hid His face from you, that He will not hear.

In one of the old hymns of the church,

"Sun of my soul! Thou Savior dear,
It is not night when Thou be near. . . ."

there is a couplet which expresses this great truth in a way that will bring it to our hearts with force. The poet says,

"O may no earth-born cloud arise
To hide Thee from Thy servant's eyes."

The clouds that hide the sun from our eyes are not our creation; but the clouds which hide our God from us are always clouds of our own making. It is impossible for our Lord to be hidden from us, except it be by some mist which arises from our own hearts.

But let us be more specific. Sin is a short word, but it has many different meanings. What are the sins, mentioned in the Word of God, which arise with such a clamor about the throne of God that He refuses to listen to our cries until we are willing to have these sins covered with the sacrifice of Christ and fellowship restored through His forgiving grace? One of the characteristic sins which hinders prayer, is the sin of unbelief. We read in the revised translation of the Epistle of James, "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord."—James 1:5-7. This refers, of course, to the claiming of promises which are made in the Word of God. It does not mean that there will never be doubt concerning the will of God in something we are making a matter of prayer.

But in all those hundreds of cases where prayer should follow the Word of God there must not be the sin of unbelief. For to doubt the Word of God is to make God a liar. He has said so Himself in no uncertain terms (1 John 5:10). We have a list of about fifty definite promises where God has told us to pray for certain things in connection with our relationship with Him, our growth in His Word and work, and also, concerning material blessings which He desires to give us. The sin of unbelief in any of these cases can destroy our prayer power and hinder the coming of the answer to us.

A second sin that is mentioned, specifically, as a hindrance to answered prayer, is the sin of the unforgiving spirit. It is in the Gospel according to Mark that we read these words of Christ, "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."—Mark 11:25, 26. To those who have not accepted Christ as Savior we must give warning that this, or any other specification, does not apply in their case. For the unbeliever there is but one hindrance—the lack of new life in Christ through being born again. But to the Christian, to the one who has been given the right to become a child of God (John 1:12), this word may reveal the center of your difficulty. Do you hold a grudge against some believer? Have you bitterness in your heart toward some one that you have not been willing to let God remove? That is the reason why the heavens seem as brass above you. Answered prayer is on the basis of our fellowship with Christ, and there cannot be true fellowship with Him if we have an unforgiving spirit. We have little sympathy with that kind of condescension which promises to forgive, but says that it will not forget. Where there is the true love of Christ there is the fruit of that love. We must not forget that love "beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth" (1 Cor. 13:7).

Job received very bad treatment from his counselors who called themselves his friends, but who were not. In the closing chapter of that stupendous epic we find that "the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before" (Job 42:10). It was when Job's heart was cleansed from rancor toward those three kill-joys who have become known, ironically, as Job's comforters, that God broke through and performed miracles on his behalf.

Still another sin that God says is a cause of unanswered prayer is the sin of family discord. This may surprise some, but God has revealed it to us through the writings of Peter. We read, "Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."—1 Peter 3:6, 7. This word is addressed, primarily, to the husbands. There is, undoubtedly, the analogy which

belongs to the wife also. But the literal teaching of this verse is that husbands' prayers are hindered because they do not have that consideration for their wives which is due them.

Ministers and doctors soon learn to know the real reasons that are behind the excuses of "incompatibility" which are given to the courts as ground for divorce. Few people realize, perhaps, the total of bestiality which exists in the relationships that should be fine and heavenly. This cheapness may be understandable in those who make no claim to spiritual life in Christ. But for those who are Christ's, there is no excuse. The body of the believer becomes the temple of the Holy Spirit and Christ's tenderness must possess us in all of life. If we do not yield to the life of the Spirit within, God tells us that this is a hindrance to our prayers. It may be that God can use this hint at this moment to bring warmth and love back into Christian homes where coldness has come, and that the prayer power of husbands and wives can be restored to full communion with God.

Then, further, we find that the Word of God tells us that our prayers are hindered because they are offered with selfish motives. We read in the Epistle of James, "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures."—James 4:3, R. V. In the Old Testament there is a verse which seems opposed to this, but which really teaches the same thing. We read in the Psalms, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."—Psalm 37:4.

Here is the promise of the very desires of our hearts. Yet the New Testament lesson tells us that we do not receive the things which we ask, because we ask from selfish motives, that the answer may be consumed upon our own pleasures. The solution to the difficulty lies in the very nature of God. If people understood God there would be no difficulties at all. What is the basis of prayer? When God answers prayer is it that He is handing something to a child to keep it quiet? Is it a question of divine whim or fantasy? Of course not. The understanding of the nature of God would remove all these difficulties. We would then see that God is a God of love and grace, and that He desires, indeed, to give us all blessings. No father and mother ever wanted to give gifts to their own children as much as God desires to bless to overflowing all of His creatures. But there are multitudes who will not come in by the door which He has opened in Christ Jesus. The holiness of God will not allow men to come in by any other way. The justice, the holiness, the righteousness of God must be satisfied. It is only the death of the Lord Jesus Christ that performs this work. But among those who have believed in Him there are still multitudes who do not realize that prayer is not merely a nice way to get something for nothing. Every gift you received cost somebody something. Salvation is a gift, yet it cost God the death of Christ. Every movement of power from God on our behalf is by virtue of what He has accomplished on the cross, so that all that we have and are comes from God's grace. Whenever we pray and are answered, the answer comes to us as a purchase of the

blood of Jesus Christ. This is the meaning of "in Jesus' name." To use the name of Jesus in a prayer other than this way, is as bad as forging some one's name to a check.

It is when we delight ourselves in the God of the Lord Jesus Christ that we shall receive the desires of our hearts. For when we delight ourselves in Him we shall not have any desires that are apart from His will. Realizing that anything I receive from God must be given to me because of the sufferings of my Lord, will I go to Him and ask for something that will not be in accordance with His will? Will I ask for that which is merely a selfish desire? Where there is surrender to the will of God, there is delight in the person of God. Where there is delight in God, there is understanding of God, and a desire to please Him. Where there is a desire to please Him, there is a harmony with His will that brings us into the fullness of prayer power. For it is He Himself who tells us through John that "this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15). This is a major part of the great secret of answered and unanswered prayer. It is when we really delight ourselves in the Father and ask those things that are well pleasing unto Him that we shall receive exceeding abundantly above all that we ask or think. But it is when we are asking amiss, in order that we may consume it upon our own desires, that He will not heed. It is of His kindness and love that He does not give us all for which we ask. . . . The believer who is taught in the Word of God would never dare to pray for the slightest object without adding, "If it be Thy will." For it would be tragedy did we receive all that we desired.

There is one last hindrance which I wish to consider with you. In the book of the Prophet Ezekiel we read these words of God to the Prophet, "Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them?"—Ezek. 14:3, R. V. Idols in the heart! There are two ways in which this verse may be taken. It may be used of unbelievers who have some idol in their hearts and who refuse to tear it from the throne in order that Christ may enter. But there is a sense, and it is in that way we take it here, in which a believer may have idols in his heart. Anything, yes, anything, which is loved more than the will of God becomes an idol which will be so loved that the lordship of Christ is no more a fact within our beings. Then it is that fellowship is destroyed. Anything which destroys fellowship will at the same time destroy the basis of prayer, for every answer to prayer comes on the ground of fellowship between a Father and His child. "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. If we are abiding in Him we shall not have the throne of our hearts occupied by idols. We shall not ask amiss for our own pleasures. We shall be in the will of God and shall know what it is to have a life of prayer power.—David Grey Barnhouse, radio address, WIP and WMCA, quoted in *Revelation*.

A STUDY IN PUNCTUATION MARKS

Continued from Page Five

in "the heart of the earth," we must add the forty days of His sojourn on earth after His resurrection, making a total of forty-three days before He ascended to heaven (Acts 1:3, 9-11).

THE THIEF'S PRAYER; CHRIST'S RESPONSE

When we read the petition of the thief and Christ's response to it consecutively, we find the connection of thought requires the adverb "to day" be joined with "I say." The prayer is, "Lord, remember me when thou comest in (not *eis* but *en*) thy kingdom." The thing asked must be the thing granted, if granted at all: the time intimated when the blessing asked for will be bestowed, must be the time when it is given, if given at all. "Remember me" is the prayer; "when thou comest in thy kingdom" is the time of its realization. Christ's response exactly matches the prayer when correctly punctuated: "Verily I say unto thee to day, Thou shalt be with me in paradise." The thief did not ask Christ to remember him when he died, or when he went to heaven. No; he had a "coming" in his eye, not a going; a kingdom, and not a heaven. When correctly punctuated, "Verily I say unto thee to day, Thou shalt be with me in paradise," the prayer and its answer agree.* The absurdity of the thief asking for one thing, and Christ granting him another, is obviated. Then again, this translation and punctuation put the word "thou" before "shalt," as it is in the Greek. "Thou shalt" is a declarative phrase; but the King James translation has "shalt thou," which is in the interrogative form. So it represents the thief as asking for one thing, and Christ grants him another; as making a statement of one particular time, and Christ speaks of another; and finally, the interrogative form merely asks a question, and grants nothing.

We conclude by pointing to biblical usage where "this day" qualifies the preceding verb. "I command thee this day to love" (Deut. 30:16); "I testify against you this day that ye shall surely perish" (Deut. 8:19); "I command thee this thing to day" (Deut. 15:15); "I would to God, that . . . all that hear me this day, were as I am" (Acts 26:29).—*The Faith*.

* In proposing the translation and punctuation of the text as above, the writer does not act from caprice. On the contrary, he clothes himself with the coverture of creditable authorities, as witness the following renderings: William Bowyer: "I say this day to you." J. B. Rotherham: "Verily I say unto thee this day: With me shalt thou be in Paradise." The Cottage Bible: "Verily I say unto thee today, that when I come in my Kingdom, then shalt thou be with me in paradise." The Curetonian Syriac: "Verily I say to thee today, that with me shalt thou be in the Eden's Garden."

THE CONCISION

Continued from Front Page

which he performed did not have the same effect as did those who understood. When he had been instructed more fully by Aquilla and Priscilla, then he was fitted for his new position as instructor in the gospel (Acts 18:24ff). *Those whom Apollos had baptized were rebaptized because they did not understand the resurrection of Christ fully* (Acts 19:5).

The case of Cornelius the centurion is quite significant on another point: he had knowledge; he had consecration; he had even received recognition of a godly life in vision from God Himself. And as further recognition of that faithful attitude toward God, he and his immediate followers received the baptism of the Holy Spirit. Certainly if any were justified here was one. But still they needed baptism. When the Apostle Peter saw that the Holy Spirit had descended upon those who were present, he immediately thought of baptism by water to set the seal on their faith: "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:46, 47. *Could anything be more to the point in establishing the value of the act of baptism?*

Let us notice another case in point. A certain Simon believed and was baptized. But when he saw the miracles that were performed he became covetous of that power: he offered the apostles money for the power. Apparently Simon was like many another Christian: his name was on the "church books"; he "belonged to the church"; undoubtedly he was one who would be a "pillar of the church" in the modern world. Peter's statement to him was most significant: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."—Acts 8:21. Simon was like those Pharisees whom Jesus condemned for their beliefs and practices: do what the Pharisees say, but do not follow after their example. Simon had believed the things that he had been taught; he had apparently repented, and was baptized. But, like many another nominal Christian, *he had not consecrated his life to the work of God*.

The three cases cited demonstrate three phases to the Christian rite of baptism: repentance, baptism, and consecration. Apollos had baptism and consecration: but he needed the more perfect understanding which precedes the act of repentance. His was not a complete repentance, for it was not based upon a complete understanding. Cornelius had repentance and consecration, but he needed the performance of the act of baptism. Simon, commonly known as the Sorcerer, had repentance and baptism, but he was in need of that true consecration that completes the act. These three elements are found in the Christian token of baptism. Without any one of the three the act of baptism becomes an empty form. It becomes like the concision: something of which to beware.

Oftentimes the humility that it takes to perform these

rites is lacking: explicit obedience is necessary. If anybody were told to bury a dead body, he would bury it in a sufficient depth of earth to comply with the reasonableness of the case. If a child were given the dead body of a pet and told to bury it, he would know enough to do a good job. He would not let the body lie out on the top of the ground and say that it was enough to have faith in its burial. Or he would not sprinkle a little dust or sand over the body. The child would realize that the body had not been really buried; so would everybody else. Imagination without the performance of the deed would not suffice. But when we are told to perform the rite of burial in symbol, many will say that faith is all that is necessary or that sprinkling is just as good! Could we bury a dead body by belief? Not even the "wildest-eyed" philosopher among the "ideologues" believes that that would constitute burial. Could we bury a body with a few grains of dust or sand? None would believe it. But when it comes to a symbolism of burial, faith or a few drops of water are assumed to be sufficient by many. Faith is necessary: just as it was necessary to Noah when he saved his household in the ark, and as it was necessary for Moses to lead the children of Israel into the Red Sea. But faith is not all. The seal of that faith is needed.

When an alien appears before the court to have his citizenship changed, not a drop of his blood is altered, but he is not a citizen until the court so decrees. That court decree may cover treachery of the worst kind, but still it is necessary in order to make a citizen. It cannot of itself make a good citizen. The citizen must believe in the benefits of his new citizenship, must forswear allegiance to his old country, must swear allegiance to his new nation, and must live in accordance with good citizenship in the new nation before he can be said to be a citizen. But even with all that, if he were not declared a citizen by the court, he could not function as a citizen no matter what his attitude was. So with Christian citizenship. Were those who went into the Red Sea with Moses devoted enough to live that life of consecration that was acceptable in God's sight? If so, how do we explain the fact that all over 20 perished save Caleb and Joshua before the entrance into the Holy Land was made? Not even patient Moses was vouchsafed that privilege!

Even when in the letter to the Colossians Paul spoke of faith as being the prime requisite of baptism, he did not forget that it is a figure of death, burial, and resurrection. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ (faith): buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:11, 12. In that operation baptism became the threefold token of the New Covenant. It points back across the centuries to the death, burial, and resurrection of Jesus Christ; it serves as a token of renewal day by day; and it points forward to that greater resurrection day when we shall come forth to that real newness of life. Our faith operated to bring us to implicit obedience in going

into the waters of baptism, because Christ through faith was the great Savior of mankind. His death, burial, and resurrection are a constant reminder of our own Christian walk. Then when we come from the symbolic grave of baptism we are to walk a new life now, here, at this present time. Our life immediately takes a new alignment, for we have shown to the world that we are a member of the body of Christ by that act. Everything that we do or think or say will be measured in that new relationship regardless of how we perform it. And hope brings ever to our view the things that are so surely believed among us that Christ is coming to wake the sleeping dead to have part in the great new life that will exist beyond the grave.

Certainly no real Christian could deny the effectiveness of the symbol of baptism; no argument could exist as to its form or its nature, for they are written across the face of the rite, and the elements in point which we have cited. But an element is overlooked by those who instruct our newer believers: it is a token of the New Covenant!

Many people will ask the minister what should be understood and believed before the rite of baptism is performed. Many and various answers will be given. That we should understand the nature of man, the sacrifice of Christ, should believe that Christ is the Son of God, that He is coming again, that we should discard this and that belief. All these things are appropriate perhaps. But there is one thing that so many of them leave out: baptism is the token of the New Covenant. When the candidate comes to the minister for baptism does he understand that he is entering an obligation by assuming covenant relationship with God? Does he understand that he is making an agreement to live the godly life? Does he understand that he is coming forth to a life of consecration to the cause of Christ? Does he understand that baptism is a seal of the faith that he has in the promises of God through Abraham? Does he realize that the things which were promised before in Abraham were fulfilled in Christ, and that he becomes a part of that covenant with Abraham which is irrefutable because it was sealed by an oath on God's part? (Galatians 3:17 shows that the New and Abrahamic Covenants are the same; see also Hebrews 6:13-20.) Does the candidate understand that these obligations come to him to carry the message further to those who have not heard it? These things I feel should be more carefully taught among us! If they were, we would be a more lively church, built upon the living stone, Jesus, who is the heir to the promises made by God to Abraham. Half-heartedness would necessarily fade out, for we would then understand the importance of giving our lives to God in complete consecration. Then would the church become the true "circumcision not made with hands," and not the "concision" of which we are to beware. Then will baptism be more than an empty form to us, but a token of the new covenant between God and the human race.

Berean Department

ARLEN MARSH, EDITOR

It's About Time We Did Some Thinking

A certain reaction noticeable at the last General Conference of the Church of God, directed against the gradual trend away from the basic dogmatic teaching of the church, gives rise to the uninspiring thought that it would be well for us to clean our own linen before criticizing the neighbors' laundry for fattletale gray.

As a denomination, we have not infrequently made it our business to aim fiery darts at those church groups which today are allowing themselves to fall into what Grover Cleveland chose to call innocuous desuetude—harmless disuse. Consequently, in the ardor of the crusader, we have neglected to a considerable extent to fortify our own boundaries for defense, and this neglect has been followed by a slow drift away from our primary purpose to attempts to teach moralism as a substitute for Christianity.

Sermons and lessons on practical, everyday living, with reference to such ideas as those contained in *Life Begins at Forty* and *Why We Behave Like Human Beings*, are, to be sure, valuable; but they can under no circumstances be correctly considered to be the foundational teaching of Christian principles.

It long has been the custom among young people's organizations of other churches to treat their class meetings as studies in sociology, economics, politics, humanism, and to ignore as far as possible any positive argument over dogmatic creeds. As time has passed, the Church of God has not been immune from this influence, and now the cry for lesson books for Berean societies is not an appeal for studies in basic Bible doctrines, but for outlines which may be used for teaching about social problems: dancing, playing cards, theater-going, reading, divorce.

Let it be said, and said in truth, that the older Berean lesson books are no longer interesting; that attention during class sessions in which they are used wanes; that attendance diminishes on account of their use as leaves fall off the trees in October. It is convenient to be able to accuse the books; it is eminently satisfactory to the ego of the teachers and the leaders who have watched their societies disintegrate.

Modern methods must be used under modern conditions to teach modern students; but this does not signify the necessity for ignoring the original elements to be taught. Schools today teach science with up-to-date equipment and abandon soporific texts for experiment and lecture, but they do not discard the maxim that matter can neither be created nor destroyed.

The older Berean lesson books made it their business to

teach what the church at that time believed were facts essential to the future salvation of men—and by salvation the church did not mean equal distribution of wealth, solution of the divorce problem, and international brotherhood; it meant the securing of eternal life under perfect conditions in an earthly kingdom ruled by the Son of God. These ideas, if the urgings of an influential group be followed, are to be relegated to the background, presumably for a time but actually for eternity, in favor of the more interesting lesson outlines on practical problems.

In all justice, it must be conceded that the apparent separation of the Berean organization from its intrinsic purpose is due more to unconscious indifference than to definite distaste for the one-time dogmatic teaching of the Church of God. It is, however, certain that, should the Publishing Committee of the National Berean Society follow the dictates of the opponents of the old system in their entirety, the Berean organizations of the country would shortly find themselves in a still worse state than that in which they are today.

Young people, like their seniors, no longer rank religion among the more important things of life. This is the difficulty which the Berean leaders have to meet, not faulty subject matter and treatment in the lesson texts. The problem which looms largest on the front of Christian work among the young is not to teach them how to live, but what to know, and why.

Granted, indeed, that lessons on the mortality of man, the divinity of the Messiah, the kingdom of God, the return of the Jews to Palestine, the unity and omnipotence of Jehovah, tithing, and the free moral agency of man become monotonous with frequent repetition; but these are the theme song of the Bible, and from them spring all other Christian teachings. The lesson books have centered their attention on these things; the people have learned to regard them as more or less subordinate to methods of right living; ergo, runs the plea that the old Berean books must be discarded, and a new system with new subject matter be created. That the apostles spent their lives, twenty, thirty, even sixty years, in teaching these dogmatic facts and almost nothing else, the modern voices begging for new things conveniently ignore.

Monotony comes from lack of thought. Thousands had seen steam lift the lids of teakettles; but Stephenson, exercising thought, saw the steam engine. For years the space above the windows of street cars had been blank; when Collier saw that space, he invented street car advertising. We have had enough of excuses for our lack of ingenuity and toil; the time has come that demands sufficient thought to make the facts of Scripture interesting without a major appeal to the sophistry of moralism.

PREPARATION FOR SORROW

Continued from Page Three

thoughts, and His blessings enjoyed without rendering thanks, the weight of adversity becomes heavier. If the memory of some special fault is revived with feelings of shame, then the sorrow under which we strive becomes doubly severe.

The commission of sin is a wrong done to oneself primarily, and to others secondarily, and its effects may extend far beyond our conceptions at the time when committed. It lowers our grade of existence, it subjects us to a baser influence, it spoils our temper, and we look to outward circumstances for inward peace. It separates us from God and estranges us from Jesus and from the fellowship of the good and pure. Every wrong done makes it more difficult to trust in God, or to resign to His will. It disturbs our thoughts and feelings through which we see Him as He is, for it is only the pure in heart who see Him. In the enjoyment of God's blessings the pure in heart can rejoice in His love, and when the days of gloom spread their mantle round them, the light which shines from God's Word shines more brilliantly.

The second preparation for the dark days in a Christian experience is faith. We consider it in that light, for if we wait for it till some misfortune overtakes us we are like the foolish virgins whose lamps gave no light for lack of oil. Those things which inspire faith must be familiar to our minds or it will be an imperfect source of comfort. If we have to clear objections away and persuade ourselves of the truth when the mind should be at rest and waiting to hear the comforting words, "Peace, be still," our condition will be sad if not hopeless.

Adversity sometimes has the effect of arousing men to the necessity of unwavering faith. The position of those who have understood the necessity of preparation to meet trials before they come is far better than those who are unprepared. Those of faith may be likened to an army of men, who, though expecting the enemy, sleep in their uniforms with their weapons of defense at hand. We can say to our captain when we awake, "We are still with Thee." We refer to the faith that is held in common by all who truly believe in Christ. It is to believe in the Father's love, that while we were yet sinners Christ died that we might live. To believe that the earth is our place of discipline, where joy and sorrow are proofs of God's goodness, and that whom He loveth, He chasteneth. Jesus said, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." Faith raises us above the world while living in it, so that the clouds that cast shadows, for a moment, across our path cannot obscure the visions of future glory and the beautiful mansions Jesus has gone to prepare. Faith confirms us amidst our doubts; it allays our fears. It speaks of pardon for sinners, and of blessings for those who mourn. Among all the realities of the Christian life let faith be the chief. Thus if we have our walk, in faith, with God when we come to the dark valley of sorrow

and the shadow of death, His rod and His staff will comfort us. Remember we have no sorrow which faith in Jesus cannot console.

There is another source of acquiring strength and comfort in the hour of adversity and sorrow. It is in the faithful performance of duty. That which will bring the earliest relief and comfort may be found in the injunction, "Whatsoever thy hand findeth to do, do it with thy might." Idleness and thoughtless repining only add to grief. Hearty and cheerful words of friends may relieve us from despondency, and encourage us to renewed activity. Folded hands cannot bring composure to troubled minds, nor perform daily tasks. Life's daily duties must be performed faithfully and cheerfully, however difficult they may be. The sooner, the better. It may seem a hardship at first, but the necessity for work will prove a blessing. It has been said, "Idleness is the mother of mischief and many crimes." No one ever gains any good by shirking his duty, however distasteful it may seem. Peace of mind and serenity of spirit come to us only with the knowledge of having done our full duty. One thing well done helps in performing another, and will bring us that much nearer perfection. To sit down and weep is not the divine will, even if we say, "Thy will be done," but it is to rise up in the strength of faith and earnestness, and go forward to the completion of every duty. This may be a difficult lesson to learn, but necessity for salvation demands it must be learned. We cannot well endure the trials of life until we learn it. If we meet with some great misfortune or heavy loss for which earth seems to have no cure, we must not give up in dismay. Remember that the road which leads to the haven of peace is the path of duty, and if we wish to receive the crown of life that fadeth not away we must also bear the cross. If we be found doing our duty faithfully God will sustain and strengthen us and He will come "like rain upon the mown grass," "like dew upon the plant which perisheth," for as a father pitieth his children, so the Lord pities those who fear Him. If we obey Him perfectly, putting our trust in God through His Son, living in the performance of every Christian duty as unto the Lord, we shall be prepared for every emergency that may arise, and we may hear the "still small voice" saying, "Peace I leave with you, my peace I give unto you"; "Let not your heart be troubled, neither let it be afraid." The conclusion of the whole matter is, "Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. 12:13).

—o—

"If thou art glad,
Then let the sunshine of thy gladness rest
On the dark edges of the cloud that lies
Back in thy brother's skies;
If thou art sad,
Still be in thy brother's gladness glad."

—o—

"Few 'good times' are worth the loss of four hours' sleep."—William Feather.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 5.—November 3, 1935

JUDAH TAKEN CAPTIVE

2 Kings 24:1 to 25:21; Jeremiah 39:1-18

GOLDEN TEXT

"Righteousness exalteth a nation: but sin is a reproach to any people."—
Proverbs 14:34.

A STUDY OF THE SUBJECT

Topic: Judah Taken Captive.

Aim: The kingdom of Israel and of Judah was the kingdom of God. It was overturned because of sin. It will be restored by Christ when He comes.

Class Discussion: To what extent are the rulers of a nation responsible for the morals of the people? Does President Roosevelt reflect the composite character of the American people or does the character of the people reflect that of their rulers? How may we influence our own nation for good?

I. The Penalty for Believing a Lie. (2 Kings 25:1, 2.) Adam and Eve believed the serpent's lie, "Ye shall not surely die" (Gen. 3:4), and brought suffering and death not only upon themselves, but upon the entire human race (Rom. 5:12). The rulers and priests of Judah believed the optimistic predictions of the false prophets who declared that the Chaldeans would not take the city. As a result of their belief of that lie they brought much unnecessary distress to the people and destruction to the nation itself?

II. The Results of National Sin. (Vv. 3-7.) All sin, regardless of its nature and whether it is immediately directed against God or man, is sin against God, for "sin is the transgression of the law" (1 John 3:4), God's law! Zedekiah and his advisers believed the prophets who spoke favorably of the plans of the king, and they disbelieved Jeremiah, the true prophet of God. To disbelieve God is the greatest of sins because it leads to all others. Disbelief in the truth of prophecy is shown in this lesson to result in national as well as in individual ruin.

III. The Kingdom of God Suspended. (Vv. 8-12.) This lesson is closely associated with "the gospel of the kingdom of God" (Mark 1:14) which Jesus and the apostles preached (Acts 1:3; 8:12; 28:23, 30, 31), for the gospel has to do with the restoration of this same kingdom when Jesus comes. With the overthrow of Zedekiah God's kingdom on the earth was suspended "until he come whose right it is" (Ezek. 21:27), even Jesus (Luke 1:30-33) to whom God will give not only the kingdom of Israel, but the whole earth (Psalm 2:6-8; 72:8; Dan. 2:44; 7:13, 14, 27), for an eternal possession.

GOLDEN TEXT

A righteous nation or person is one who does the things that are right and lives by the Word of God. Living near to God exalts any person or nation not only in the sight of men, but of God. Regardless of how low one is in sin he usually has respect for the true Christian, that is, the righteous or godly person. As with a person, so with the nation.

Sin always drags down. The greater the sin and the oftener it is committed the lower

one sinks in degradation, and the farther he gets away from God. As with a person, so with any people. Right living brings one near to God, sin takes one away from God. Read Deuteronomy 28 for blessings of obedience and curses for disobedience. It is God that exalteth the righteous.—L. A. R.

PRACTICAL APPLICATIONS

Sin

- is sin, whether found in the people of God or the world;
- brought the overthrow of David's throne;
- in people closes the door of God's protection;
- always blinds one to his duty to God.

Sin alienates. Sin alienates the sinner from the Father and many of His attendant blessings and protection. How noticeably true is this in the life of Israel and Judah. Our lesson today brings to a close a kingdom that had long been the recipient of heaven's choicest blessings. Not only were peace and liberty in their own land removed from them, but religious liberty as well, and a period of long bondage followed. Gentile domination over them has continued all these centuries. Notwithstanding all their sufferings during these millenniums, they have not as yet learned obedience. On the other hand, Gentiles with favor and grace immersed in love have not responded to the Father's call to obey His voice. Sin has so obliterated man's moral sense of obligation and appreciation of heaven's benefactions that it can be truthfully said that men's hearts are "hardened through the deceitfulness of sin." As sin increases this condition will be more pronounced. To avoid being overcome by this state of things, we must give all diligence to make our calling and election sure and exhort one another daily "lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

Sin Blinds to Duty. Duty calls, but man is unresponsive. His ears are dulled by sin so that he cannot hear. His eyes are dimmed by transgression and he cannot see the Master beckoning. His conscience is seared as with a hot iron and he does not feel the love appeal of "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Mentally many take hold of the gospel, but few permit the gospel to actually take hold of them and transform their lives.—C. E. R.

INTERMEDIATE CLASS

Results of Doing Wrong

Our lesson for today is the story of what happened previous to the events of last week's lesson. It is the story of the fall of Jerusalem at the hands of Nebuchadnezzar. Zedekiah was the last king to sit on the throne in Judah—David's throne. Can you find the verse that says that God overturned the throne and

it will remain so until the rightful Ruler comes? Who is that rightful Ruler? The siege of Jerusalem lasted eighteen months, only once temporarily lifted. All supplies were cut off and famine followed, the people dying of starvation. The battering rams of the enemy finally tore down the walls, the king turned coward and fled, but was captured and punished. Jeremiah, knowing the situation to be hopeless, had advised the king to surrender, but his advice was scoffed at and he himself cast into a dungeon, left to die, but later rescued by a servant.

Zedekiah, most wicked king of Judah, had come to his end because of his sin. He had broken his pledge to Nebuchadnezzar to be his ally (2 Chron. 36:11-13). He had brought untold suffering upon his people as well as himself. Jeremiah was practically the only one to escape. He was given freedom to choose where he would live, and he chose to remain with the poor who were left to till the soil. Everyone else was taken captive, their homes burned, their estates confiscated.

Remember: The only cure for wrongdoing is following God and obeying His commands.
—M. G.

JUNIOR CLASS

Text: 2 Kings 25:1-12. Topic: The Result of Disobedience. Memory Verse: "And he (Zedekiah) did that which was evil in the sight of the Lord."—2 Kings 24:19a.

Review: Why not play last Sunday's lesson? Some one may be Belshazzar, and some one Daniel.

Presentation of Lesson. Zedekiah was king of Judah. He was very wicked. God had warned them to turn away from evil, but they would not listen. Today we find what happened to them. Tell the story in this order: (1) Nebuchadnezzar tries to capture Jerusalem; (2) famine in the city; (3) people with king try to flee; (4) capture of king; (5) his punishment; (6) what they did to the buildings in Jerusalem; (7) what happened to the people. Then give a written list of questions to each child to answer. Example: (1) Who was king of Judah at the time of our lesson? (2) What kind of a king was he? When all have finished, see that each child's paper is corrected and he has right answers in mind.

Memory Verse. The memory verse tells us what kind of king Zedekiah was. Read it and then tell about him. Now repeat the verse together.

Notebook. Divide your sheet of paper into two parts. In the top half draw a picture of the walls of Jerusalem with tops of buildings showing behind the walls. On the bottom part draw the picture with broken down walls and buildings being burned. Below the first picture write 2 Kings 24:19; under the second one, 2 Kings 25:9.—V. C. T.

AMONG THE CHURCHES

THE PRESENT NEED

Furnaces will wear out. The one used in The Restitution Herald building did. Consequently, a new heating plant has had to be installed at a cost of approximately \$300. In addition to this, a paper bill will soon be due which amounts to about \$125.

These bills must be met with cash. The National Bible Institution is in need of funds for paying them. Although current expenses have been slashed deeply, repairs and paper bills cannot be avoided. Approximately \$425 is needed within the next sixty days. Contributions are almost the sole source of income for making payment on these accounts. We ask that you remember us as generously in defraying this expense as you have remembered us in financial difficulties of the past.

SPIRITUAL VALUES

Particular attention is called to the article which appears on page 5 of this issue under the above title. This is the first of a series promised us by C. E. Randall, president of the Ministerial Association of the Church of God. Bro. Randall calls attention to the powerful influence the lay members of the church can exert over the ministry in stimulating them to greater zeal and faithfulness in presenting the positive truths for which the church has stood in the past and for which it stands today. The articles are well worth your thoughtful attention.

Everyone needs book ends. Why not buy a pair made of sheet steel, with the picture of Christ the Shepherd or Christ in Gethsemane stamped on the outside in soft colors? Your choice at 50 cents a pair, postpaid, from the National Bible Institution.

BRUSH CREEK, OHIO

The church rejoiced Sunday evening, Oct. 13, to witness Earl Wheelock make public confession of Christ. For many years he has been in touch with our people and has attended services of the Church of God. We are indeed glad to have him in our ranks. Baptism was made in Brush Creek on his own farm near the church. May the Lord's blessing be his both now and in the kingdom to come.

Again, we blow the trumpet for our fall series of meetings—all are invited; we hope as many will come as are able. Bro. M. W. Lyon, pastor of the Golden Rule Church of God in Cleveland, will be our speaker. The dates are November 3-17, Bro. Lyon arriving on November 4, Monday, and continuing with us throughout the meeting. Some of his sermon subjects are: "The Riddle of the Universe," "Beyond the Veil of Death," "A Round Trip Ticket to Hell," "The World of Tomorrow," "The Coming of the King," "Earth's Final Harvest," "From Tadpoles to Archangels," and "What It Costs Not to Be a Christian."

S. E. Magaw, Pastor.

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.

ST. LOUIS, MISSOURI

On September 9 an election of officers was held for the Sunday school and Bible class. The following officers were elected: Sunday school superintendent, Claude Graham; secretary, Ada Graham; treasurer, Leota Hanson; teacher, Walter Waggoner; president of Bible class, Earl Logan; music leader, Rosa McPheeters. Ada Graham, Secretary.

J. W. WILLIAMS WITHDRAWS

The following letter addressed to the Secretary of the General Conference of the Church of God and of the National Bible Institution was received from Bro. J. W. Williams. In a second communication under the date of October 17, 1935, Bro. Williams concurs in the suggestion that the publication of his letter will accomplish his "purpose better than to remove (his) name from the list." The original letter follows:

Gladbrook, Iowa, Oct. 2, 1935.

G. E. Marsh, Secretary,
N. B. I. and General Conference,
Oregon, Ill.

Dear Bro. Marsh:

When the two organizations of which you are secretary were formed, blanks were sent out for signatures of those who approved "the spirit and aim" of them, and because of being prominently concerned in the effort and thus having reason to think I understood the spirit and aim, I signed one of the blanks, but as the spirit and aim are not now what I saw in them then, my signature causes me to state a present untruth, so I am calling upon you to remove my name from the list.

Sincerely yours,

(Signed) J. W. Williams.

RALLY DAY AT MARSHALL, ILLINOIS

Rally Day was observed by our church Sunday, Oct. 13, and from every standpoint was the best ever held by this church.

Aided by beautiful weather and good roads, the attendance and interest were indeed very gratifying. Eighty-five were present for the morning services and 140 for the program in the afternoon.

It is indeed a pleasure to work with a group so willing to help and cooperate in any way. Especial attention should be made of the young people, 35 of them being in the choir to help with the singing. We sincerely hope that the fine interest displayed on Rally Day will continue to be manifested throughout the coming year.

Harry Goekler, Pastor.

NORTHWEST IOWA

On September 22 we journeyed to Eagle Grove to meet at the A. M. Jones house. Some of the Stanhope people were there, and we enjoyed meeting a group of Baptist friends, also. Bro. Jones took charge of the morning service and Bro. J. Arthur Johnson of the afternoon session.

On October 6 we met at the Carl Bjorklund home, where a large number gathered to hear two very good sermons rendered by Bro. Jones; and on October 20 we hope to meet at the Guy Selleck home.

We also have very interesting Sunday school at all meetings.

Mrs. Anna Boyanovsky.

CALIFORNIA QUARTERLY CONFERENCE

The California Quarterly Conference met October 6. Sunday school was held at the usual hour, with a special vocal solo by Duncan MacLeod. The church service was opened with a beautiful piano number by Bradley Crundwell. Srs. MacLeod and Rahn favored us also with a duet.

A sermon full of timely helps was given by Sr. Railsback. "The Essential Things for Salvation." She pointed out that there is only one way to life, but many ways to death. Other high lights were that God is a unity and a personality, not a principle. There are three steps to life, or for eligibility for the kingdom: hearing, believing, and obeying. Baptism is adoption through Christ that ends in immortality at the resurrection. The Communion service followed in charge of Bro. MacLeod. The usual picnic dinner was held in South Park.

At 2 o'clock the Bereans took charge. The program was as follows: Prayer, Bro. Brady, Berean president; duet, Srs. Rahn and Charlotte Rahn; reading, Elseleone Nokes; zither solo, Bro. Brady. Bro. Brady announced that he had had a record made of his solo, which he sent to his parents in London. At the same time he was playing here in the little church, they played the record over in England. Bro. Brady read a poem which reminded us to be thankful for the coming day and the chance it gives to show our worth. A Berean talk was given by Elseleone Nokes which stressed the need of Scripture memorizing to tell others of the gospel, and the necessity of a knowledge of Bible facts as a background for Bible study. Sr. Railsback added some fine thoughts.

The following were elected at the business meeting which followed: president, Norman MacLeod; vice president, J. E. Adamson; secretary, Elseleone Nokes; treasurer, Sr. Gould. The board members are Willis Calkins, John Saylor, Leonard Brady, and Sr. Gillespie.

The afternoon service was opened by a special selection from the Pomona quartet. Bro. MacLeod then gave one of his excellent sermons on the Levitical Covenants. The Levites were given in service to the Lord in place of the firstborn of all Israel, as a type of Christ. The blessings and curses promised for obedience and disobedience to God's laws can be seen in Israel even today, for these people are still under the law, not having accepted Christ as the only Redeemer from sin.

Thus closed a very enjoyable and profitable day for everyone.

Elseleone Nokes, Secretary.

"To whom was God talking when He said, 'Let us make man in our image, after our likeness' (Gen. 1:26)?" asks Sr. I. E. Brown of Tacoma, Wash. Sr. Brown would like to have the question answered through The Restitution Herald. May we venture to refer the matter especially to Bro. R. H. Judd of Toronto, Canada, who has given this subject very thorough study?

A clerical error resulted in the publication in a recent issue of The Herald the notice that the National Bible Institution requires \$85 a day to meet running expenses. The actual average is about \$35, including interest and tax charges, but not including principal obligations as they fall due.

BURR OAK, INDIANA

The Bereans have changed their night of study to Thursday. Three classes meet, with attendance averaging about 16. Sr. Hatten teaches the little tots, Sr. Mabel Overmyer the young people, and the adults change from time to time their teachers.

Sr. Mattix, who has been very ill, is now up and around again.

Marjorie Hatten was hostess to her class last week in their monthly class meeting. Attending were 25. Carl Heiser led the devotional. Allen Weaver read the Scripture. We commend the boys and their class for their splendid work. The class voted to purchase a blackboard to be presented to the Bible school.

Bro. Frank Cochenour and sister of Eagle Creek attended Sunday evening services.

Sr. A. J. Thayer, mother of Bro. Earl Thayer, and also Sr. Boyd are very ill. They live on the old farm near Plymouth. May we lift our voices in prayer for these dear ones in trouble.

Mr. and Mrs. Forest La Munion have a baby girl, born September 15. Also, Mr. and Mrs. Benjamin Hawkins (the latter the daughter of the Burr Oak pastor), St. Cloud, Minn., have a daughter named Janice Marie, born October 9.

Sunday morning, Oct. 13, the writer spoke on the subject, "What Seest Thou?" a study from the 1st chapter of Jeremiah. The evening service topic was "Between Two Posts."

The pastor has received a call to be with the Kokomo, Ind., church Sunday the 27th for the day.

A. E. Hoskins, Pastor.

RIPLEY, ILLINOIS

Bro. and Sr. Harvey U. Krogh, Jr., are located in their new home in the village and the work here is progressing nicely.

Our Rally Day services were well attended. There were 94 at Sunday school. A short program by the children and a few musical selections by the adults were given. Bro. Krogh gave us an inspiring sermon based on the difference between a life lived apart from God and a life lived for God. It was a sermon of hope and courage.

A special collection was taken for paint for our church building. We received some \$20 for this purpose and the work has started.

Prayer meeting is held each Thursday evening at 7:30. Preaching services every Sunday at 11 a. m. and 7:30 p. m.

May we be blessed in the coming year's work is our prayer.

Ednah Cooper, Secretary.

SOUTH LAWN CHURCH, GRAND RAPIDS

The fall meetings which were begun here on October 13 with Bro. James A. Patrick as visiting speaker are progressing well, and much beneficial result is already evident. The ten minutes of devotion held in the basement preceding the evening sermon do much to bring us closer to God and put us in tune for the message.

The Dorcas ladies served a sumptuous meal to about 100 on Thursday night, the 17th. They plan to repeat the process the 24th. This was the first real tryout of the new kitchen, and everyone was much pleased with the improvement. The ninth anniversary dinner will be enjoyed in this building, also, on the 27th, and we anticipate a happy occasion. On the 28th the pastor and wife plan to leave for three weeks of meetings in Louisiana.

Many old-time friends of Bro. Patrick are enjoying the privilege of seeing and hearing him again. Some have driven many miles for this privilege. We pray that God may richly bless the effort now being put forth.

F. E. Siple, Pastor.

MICHIGAN FALL CONFERENCE

The Michigan Fall Conference convened at Blanchard October 1-6, with Bro. Sydney Magaw of the Brush Creek Church, Ohio, as guest speaker.

Among those who accompanied Bro. Magaw from Ohio were Sr. Magaw and Bro. Rufus Curtis, whose articles have appeared many times in *The Restitution Herald*.

The evening services as well as the Sunday services were well attended.

Bro. Magaw's sermons were very instructive as well as interesting. We are more than glad to see another young minister coming to the front, who cannot give a lecture on "The Dead Sea and Palestine" without the Word of God in his hand and making many references to same.

In the early afternoon Sunday, Bro. Smead, the local pastor, assisted four young ladies to take the name of Jesus in baptism. The Michigan Conference wishes to present to the brotherhood the four new sisters: Misses Fay Marston, Hester Egbert, Edith Smith, and Opal Bush, all of Blanchard.

The Conference in business session, for her good work and many years of service, gave a rising vote of thanks to the memory of one of its oldest and dearly loved members, Sr. Mary Woodward, who now rests in deep sleep waiting for the call of the Master.

All who met with the brethren of like precious faith and listened to the words of exhortation by Bro. Magaw were much encouraged and carried home with them more zeal to spread the glad tidings in their own community.

Mrs. L. F. Slocum, Secretary.

MRS. DAVID BECK

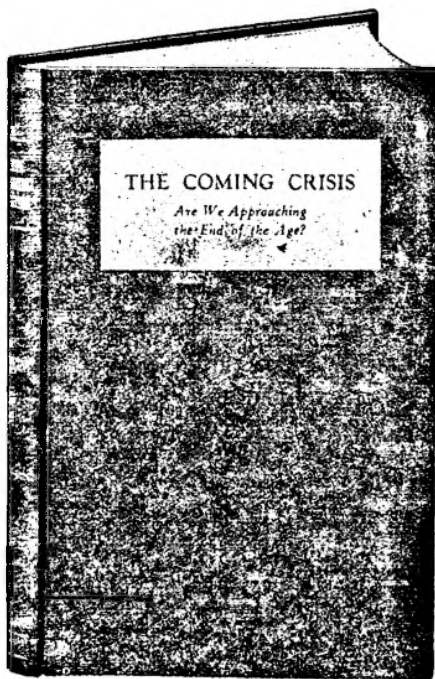
Anna B. Best was born in Enon, Ohio, September 2, 1873. In 1896 she was united in marriage to David Beck of Springfield, Ohio, to which happy union one son, Karl, was born. With her husband she accepted the faith of the Church of God and was baptized by Elder Howell, to which faith she was most devoted until death.

Death claimed her on Sunday morning, Oct. 6, 1935. Besides her husband she leaves to mourn her death her son, Karl of Springfield, two grandchildren, and one brother.

Funeral services were conducted by her pastor assisted by a former pastor, Bro. James A. Patrick of Ashland, Ohio, on Tuesday, Oct. 8, at 2 p. m. in her home, after which burial was made in the Springfield cemetery. We spoke of the coming of the Lord and the resurrection as based upon the Jubilee in comfort to the bereaved, and as typical of her faith. Hebrews 9:28 was given as a central text of the sermon. We hope to meet this loyal Christian on the morning of the resurrection.

S. E. Magaw.

Ira E. Bever, Nevada, Mo., writes as follows: "I received the sample copies of *The Restitution Herald* you sent me. Thank you very much. I have been looking for that kind of a magazine for years." Will our friends help us to increase the circulation of this prophetic weekly by recommending it to others? Sample copies will be gladly furnished free of charge.



Size 5¼ x 7¾
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The Coming Crisis

By James R. Kaye, Ph.D., LL.D.

The state of the world as a whole in which we are now living stands alone in human history. Every thoughtful man is asking, "What does it mean? To what is it all pointing?" These questions are answered in the most intelligent manner by *The Coming Crisis*.

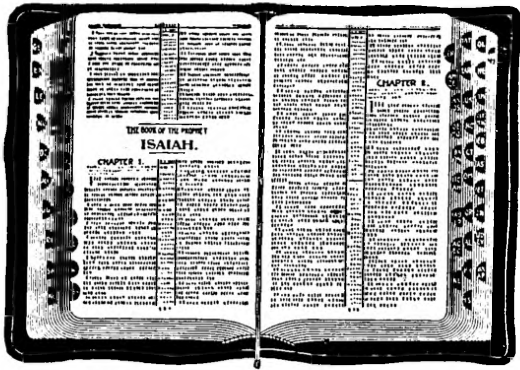
The scholarship of this book is sufficiently assured by the fact that its author is the compiler of the *New Analytical Bible* and other biblical works.

THE END OF THE AGE

Prophecies relating to the coming of Christ and its bearing on present world conditions are considered from a strictly scriptural viewpoint. The book is probably the sanest, soundest, most exhaustive treatment of this subject now in print. It is invaluable to anyone interested in the future of humanity and the return of the Messiah.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

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 24:14.

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 and your other work. These amounts are enclosed, or I pledge their payment on or before

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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, OCTOBER 29, 1935

NUMBER 5

God's Covenant With Abraham

By S. J. Lindsay

OUR visit among the brethren of the Middle West this summer convinced us that this subject is being neglected by too many. In the earlier days of our church, we were known as The Churches of God of the Faith of Abraham. The church at Oregon, Illinois, organized some thirty-five years ago, was so named and the record is on file in the State archives. As a body of believers, we stand or fall on that faith. Without faith in that covenant, we have no excuse for existence. With Brother Marsh's consent, we have agreed to give a series of studies on the subject through the columns of THE RESTITUTION HERALD. We will strive to be brief in the studies so that each point may be carefully weighed.

A covenant is a contract or agreement between two or more parties.

Through transgression, man was found in sin and devoid of lasting life. He had forfeited his life through sin. He had only to face a return to the ground from which he had been taken. This was his lot. But God had a desire to the work of His hands (Job 14:15). He sought out a faithful man through whom to begin a work of redemption of man from the death into which he had plunged himself. In Abraham he found this man. God gives a reason for selecting him. "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 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."—Gen. 18:17-19.

WHAT IS THE COVENANT?

Briefly it is recorded in Genesis 17:7, 8: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

This covenant has been confirmed repeatedly since, as we read: "He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto you will I give the land of Canaan, the lot of your inheritance; when ye were but a few, even a few, and strangers in it."—1 Chron. 16:14-19.

No other everlasting covenant has been given to man. All promises to man point to the earth as his everlasting home. Christ is linked up with this covenant in the language which follows: "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 Christ the inheritance seems to have expanded still further: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4:13.

Fallen man may become partaker of this inheritance by observing certain things to do them. He must become an heir to the inheritance promised to Abraham through Christ: "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.

The earth, then, renewed and cleansed from sin, is to be righteous man's everlasting home. So far as heaven's being man's final abiding place is concerned, we have but to read the language of Jesus: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."—John 3:13. And Peter, speaking of David, has this to say: "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Acts 2:34, 35.

Other evidences, showing (Please turn to Page Nine)

Abreast of the Times

Church Liquor Lobby in Washington

"Give attendance to reading, to exhortation, to doctrine. . . . Give thyself wholly to them."—Paul.

WASHINGTON, D. C., Oct. 26.—According to reports circulating here, combined forces of the W. C. T. U., the Anti-Saloon League, Y. M. C. A., Y. W. C. A., Sunday School Association, the Society of Friends, and others are beginning a drive for the strict enforcement of existing liquor laws in the capital and the eventual restoration of prohibition. The program is said to include the establishment and maintenance of a new prohibition lobby in Washington.

Commenting on this development, Admiral William H. Standley, Chief of Naval Operations, declared that "radical interests" are using churches, schools, the Y. M. C. A., and Y. W. C. A. to spread pacifist propaganda and undermine national defense.

"These influences," asserted the Admiral, "are highly organized and manifest their strength through clubs of various kinds, through the Y. M. C. A. and the Y. W. C. A., through church people of nearly every denomination, in public and private schools, and through various individuals. . . . Misinformation or lack of full information" enables radical organizations to involve churches and similar organizations in their campaigns against naval preparedness, according to the Chief of Naval Operations.

Throughout the country churches and other religious organizations are unconsciously giving "comfort and support" to Christianity's arch enemy, Communism. Everywhere Socialism or Communism has obtained control of the political government, liberty of conscience, freedom of the press, and religious tolerance have been entirely abolished or sharply restricted. The Christian who lends encouragement to radicalism is hastening his own bitter and relentless persecution.

Not only this, but when the church establishes political lobbies and devotes its attention to the passage and enforcement of law, no matter how apparently beneficial and necessary such measures may be, it is debasing the lofty purpose to which it was divinely appointed, and subordinating the spiritual and the eternal to the carnal and the temporal.

Townsend Plan Advocates Convene

"Spend your money . . ."—Isaiah 55:2, Moffatt.

CHICAGO, Oct. 25.—According to the advocates of the "Townsend Plan," who are now holding their first national convention in this city, in the near future the question of Isaiah, "Wherefore do ye spend money for that which is not bread?" will give way to a widespread demand to do that very thing. For, assert some 5,000 delegates and attendants at the convention, when each of the 8,000,000 per-

sons in the United States who are over 60 years of age receive \$200 every month which must be spent within 30 days of the time they get their checks start out to spend their money, they will find that they must cast frugality to the winds and buy much that is not bread.

The keynote address of the convention was delivered by Dr. Clinton Wunder of New York, who declared it to be his conviction that with "21,000,000 voters" backing the demand for the enactment into law of the Townsend Plan, success was sure. "We believe God is on our side," he said, "and with God all things are possible."

New Presbyterian Paper

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."—Luke 12:51.

PHILADELPHIA, Oct. 27.—A new Fundamentalist semi-monthly independent journal, *The Presbyterian Guardian*, has made its initial appearance. It will be under the supervision of Dr. J. Gresham Machen, around whom so much discord has raged during the past two years. The last page of the paper will be open to controversy.

Arabs Strike Against Jews

"Esau hated Jacob . . . and said in his heart, . . . I will slay my brother Jacob."—Genesis 27:41.

JERUSALEM, Oct. 26.—The jealousy which has been smoldering between the Jews and Arabs in Palestine since the Balfour Declaration was put into effect, creating a refuge for persecuted Jews in this country, burst into open flame again this week, when a general strike was called by the Arabs against alleged gun running by the Jews. The walkout of 900,000 Arabs, which was but partly effective, took place when customs officials announced that barrels labeled "cement" brought to Jaffa in a Belgian ship really contained arms and ammunition. The Arabs contend that the Jews are arming to deprive the Arabians of their land by force.

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G. Eldred Marsh	Editor
Paul C. Johnson	Associate Editor
L. E. Conner	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.

TRIALS

By Lyman Booth

"TRIAL" is defined as the act of testing or proving.

This definition is applicable to mechanical devices, and to mental, moral, and religious attributes of men. A machine is tested or proven good by making it do more than would be required of it in regular and customary usage. The mental faculties are tested in various ways. The moral and religious are tested or proven by a life which is molded according to some moral or religious code of principles.

Many people usually associate some unpleasant reproach or accident or loss of property or kin with a trial. Some even dare to charge these things to "the act of Providence," which charge I believe to be a great error. It is true they may have a bad effect upon the worldly-minded; but to the Christian or person plagued as Job was they might be considered casually and passed by with "the Lord giveth, and the Lord taketh away," or as "light afflictions." Few look upon life as the most precious blessing; others view it with little concern. From some points of view they seem to see nothing but trouble, a weary journey of pain and disappointments and losses, besides many sins and the retributions because of sins.

There is so much suffering from various causes, over which people have little or no control, that it fills the heart with sorrow and causes one to feel as if he were treading a gloomy path which grows darker as he approaches the end of life's way. Infancy has its little hurts and tears, childhood its disappointments, youth its mistakes, manhood its wrongs and worries, old age its weariness, its gray hair, and tottering limbs, bringing us in sorrow to the tomb.

We notice first the bodily diseases and pains to which flesh is heir, which may be lessened by temperance and careful attention to the laws of health. None can expect to escape them entirely. They who grow old may experience many in which they can say, "We have no pleasure in them. In the morning we cry out, Would God, that it were evening, and when night comes, Would God, that it were morning." They experience little peace night or day. In some form or another trials and grief come to every family. How many at this very moment are languishing upon their beds to whom neither day nor night brings relief!

The very recent years are especially noted for their disappointments and losses, both in financial matters and moral and religious standards. Many wealthy people have been reduced to want. Poverty is not the worst evil to overtake one. It is true that when a man's daily toil fails to bring sufficient means to feed and clothe and educate his children, when the anxiety for their future welfare is pressed upon him, he loses faith, and his hope grows dim. The poverty which is confronting all nations, and which statesmen

and rulers are endeavoring to avert, and which they are daily called upon to relieve, is an evil of the greatest magnitude. According to the trend of events and divine prophecy it is destined to increase to disastrous results. Famine with all its dread, its misery, suffering, and death, will walk with merciless tread over many lands. Although we may not suffer from it, its presence is knocking at the doors of many American homes, in the land that has boasted of its wealth and abundance of the necessary means for the comfort and sustenance of its citizens. To know that there are so many within the borders of our country who are destitute and beyond our aid is a sad thought. To live in the midst of so much suffering is to share in the suffering ourselves. Human sympathy cannot avoid it.

Losses and reverses reduce the prosperous to penury and absolute

want. The large and best secured fortunes may be lost in a day and the owner who once lived in luxury and ease may have to look for means of support. Their cherished plans are changed, their social position is not the same. They must begin the struggle of life anew. It is thus they learn the lesson that "riches take to themselves wings, and fly away." No business is free from the danger of total loss. It is not only the loss, but the mortification incident to the loss, the unjust reproaches, the humiliating regrets for those whom we sought to provide for and who are also made to suffer. The life which is subjected to such severe changes is not one of enjoyment.

The loss of temporal blessings may be overcome by future industry and frugality; but what are they when compared to the loss of friends and kindred to whom our lives were given, and with whom (Please turn to Page Nine)

Divine Grace

"My grace is sufficient for you":
Which word 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 I ponder inquiring:
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*;
selected by H. W. Patterson.

Spiritual Values

By C. E. Randall

TRUBLE usually causes the one or group undergoing such experience to reflect upon the more enduring things of life. It has often been said, "Extremity is God's opportunity." While the preponderance of evidence in past years seemed to amply justify the statement, yet in recent months a great change has been noted in the thinking of people and their attitude toward spiritual values. Instead of upheaved conditions in the economic and political spheres creating a repentant mind toward God, they have had an opposite effect. In the midst of these heavings there has been a violent revulsion in the thinking of people in regard to spiritual matters and their attitude toward God. This reflex has been caused largely by the same conditions that formerly induced national repentance. This abnormal situation, unlike any that we have previously experienced, is undoubtedly the factor in causing Brother L. E. Conner, president of our General Conference, to say, "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." This unusual condition requires an unusual approach to its solution.

Roger Babson said: "Our trouble is not economic, but spiritual." As a people, we have maintained from the beginning of the present economic catastrophe that the cause lay in people forsaking God. Yea, long before the eruption took place our students of the prophetic message foretold its coming. If our economic crisis is spiritual, then what spiritual readjustment is needed to right our system of economics? Of course, it must be borne in mind that no action or change that is brought about by man, even though it is inspired of God, will bring about the utopia of dreams and the kingdom of Scripture. Such an era when there is "on earth peace, good will toward men" will be a reality only when the Prince of Peace rules and reigns on David's throne. There can come a marvelous improvement through a return to certain fundamentals of spiritual value. Such a blessing is not dependent upon the people as a body obeying these fundamental and basic laws, but individuals can conform to the requirements and receive the blessings.

The first spiritual value to which we direct your attention and which is the basic principle of economic security and individual independence is recognition of the source of material blessings. It is written: "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."—Deut. 8:18. The nation, group, or individual that forgets this axiom of truth is destined to suffer impoverishment sooner or later. The history of Israel is evidence to the fact. This impoverishment may not come in material things, but it is certain to come with devastating force in

the field of spiritual things. That is, it will destroy spirituality.

As a people, we have neglected to emphasize this great truth, that it is God that giveth power to get wealth. Many have placed trust and hope for power to get wealth in embargoes, crop control, processing taxes, rotation of crops, unions, group banking, chain merchandising, and political machinations, rather than in Him from whom all blessings flow. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."—Prov. 10:22. Recognition of God as the Source of our individual security and prosperity is the way of peace and plenty.

The Church of God is not dependent upon the political party in power for its sustenance. It has the divine right of owning God as the Giver of "every good gift" and with obedient voice claims the blessing, but this blessing must not be selfishly expended upon individual desires coming out of lust to the exclusion of spiritual obligations. This, however, is just what has happened to the Church of God as well as other denominations. The blessings of God have been spent almost entirely upon material things, while spiritual values were left to be operated upon a basis of "faith without works."

To illustrate the condition: people have bought cars, radios, homes, etc., and upon these have expended all of God's material blessings, and God's houses and work go begging. There is absolutely nothing wrong in owning cars and radios and other material things if properly used. The great wrong is to be found in the neglect of spiritual things, and when a people neglect God they are going to suffer materially. God has given us an amazing example of such unbalanced service. Read the 1st chapter of Haggai for full description. God's house was in desolation, the people that should have worshiped there were living in ciled houses—nice homes. God requested them to consider their ways. Now listen to these words of God: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."—Hag. 1:6, 7, 9, 10. Israel was squandering all of God's blessings upon material values until God called a halt. In substance God said, "If you are not going to care for My work and My house, then I will withhold My blessings." Can you see any similarity between Israel's experience and our plight? To the writer

there appears a great likeness and it is this conviction that impels us to urge our people to consider their ways.

The second spiritual value to which we call attention is a material interest in spiritual things. There can be no experiencing of deep spiritual power in tasting that the Lord is good and gracious until we have recognized our material blessings as springing from the Father and give a portion of these material blessings to the Father in appreciation and as thank offerings. These material favors are given us by God to be used of us for the expanding of spiritual values. Spiritual values come in a large measure through the righteous use of material blessings. Less attention must be given to the "cares, riches, and pleasures of this life" if we are to enjoy an awakened spiritual life. It is disheartening to behold the cares of the world choking out the Word of God among Church of God members.

Just yesterday we received a letter from one of our lay preaching brethren in which he stated that in the last twenty-five years in that state there has been only one new church organized, and this was the outcome of a Sunday school started by a couple of families for their own children. Do we need to emphasize spiritual values!

Why is there such a deplorable lack of spiritual effort within our ranks? It is because there is not a recognition of the fact that it is God that giveth power to get wealth and that the purpose for which He gives us wealth is that we might use the same in the development of spiritual values. The feet and hands of our spiritual workers are virtually bound because of the lack of material things being consecrated to spiritual values. May we as a people lift up our heads to the enduring substances, even spiritual values.

Is God Pleased?

By D. G. Harvey

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col 1:10. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Proverbs 16:7.

WHAT a question! How can we mere mortals know the answer? God, whose name we have taken, has by His Son commanded us, "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15. Have we obeyed?

Remember: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14. Yes, we pray, "Thy kingdom come," and do not obey the one command that must be obeyed before that blessed event can occur. How can we obey this command? "Go ye into all the world" needs no further comment. The statement is clear to even a child. But we reason, "The people will not heed the message." Does that relieve us of the responsibility? "We are doing all we can." Are you sure?

We have a mere handful of churches located in small towns or at crossroads where two or three families have banded together to hold services. What excuse can we give for keeping the good news of God's kingdom from millions? Can we be true followers of Christ and hide the message? We seem to take the Lord's words, "Fear not, little flock," as a mark of distinction and as an excuse. We must remain a little flock.

The responsibility rests with you. No matter what your position in the church may be, minister or lay member, evangelist or janitor, the command is, "Go," perhaps not into a far country, but, "Go, carry the good news to others."

Let us consider the State of Indiana, for example, one of

the old strongholds of our church. What growth has there been in the past twenty-five years? What new fields opened to workers? Nine or ten churches are located in small towns and in the country, with perhaps a total membership of 400 to 500. Think of it, in a state of 2,930,390 population! Think of the thousands, yes, millions, in Indiana who have never heard of the kingdom of God. Can you feel God is pleased with such lukewarm obedience to the Great Commission?

Are we not losing our young people every day? Why? Lack of interest among their elders. Think of it. In some of our churches there are but ten to twelve sermons a year, no Sunday school, no Berean classes. Why? "The great falling away." Then where do we stand? The church is to watch for signs, not be signs.

Let every member of the Church of God stop, look, and listen. Examine yourself; examine your work; ask yourself, Is God pleased with my work? Let every minister, whether evangelist or pastor, offer his services to the work in new fields, backed by every elder and deacon, every Bible teacher, and every lay member. Build up Berean classes, evangelistic meetings. Bring the good news to those who have not heard.

What is true in Indiana is true in every State in the Union. In some localities the condition is even more grave.

Brethren, awake. This gospel of the kingdom shall be preached. If we of the Church of God fail to obey, another will do the work and receive the reward.

Please turn to Page Seven

Palestine Today

AT THE beginning of 1935 there were 307,312 Jews in Palestine, forming 26 per cent of the population. This more than doubles the Jewish population 10 years ago, when the Jews numbered 146,994, representing 19½ per cent of the population. It is thought possible that in 1935 there will be a legal immigration of 60,000, which is 7 times as many as returned from Babylon under the decree of Cyrus B. C. 536.

The slogan of the Zionists, which reads in the ancient Hebrew tongue: "*Eretz Israel l'Am Israel*," meaning: "The Land of Israel for the People of Israel," seems to hasten towards its fulfillment. Twenty-five years ago, only 5 per cent of the tillable land in Palestine belonged to the Jews, whereas at present they possess fully 25 per cent of the same. The Jews also employ many of the Arab population, thus creating wealth among the backward Arabs. At 1,044 orange plantations, there are employed 6,800 Jewish and 4,548 Arabian laborers.

Many Jews are being driven out of their European homes because of the anti-Semitic waves flooding Europe at present. The Palestinian Government does not permit as many Jews to enter the land as the Zionists would like, but the number admitted seems too large to the Arabs. Thus the Government attempts to keep the middle way between the clamoring of the Jews for "more Jews" and that of the Arabs for "as few Jews as possible."

THE DEAD SEA

From time immemorial the Dead Sea has been a synonym for all that was useless and unproductive, and the expression, "Dead Sea fruit," had denoted bitter disappointment, while travelers' tales had made it out to be a spot where the climate was unbearable and deadly, and where it was impossible for human beings to live.

Now we know that the Dead Sea represents hope and hope fulfilled. The Dead Sea is, in fact, a thing of life, and today is pulsating with health and conferring benefits on thousands of human beings.

The Dead Sea is, indeed, becoming a health resort beyond compare. The air contains more oxygen than elsewhere. The sun heats without scorching. No germ can live in the water of the Dead Sea, and to bathe therein is health-restoring, youth-renewing, life-giving.

Approximately one third larger than the lake of Geneva, its waters of a maximum depth of 1,300 feet, the Dead Sea has an ever-increasing mineral content, which is deposited by the inflowing Jordan and various streams and springs along its banks. The salts of the Dead Sea which are only now being made available for the world's use, are, beside common salt, magnesium chloride, calcium chloride, potassium chloride. Easily and cheaply obtained by water pumping and sun evaporation, the salts are transported by road and rail, via Jerusalem to the port of Haifa, in a man-

ner simple and speedy. The monetary value of the vast quantities—thousands of millions of tons—of these salts contained in the small area of 47 by 10 miles, makes the Dead Sea easily the most valuable spot in the world.

This Dead Sea wealth, because so vast in amount and so easily obtained, is destined to play an ever more important role in the world's economics, as well as in the world's politics. In the world's militarism, it may even be! War calls for potash in particular, and potash exists in the Dead Sea in such quantity that if no other potash from any other source were used, the quantity existing in the Dead Sea would last the world (for normal needs) for over two thousand years.

LAND-HUNGRY ISRAEL

The Lord High Commissioner of Palestine has approved the purchase by the Jewish Agency of the Lake Huleh land concession, a tract of about 50,000 acres, which had been granted to an Arab group in 1914. After drainage and the building of an irrigation system, it is believed the land will be the most fertile in Palestine and worth far more than the reported price of \$1,000,000.

As the entrance of the serpent ruined the Garden of Eden so human selfishness threatens to mar the land that has been redeemed from barrenness. It is reported that the Tel Aviv municipality has established a bureau to collect and distribute information concerning land sales, in order to fight speculation. The work is being carried on in collaboration with the Jewish National Fund and the Zionist Executive.

The Chicago Tribune quotes the following statement: "At 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. 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. Palestine's towns are becoming more prosperous."

The city "watchmen" of ancient Israel have given way to their modern counterpart, the "policemen." We read in the *Jewish Chronicle* that "the Tel Aviv municipality has issued an appeal to Jewish youths urging them to enter the police force. A resolution was adopted calling on the Government to increase the number of Jewish policemen in the city to two hundred, and to raise salaries in order to make it possible for Jews to enter the service."

LABOR SHORTAGE IN PALESTINE

According to a news dispatch, the executive of the Jew-

ish Agency for Palestine reported a great need for thousands of workers, and a crisis in agricultural and industrial enterprises. The announcement was made after a survey of the Palestine labor market. The orange plantation owners are unable to obtain enough workers to remove the rich crop. The shortage is particularly acute, it was said, in the groves of the Judean, Sharon, and Samaritan colonies. Thousands are needed there. The survey showed a great need for iron workers, tinsmiths, locksmiths, plasterers, and garage mechanics.

This land of prosperity will be considered "a great spoil" by the nations of Northern Europe, and who knows how soon we shall see the great conflict described in Ezekiel, chapters 38 and 39?

According to the *Jewish Chronicle* regular fortnightly sailings between Palestine ports and Trieste will be inaugurated on February 22 by the Palestine Shipping Company, when the S. S. *Tel Aviv* returns from a Mediterranean cruise to set sail almost immediately for Trieste. The vessel, which is of 10,000 tons, has a Palestine registration and will be flying the Palestine flag. It has accommodation for 400 passengers, and will be operated as a single class boat. A large proportion of the crew are Jews, and there will be a ship's school, in which from 15 to 20 men will be trained for sea service while serving as apprentices. Stewards, engineers, and others who were formerly employed by large German shipping lines are included in the ship's personnel.

The export crop of oranges from Palestine is estimated at 5,500,000 cases of fruit of 70 pounds each. Grapes, almonds, bananas, melons, cereals, linseed, sugar cane, nuts, and vegetables of different kinds are being cultivated for export purposes in Palestine. Palestine is becoming so attractive that the Jews "not wanted" in other countries are longing to return to their own land. And thus God is fulfilling His promise, "I will . . . gather you out of the countries wherein ye are scattered."—Ezek. 20:34.

A Jewish master mariner who has been at sea for thirty-five years is the captain of the new liner *Mount Zion*, which was formally commissioned for the Roumania-Palestine route at a ceremony recently held at Haifa.

He is Captain Erich Hirschfeld, formerly an officer on the S. S. *Leviathan*, and he holds life-saving medals from English, American, and German humane societies.

Hirschfeld has a crew of 41 men. The ship, which is 5,300 tons, has only first and second-class accommodation and belongs to the Palestine Maritime Lloyd: Its cuisine will be kosher in the full sense of the word, because the company is Jewish.

PRODUCING PRACTICALLY EVERYTHING

The remarkable increase in the number of industrial undertakings, which now number 3,132, and the sharp rise in exports of Jewish products are the best indices of the healthy growth of Jewish industry in Palestine. The recent Tel Aviv Fair demonstrated vividly that Palestine is becoming an outstanding factor in the commerce of the Near East, producing practically everything that was formerly sold by Western nations. Whether it be wine, cement,

stockings, envelopes, iron, or cotton goods, all are found on the list of export. It is on the basis of such prosaic facts that a country's growth is assured. The Dead Sea enterprise, now in its third year, is already shipping 10,000 tons of potash products, in addition to other by-products.

The *Jewish Missionary Magazine* reports that even Chinese Jews—first discovered in the seventeenth century by Riccia, a Roman priest, and rediscovered in Honan by Dr. W. A. P. Martin—are returning to Palestine. "Behold, these shall come from far: . . . and these from the land of Sinim (China)."—Isa. 49:12.

Writes Pastor Charles O. Benham, "A 620-mile pipe line now reaches Haifa from Iraq. Britain now plans a large naval base at Haifa, and abundance of oil is now made available at low cost for Palestinian consumption. Five thousand years ago Moses said: 'They shall suck . . . of the treasures hid in the sand.'"

ABUNDANT WATER FOR JERUSALEM

"I will even make a way in the wilderness, and rivers in the desert."—Isa. 43:19.

"One day the story of Palestine's adventure with water will become one of the most moving threads running through the great epic of Zionist achievement," says *New Palestine*.

The lack of water was considered, until a few years ago, a natural and inevitable failing of Palestine. However, the new methods of well drilling have been so perfected that it is now safe to conclude that the water problem will be solved for every village—every colony in Palestine.

The present state of the work now being carried out by the Department of Public Works on the construction of the new water supply for Jerusalem from Rasel Ein, says an official communique, is briefly as follows:

The delivery of pipes, valves, and fittings for the pipe line and their transport to the site are nearly completed. Excavation for the pipe line trench is proceeding over a length of about 12 kilometers, and work on further lengths will be started shortly. Contracts for the construction of the pumping station, buildings, reservoirs, and permanent staff quarters will also be issued next month. Most of the engines, gearings, and pumps have been completed and tested in England, and will be ready for delivery shortly.

"I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen."—Isa. 43:20.

—*The Jewish Hope*.

IS GOD PLEASED?

Continued from Page Five

Remember, we of the church, if faithful in all things, will be caught up to meet the Lord in the air. Enoch, that faithful servant of God who by his translation prefigures the glorious event soon to occur, had this testimony: "that he pleased God" (Heb. 11:5).

Let each examine himself. Is God pleased?

THE RESURRECTION

THE members of the Corinthian church gave Paul much anxiety at times. One way in which they troubled him was their doubting the resurrection. In his first letter to them, he makes clear some wonderful truths about this great event. He endeavors to establish them in the faith in this respect. Already in his preaching at Athens, Jerusalem, Antioch in Pisidia, and before Felix as well as Agrippa he had spoken of the rising from the dead (book of Acts). To Timothy, Paul writes that Jesus has "abolished death" (2 Tim. 1:10), "and hath brought life and immortality to light through the gospel." He, Paul, also mentions this subject in writing to the Romans, the Thessalonians, and the Philippians.

Paul declares that Jesus rose on "the third day according to the scriptures." He cites witnesses to the fact. The apostles, "Cephas," James, "above five hundred," and he himself had seen the risen Christ. The three latter references do not appear in other writings. Having shown the fact to be irrefutable, for more than 250 witnesses are still living, he goes on to explain the mode of resurrection of Christians, for, Christ having risen, they, too, shall rise.

He discusses the kind of body the believer is to have in the future life. It is to be "the selfsame body," yet not the same matter. The wheat which we gather is not the same which we have planted, yet in some ways it is the same. It has not changed into some other kind of plant. It is still wheat. The body is sown in corruption, in dishonor, in weakness—a natural body—it is raised in incorruption, in glory, in power—a spiritual body. This spiritual body is not to be that of a fish or of a man. It is to have the glory of the celestial and to move through space with celestial beings. "Then we that are alive that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so we shall ever be with the Lord."—1 Thess. 4:17. "For 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, according to the working whereby he is able even to subject all things unto himself."—Phil. 3:20, 21.

We shall not be ghosts. Our bodies are to be real. We shall not then suffer pain and the second death will have no power over us. We shall be immortal. Death shall be "swallowed up in victory." This change is to take place in an instant: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye. . . ."—1 Cor. 15:51, 52.

This wondrous change comes to us through the power of Christ. "If the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins."—1 Cor. 15:16, 17. "But thanks be to God who giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:57.

To the biblical illustration of the change in the planted wheat we might add that of the caterpillar becoming a but-

terfly, the mosquito larva changing into a flying insect which lives in the air instead of water, and the egg from which comes the chicken. These and many other wonders—by the power of God.—Finley McC. Grissett in *The Presbyterian*.

CASTING ALL THY CARE UPON HIM

Burdened with a weight of care?
 Cast it all upon the Lord;
 He will all thy sorrows bear.
 Listen to His gracious word:
 "I will never thee forsake,
 Never leave thee," are His words;
 Wait upon Him, trust and wait
 Faith will have its sure reward.
 Hath no little dying sparrow
 Yet escaped thy Father's eye.
 Will He then forget His children?
 Ye would many sparrows buy;
 He the loving, tender shepherd;
 He the man of grief and woe
 Surely in His sad earth journey
 "Marked the path His people go."
 Wandering homeless without shelter,
 Scorned by those He came to save;
 Hungering oft and often weary,
 Weeping at a loved one's grave;
 Tempted like as we are tempted,
 Who could feel our needs but He;
 Hear His tender words of welcome,
 "Weary ones, come unto Me.
 Come to Me with all your burdens;
 Sickness, sorrow, pain, and loss;
 Come to Me and I will lead you,
 I will give you gold for dross;
 I will give you joy for sorrow,
 Sweetest rest for all thy pain.
 Night will pass and on that morrow,
 Thou shalt count thy loss as gain."
 Let us never fear to trust Him,
 In the dark as in the light;
 Knowing well He ever watcheth,
 And will lead our steps aright,
 Though the shadows seem to thicken,
 To our fainting, trembling sight;
 Never fear, beyond the darkness,
 There is everlasting light;
 And to Him who guards our footsteps,
 There is never any night.

—A. A.; selected by Lyman Booth.

"The pulpit should be definitely spiritual and definitely biblical."—Dr. McLennan, Station KNX.

GOD'S COVENANT WITH ABRAHAM

Continued from Front Page

what is the promised inheritance, may be found in the following quotations: "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. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . The righteous shall inherit the land, and dwell therein for ever. . . . 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 37:9, 11, 22, 29, 34. "The righteous shall never be removed: but the wicked shall not inhabit the earth."—Prov. 10:30. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Prov. 2:21, 22. "Blessed are the meek: for they shall inherit the earth."—Matt. 5:5. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9, 10.

Faith in God's promises is made the standard of righteousness. It is by these promises that we become partakers of the divine nature. Belief in something else will not do, neither may we lay belief aside and trust in our good works: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:2-5. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given to us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1:1-4.

This language is clear and plain. It covers the ground of God's promise to Abraham, and to us through Jesus Christ. We have given only a small part of the scriptures bearing upon the subject. It stands to reason that if another everlasting promise is given in the Bible indicating an eternal inheritance elsewhere, then none of the promises can be sure. A clear understanding of this matter is very necessary, since salvation is made to depend upon faith in these promises. Study this line of thought carefully, and

if you find something about it that you cannot understand, please make inquiry of us by mail, and we will do our best to make it plain to you.

TRIALS

Continued from Page Three

our love is buried? Lonely is the home where death has entered and bereavement has come. Heavy are the hearts and dreary the path to those who have witnessed the stroke of the enemy, death, and who have stood by the open grave. Though they are deeply grieved, they complain not. "Rachel weeping for her children, and refused to be comforted, because they are not." None can escape the pains of bereavement: the feeling cannot be wisely entertained. If it were possible for us to protect ourselves from pain, if we could keep that visitor, which comes to rich and poor alike, from entering our homes, we would feel composed; yet our own lives would continue only from day to day. We are only tenants at will and may be removed without a minute's notice. "This night shall thy soul (life) be required of thee, and then whose shall all these things be?" "The windows of the house are darkened, the wheel is broken at the cistern, the pitcher is broken at the fountain, the mourners go about the streets for a few days, remembering us, and then the place which knew us shall know us no more."

The fact that we may die at any moment is sufficient warning to cause us to be ready for the event at all times by living blameless lives. If we entertained the thought continually, then happiness would be impossible. For this reason God has wisely ordained that we should remember it only under certain conditions, when it is a matter of personal concern. Hence, we live on and on with little thought of security, though we truly know that we are not secure in the present existence. We plan for many years of health and happiness, knowing that we ought not to count on a single day. This is a merciful provision of Providence. Without it none could be happy. If the uncertainty of life were ever present with us we would be miserable. We should remember that we are never prepared for death till we are prepared to live. If we could foresee the perils which continually surround us, the lurking dangers and hidden snares among which we continually move, life would be a burden and the hope of happiness a myth. Our prayer would be that death might quickly release us from the terrible fear. We are apparently unconscious of this fact, and it is a wise and merciful provision whereby God has made it possible for us to enjoy a moderate degree of happiness, even in this state of unconsciousness.

When we think of the cares, the anxieties, burdens, vexations, weariness, pains, conflicts, defeats, disappointments, losses, estrangement of friends, the betrayals of confidence, and when we think of the joy that has been turned to grief and sadness, we must either give up in despair or rise up with renewed energy and a resolute will to live above the world while living in it.

Thus far we have been looking upon the gloomy side of

life. As rational beings we cannot afford to confine ourselves alone to what reason and experience declare; but as seekers after truth we may enter into the counsel of God and learn from Him the true purpose of life, what the reality of life is, what its real meaning is amid its illusions, what will be the final result of all its changes. The key by which all these things are made plain, which otherwise would remain mysterious, is given us through a knowledge of God's purpose concerning our final destiny.

The uncertainties and perplexities become burdensome only when our will is in opposition to His. When we fully learn that the enjoyments of life, however rich and numerous they may be, are not all the full purpose of life, we begin to understand that the hand that bestows His blessings can take them away. When we understand God's purpose concerning us we shall know more fully the mysteries of life. If we can bend our will to meet His purpose we shall avoid much worry. Then we can smile at our losses and endure with patience our griefs. Then we will learn to serve Him by waiting on Him, and gain strength through suffering. Amidst the severest storms of life we will secure peace and contentment. Then this mortal life with all its adversities will prove a blessing, and we will then perceive that God doeth all things well, that He is very pitiful and of tender mercy.

We are so constituted that we seek to shun every affliction that comes upon us. If men could have every wish granted they never would be found treading the rugged path of affliction. Their aim is to fortify themselves against trials, or to lessen their severity. We forget there is a discipline in trials which God has thought necessary for our benefit, and which in mercy He sends regardless of our opposition. For this reason He is represented as selecting His people "out of the furnace of affliction." In this fiery process the dross of sin is melted and removed. The saints of early centuries, whose names we love to honor, and upon whom we look as examples for our conduct, were refined as silver by trials which, to us, seem too severe for mortal flesh to endure. Even God's Son, "the captain of our salvation," was declared to be "made perfect through suffering." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." This wide way is often strewn with flowers. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Though it leads to "pleasures for evermore," at Jesus' right hand, it is an uphill path that runs through much tribulation. While this may seem mysterious, we should remember that He is wise as He is infinitely good, even under the dark clouds that hover over our path as we journey toward the haven of eternal rest. It is His right to appoint the discipline best suited to prepare us for a life that will never end. Why should we be slow in joyfully accepting the appointments of a loving Father, who is qualifying us for that rest which He holds in store for all who meekly submit to His behests?

God orders all events for man's good, but so few believe His promises. We are being tested and educated, but few are swift to learn. This life is given us to prepare for what

we should be instead of remaining what we are. The army that is led to battle has been prepared by "enduring hardness." Thus every Christian must be fitted by the discipline of sorrow if he would expect to "gain the victory," and "receive a crown of glory that fadeth not away."

John the Revelator said he "saw a great multitude in heaven which stood before the throne of God, and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." The scene was so superbly grand that he asked the question, "What are these which are arrayed in white robes, and whence came they?" Listen to the reply. "These are they which come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." How beautiful the heavenly picture! "They have come up out of great tribulation." Over a rough and perilous road, through distressing trials which they endured for Christ's sake, for the truth of the gospel, for His kingdom and glory. May it be the privilege of readers and writer to share in His glory!

HALLOWEEN IS "DEVIL WORSHIP"

WHEN you are preparing for that elaborate Halloween ball or are making a striking costume to wear you will likely ask yourself or some one else: Why do we celebrate Halloween? What is the origin of this hilarious festival? From now until that eventful night of October 31 and for days afterwards people in all walks of life will be discussing this "alle halowene tyd" or "all hallows tide."

Like most Christian festivals this celebration is associated with ancient pagan rites and customs. Celebrated as Halloween or All Saints Day, it is now chiefly known as the eve of the Christian festival. But this holiday had a far from saintly founding. Halloween long antedates Christianity and history shows that the ancient Druids, devil worshippers and believers in human sacrifice that they were, made this night an occasion for carrying on the wildest orgies of their cult. The superstition still believed in by many that this is the one night in the year during which ghosts and witches are most likely to wander abroad, was largely based on the old Druidical rites. These pre-Roman priests of Britain would gather their clans on Halloween and with mystic symbols call forth the wicked souls of the departed. Their principal god was Saman, Lord of Death.

Halloween as observed in modern times also appears to have been derived partly from the festival of Pomona celebrated in old Rome at the harvest season. This undoubtedly accounts for the popular association of pumpkins, fruits, nuts, etc., of autumn with Halloween (All Saints' Day or Hallowmas). Furthermore, it likely explains why the various "spirits" or "hobgoblins" associated with the celebration are now impersonated by pumpkin and other lanterns, disguised figures, etc.—*Pathfinder*.

Berean Department

ARLEN MARSH, EDITOR

The World Moves On

The high purpose of the church today is precisely what it was two thousand years ago: the selection and training of human beings for rulership and priesthood in the kingdom of God on earth. Nothing must be allowed to change our recognition of that fact. It is an immutable law, set down by God before the world was formed.

It is possible, however, to say the same thing in different ways; and to this very fact is due much of the failure of many sincere teachers of religion. The old ways are not the best ways for the present, even though the old ideas and the old dogmas are the best ideas and the best dogmas still.

The world moves on. Compulsory education has created a huge army of unthinking skeptics. Compulsory education has succeeded in driving certain facts into the heads of students, but the ability and willingness to think can be inculcated in no brain. A superficial polish, a coating of culture, a breath of scholarship has been given to the majority of young people; but the young people, internally, remain the same—careless, thoughtless, selfish, egocentric.

But the superficial polish, however superficial it may be, must be met by the Christian teacher if he is to accomplish his great object. Rome was the most ardent advocate of the forms of legal justice in the days of its degeneracy; and today, as the world decays, men have become sticklers for the forms of education and refinement.

The Bible must, of course, forever be the mainstay of the Christian worker. Without the Bible, and without the doctrines fostered by the Bible, no man can properly be called a Christian. But now something more than the bare word of the Bible is required to hammer the idea contained within it into the thick skulls of the modern young Brain Trust.

Books carry the message of civilization into every section of the world. Your book dealer, if you but realized the fact, could be one of your most effective allies in carrying the gospel you teach into the untouched families of earth—your book dealer and the public librarian.

There is no value, however, in reading a book once, except for sheer entertainment. Who could read the Rubaiyat once and assimilate it all? Who could skip nonchalantly over the pages of Papini's *Life of Christ*, of Coburn's *New Archeological Discoveries*, of Ruskin's essays, and really know that which he read? These books go deep into the lives of men; they are worth reading, not once, nor twice, but scores of times. Cicero believed that "to add a library to a house is to give that house a soul." A private library is permanent; it is not something that one borrows for today and forgets tomorrow.

To build a really effective library at a minimum expense

requires knowledge. It really is surprising for how small a cost books on prophecy, on how to teach, on the way that people think, on history, on races, on the Bible as a book, can be obtained. Bought slowly, one copy now, another in three months, six months, a year, the library grows and grows, becomes a living, sentient thing in the existence of the Christian.

"There is," said Lamb, "more reason for saying grace before a new book than before a dinner." Why not? The book contains mental, spiritual, blessings, cultivates the mind; the dinner is altogether a satisfaction of material appetite. Yet the majority thank God for the dinner and regard the book as an unnecessary evil.

The Christian worker's library should be versatile. It should include a bit of prophecy, a bit of dogmatism, something of literature, a little essayist's theology, some history and biography, a piece of economics, and not a small portion of psychology and fiction. Let the Christian teacher or student cultivate his library, and he will find himself able to speak, to write, to live, to teach, with a force he had hitherto dreamed impossible. More, he will find this new force leading to greater force, and in the meantime the practical results of his labors and example will be tremendously augmented.

"If a book is worth reading, it is worth buying." That was Ruskin's idea of the value of choice reading, and Ruskin was one of the greatest philosophers of the modern era. *Ben Hur* is far more interesting on the third reading than on the first; its historical, geographical, and biblical accuracy cannot possibly be appreciated by the perfunctory reading that most people grant it. And it is the revelation, as the *Life of Christ* is a revelation, of a man who convinced himself against his will, by the writing of the book, that the Bible is the inspired Word of God and that Jesus is God's Son.

These are the embellishments of a Christian career, these books. They are not the foundation of religion; they are not even essential to one's own salvation; but, as the world moves on, they do serve to keep one in touch with its movement and to make him more fit for his task of teaching by word and example the great doctrines of Jesus Christ.

Any Berean societies or individuals having copies of senior Berean book series 1921-23 which they are willing to dispose of are asked to communicate with Harry Goekler, 406 Spruce Street, Marshall Illinois.

Although it is primarily intended for entertainment, for pacifists there's a mighty truth as well in Channing Pollock's "Thou Shalt Not Kill" (*Liberty*, Oct. 19).



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"As the mountains are round about Jerusalem, so the Lord is round about his people."

GOD GIVES HIS PEOPLE A WATCHMAN

IN SOME of our towns and cities the most dependable boys and girls are chosen to act as safety patrols. Each one is given certain hours on certain days to stand guard at the crossings as the school children pass. Have any of you ever been chosen to do that? If you have, then you are "watchmen."

If you were assigned to be a safety patrol every Monday morning from 8:30 to 9 o'clock at the corner near your school, you would be there promptly. You would follow the orders given you and hold the traffic up at just the right time so the little ones could cross safely. You wouldn't think of talking and laughing with a group of your friends while you were on duty. You would attend strictly to business because you had been chosen for that work.

Now the school officers choose these safety patrols because they are anxious for each child to reach school and return home safely. They are concerned for the welfare of all. It is a very wise and kind act and one that helps avert many accidents.

Long, long ago God set a "watchman" over His people who had been taken captive to Babylon. Ezekiel was this watchman's name, and it means, "God will strengthen." Isn't that a good name?

Because God loved these people so far away from their homeland, He was anxious that they be warned of danger and be guarded and shielded. No, not danger from recklessly driven automobiles as they crossed the streets. But a greater danger than that!

God's people had been wicked and had bowed themselves down to idols and done many other sinful things. And so God had to punish them. But after the punishment God wanted them to know that there was opportunity to repent and do what was right. For fear they did not know this, God set Ezekiel over them to be their "safety patrol."

Now these sad and homesick captives, no doubt, thought that because God had punished them He did not love them. And they didn't have courage to begin life aright as they sat down by the riverside in their strange new home.

That was Ezekiel's task—to show them a new and better way of life. So that if they followed God's way they might look forward to a life after resurrection which would not be filled with sorrow and heartache and loneliness.

God told Ezekiel to tell His people that He did not delight in the death of the wicked. But what He did delight in was their changing from wicked ways to righteous ways. And if they did that they would "surely live."

Ezekiel was to be a faithful watchman, too. He was to listen carefully to the instructions he got from God and then carry them out carefully. If he failed and harm came to any of them because he wasn't watching, he would be to blame. Just as the safety patrol would be to blame if he didn't watch the traffic and a little child should be injured.

Because Ezekiel was a faithful watchman, many of the homesick captives turned their hearts once more to the one, true God who loved them. They taught their children the songs of Zion, as we learn from some of the Psalms.

No doubt they often turned their eyes in the direction of their beloved home and thought of the mountains that are round about Jerusalem. And so God came to seem to them like the everlasting hills—always guarding His people wherever they are, even you and me.

FOR YOUR BIBLE SCRAPBOOK

Lesson 6, November 10, "God Gives His People a Watchman." Copy the verse at the top of the page. Then tell all you can about Ezekiel and what the work was that God gave him to do. Show how the people needed just such a person at that time.

Next copy these lines, filling in the blanks:

God chose Ezekiel to be a _____.

Ezekiel was to watch over the people of _____.

The people of Judah were living in a _____ land.

They had been taken there because they _____.

These captives were sad and _____.

God wanted them to start a _____ life.

Ezekiel's work was to tell them how to _____.

If they kept on in their sin they would surely _____.

If they turned back to God they would surely _____.

Once more they began to _____ God.

Now for the part that I imagine most of you like best, the pictures. If you can find a picture of a man with a lantern in his hand, paste it in your book, writing below it, "Ezekiel, God's Watchman." Next draw a river and paste several little people sitting along the bank and one standing up talking to them.

For your next picture draw the mountains around Jerusalem. Write underneath the words of Psalm 125:1.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 6. — November 10, 1935

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Ezekiel 18:1-32; 33:1-20

GOLDEN TEXT

"So then every one of us shall give account of himself to God."—Romans 14:12.

A STUDY OF THE SUBJECT

Topic: Ezekiel Teaches Personal Responsibility.

Aim: Our own actions determine our present and future destiny.

Class Discussion: Which influences one's life the more, heredity or environment? To what extent are we responsible for the morals of those with whom we associate? How can we most effectively encourage others to right living?

I. Ezekiel's Responsibility. (Ezek. 33:7-9.) Every man and woman, young and old, who has learned that to live contrary to God's will brings suffering and death, is morally and spiritually bound to warn as many as he or she can influence of the danger that threatens all who continue in sin. And each one who possesses the knowledge that "the wages of sin is death," God will hold to account for the use he makes of it. The layman, as well as the minister, must not neglect to teach the natural mortality of man and our complete dependence upon Christ for life. God will hold us to account for any failure on our part to warn others.

II. Individual Responsibility. (Vv. 10-16.) Ezekiel teaches plainly the mortality of man, saying in many places and in various ways that "The soul that sinneth, it shall die" (Ezek. 18:4, 20; 33:8-16). He places the responsibility for obtaining or forfeiting everlasting life upon the action of each individual just as Jesus and the apostles did (John 11:25; Rom. 2:6, 7). The final destiny of both the wicked and of the righteous is most clearly and positively stated: "I say unto the wicked, Thou shalt surely die," and to the one who has "done that which is lawful and right; he shall surely live" (vv. 14, 16). Life and death have always been set the one against the other as the rewards of righteousness and sin (Deut. 30:15, 19; Psa. 37:8-11, 18, 20, 28; Mal. 4:1-3; John 6:40; Rom. 8:11; 1 Thess. 4:13-18). Faith in the gospel Jesus preached; obedience in baptism, which symbolizes one's faith in the reality and efficacy of Christ's death and one's recognition of the reality of the death that eventually must come to him, from which Christ will deliver him when He comes; followed by a life of faithful service, are the steps that lead to immortality in the kingdom of God.

GOLDEN TEXT

"So then every one of us shall give account of himself to God."—Rom. 14:12.

In the lesson text the warning had to be heeded to be of any avail. The responsibility rested on the watchman that received God's word to warn the people of their wickedness. If he failed to do his duty he was the one that suffered for it.

As in olden times, so today so far as re-

sponsibility is concerned. We find God's word and His will on the printed pages of the Bible. It is there for us to read and learn what is required of us. If we fail to do this we are responsible for the results caused by the failure. It is ourselves for which we must give account, not our neighbor nor kinsman. We need not judge our brother, but so live that our own page is white and clean; then the account of ourselves to God will be satisfactory to all concerned.—L. A. R.

PRACTICAL APPLICATIONS

Responsibility

- to God does not cease with our own welfare;
- shirked or shifted does not release us;
- grows as age and knowledge increase;
- is divinely imposed;
- can be misused if selfishly carried out.

Responsibility. We cannot get out from under responsibility by neglect of duty or by shifting it to the shoulders of some one else. Scripture is clear in its teaching of personal responsibility. First, in regard to our own standing with the Father, and in the second instance, in bringing others into covenant relationship with Him. "Every man shall bear his own burden" is the way God looks at our individual responsibility (Gal. 6:5). Another cannot live our Christian life for us or discharge our duty to God. Our actions and words are charged to our personal account (Matt. 12:37). The more knowledge we possess, the more required at our hands. James nicely illustrates responsibility to others in a few words as related in his Epistle (2:15, 16). Illustrations of attempts by various Bible characters to shift blame for individual conduct may be found by referring to the following examples: Adam blamed Eve for his disobedience and Eve in turn accused the serpent (Gen. 3:12, 13). Sarai charged Abraham with her own mistake (Gen. 16:5 with v. 2). Aaron tried to sidestep personal blame by accusing the people (Ex. 32:22-24). Saul sought to vindicate his own disobedience by indicting his people (1 Sam. 15:20, 21).

Abusing Our Responsibility. This sin is oftentimes committed, especially among leaders. Peter admonishes against such abuse, when he addresses the elders to refrain from "being lords over God's heritage" (1 Pet. 5:2, 3). Lay members oftentimes abuse their privilege of voice in the affairs of the church by overexercising their responsibilities in a rule-or-ruin role. Judas turned his responsibility to the Master to the priests for lucrative gain.—C. E. R.

INTERMEDIATE CLASS

Does God Care What I Do?

This lesson centers around the Hebrews who were taken captive about ten years before the

fall of Jerusalem. Forced to leave their homes, they had made the long, wearisome journey of almost a thousand miles to Babylon, where they were to spend the rest of their days gathered together in little villages. Ezekiel was one of these exiles, living in a little settlement on the River Chebar. God, who is always concerned about His people regardless of their attitude toward Him, appointed Ezekiel to advise them. Many of them, no doubt, felt that God had ceased to care and had turned away from them. They knew their punishment was the result of their sins, but they did not recognize God's loving hand in it. It was Ezekiel's duty to show them that God desired them to turn from their evil ways and give their lives to Him. It would not restore to them their homes which they had lost, but it was the only thing that would bring them happiness in their exile. God had dealt with them as a nation; now He was dealing with them as individuals. Many lessons were learned by the exiles, chief among them being that God takes "no pleasure in the death of the wicked," but desires all men to turn to Him.

Remember: God's willingness to forgive, if we truly repent, proves that He cares for us.—M. G.

JUNIOR CLASS

Text: Ezek. 33:7-16. **Topic:** Ezekiel the Watchman of Israel. **Memory Verse:** "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."—Ezek. 33:7.

Review. Read the questions given in last Sunday's lesson and see if all can answer them orally.

Presentation of Lesson. Discuss duties of a watchman. Ask such questions as these: If there were a watchman at a railroad crossing whose duty was to keep all cars from crossing the track when a train was coming, and if he failed to do his duty and some people were killed, who would be to blame? Our lesson today is about another kind of watchman. God called Ezekiel to be a watchman over Israel. He was to tell them what was right or wrong for them to do. He was to tell them the right way; then if they failed to listen, Ezekiel had done his part. But if he did not go and tell them, God said Ezekiel would be to blame. In what way is our minister our watchman?

Memory Verse. The words of our memory verse are what God said to Ezekiel when He called Him to be a watchman. Learn it.

Notebook. At the top of the page write the word "Watchman." At one side and below it write "Ezekiel" and copy verse 7 of lesson. Across from it write what Ezekiel was to do as a watchman. Below this paste a picture of a boy or girl to represent yourself. At one side and below it write Matthew 5:16. At the other side write what you can do to let your light shine.—V. C. T.

AMONG THE CHURCHES

MEETINGS AT ELDORADO, ILLINOIS

Next Sunday a protracted evangelistic meeting will begin at Eldorado, Ill., which is located in the mining district in the southern part of the State. For several years Bro. C. E. Lapp has been visiting the church at this place once a month and Sunday school has been carried on regularly under the superintendency of Bro. H. J. Edmister.

The meetings will be in charge of G. E. Marsh, editor of The Restitution Herald, who will be assisted by James McLain as song leader. The effort is being put on by the local church and not under the auspices of the Evangelistic Fund of the General Conference.

THE COVENANTS

The series of articles by Bro. S. J. Lindsay, founder and first editor of The Restitution Herald, on the covenants, concerning which a brief announcement was made some time ago, begins in this issue and will continue each week until completed. "The covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25), forms the basis upon which all of God's subsequent dealings with Jews and Gentiles alike rest. If you have a friend whom you wish to interest in these vitally important truths we suggest that you follow the example of others, and send in a subscription to The Herald covering the issues containing these articles. The three numbers will be sent to any address for 15 cents.

GOLDEN RULE HOME

Last Friday night Bro. and Sr. Lewis D. Romine arrived in Oregon from the former home in South Bend, Ind., to take over the duties of matron and caretaker of Golden Rule Home. They succeed Bro. and Sr. Levi Mick, who recently resigned the position which they had held for the past three and a half years. Bro. and Sr. Romine were accompanied by their daughters, Jeanette and Joanne. Jeanette will enter the Oregon high school and Joanne will be a student in the sixth grade.

Bro. Romine was taken ill on the night of his arrival and was confined to his bed over Sunday, but is now able to inspect the domain over which he will rule, while Sr. Romine is being introduced to her new duties by Mrs. Glasgow, who has carried on the work efficiently during the absence of Mrs. Mick for the past six weeks.

A card received from the Curtis Publishing Company brings the welcome news that Mr. H. L. Stockdale has entered the name of Golden Rule Home on the subscription list of "Country Gentleman" for a period of two years. The Home family will appreciate Mr. Stockdale's thoughtfulness and generosity, we are sure.

HERALD RECEIPTS

Mrs. H. E. Shepherd; H. G. Pierce (for another); Wesley Barclift; John W. Burget; Mrs. John H. Long; Sarah Wilson (for another); Mrs. E. F. Orchard; Levi Coffin; W. E. Wharton; H. S. Bell (for another); Alma Brandt; Mrs. Calvin Hammond; W. S. Tomlinson (for another); Mrs. O. J. Dorsey; C. B. Compton; J. H. Williams; Mrs. Allen Claypool; Clarence Poland (for another).

WHEN NECESSITY PRESSES

The cost of the new heating plant installed in the building occupied by The Restitution Herald is about \$325. This expense has been absolutely necessary, as the old furnace could not possibly be used.

Merle E. Bell, Harvey, Ill., has started contributions toward payment for the plant with a donation of \$4.00. Each week hereafter, when the number of names justifies, we shall include in these columns a list of contributors toward the cost of the new heating plant.

The goal for the effort is \$325. Will you help us?

One of the finest examples of a mimeographed church bulletin we have ever seen comes in the form of the Church of God Messenger for October 18. The four-page paper is published by C. E. Randall, pastor of the Niagara Falls, N. Y., and Fonthill, Ontario, Churches of God, and one of the busiest men in the denomination. The bulletin is issuing biblical questions in each edition, to be answered in the next, with a view to stimulating study.

BURR OAK, INDIANA

Sunday, Oct. 20, our Bible school, like a thermometer on a hot day, pushed up to the height of 58. Encouragement in the work becomes such by earnest efforts on the part of all.

Bro. and Sr. Ernest Wisely and daughter of Argos attended the morning service. Bro. Wisely taught the men's class. We appreciate his help. Come again.

Sunday noon after services the Gospel Seeker's Class surprised Margaret Weaver (one of their members) by gathering at her home and enjoying her eighteenth milepost.

I preached Sunday morning, the 20th, at the Eagle Creek Church. They have a splendid Bible school, but no regular preaching. I found in their old record that the work began in 1891. The first preacher was Bro. Carter, and then came Bro. Wince, with many others afterward. We hope to be able to resurrect the old faith. The only members left are Bro. Frank Cochenour and his sister Nora. Pray, please, for us, and that other old landmarks of the church will be revived.

Sunday, the 27th, we will be with the church at Kokomo for another meeting.

We are looking forward to the time when Bro. Austin will be with us, bringing his pictures of the pyramids. The dates possibly will be November 25-28. This subject is in able hands, and we expect to fill the church. All are invited.

A. E. Hoskins, Pastor.

CONTRIBUTIONS TO N. B. I.

H. G. Pierce	\$ 6.00
Ella M. Siple	5.00
Ada M. Eldridge	1.00
Arlen Marsh	1.00
Frances Pierce	1.00
Mr. and Mrs. Russell Harman	5.00
Mrs. I. E. Brown	3.00
Ontario	6.00
C. E. Mills	10.00
Mr. and Mrs. H. S. Bell	10.11
J. W. Sweet	1.50
Mattie Benjamin (Helping Fund)	10.00
Merle E. Bell	5.00

GOLDEN RULE HOME FOR AGED

In the action taken at the annual business meeting of our Mission Society and our Church of God brethren, our region now has a home for its aged people at Oregon, Ill. Our people are to be admitted on the same condition as those of their own body. This is near the center of our field. Golden Rule Home is located in the heart of the Rock River Valley in northern Illinois, one of the most delightful sections of the great Midwest. Here nature contributes of her best to increase health and prolong life. "A haven of contentment, security, and comfort for those who appreciate beautiful surroundings and tender care in the twilight period of their lives."

Golden Rule Home is a beautiful brick building, with nice large rooms and all modern conveniences. Nice living room, library, and sun room surely did look good to us as Bro. L. E. Conner, an officer of the organization, showed us through the home. The large lawn, with its beautiful, stately trees, beautiful flowers, and shrubbery gave a delightful appearance and pleasing surroundings.

Golden Rule Home was dedicated on December 31, 1922. In addition to the grounds where the home is located they have a 7-acre garden plot and a 160-acre farm. During all these years no one has ever left the Home. Only one has been removed and this was because of the mental state. A splendid record.

It is estimated that in addition to the fruits and vegetables grown in the Home gardens it will require \$175 a year per member to provide food, warmth, clothing, light, and other necessities of like nature. To assure the maintenance of each individual during his life who enters the Home, it is our understanding that the State of Illinois requires that a sum of \$1,600 be kept in a reserve fund. This has been faithfully observed and a nice reserve fund has been built up. It is expected of each member that he shall pay at least this sum. There are many other expenses in maintaining the Home, as general upkeep and hired help, which are paid by their denomination. By their reserve fund their National Bible Institution is able to guarantee life maintenance, nurse, and medical care in sickness and burial. Of course where the applicant has sufficient funds he may be asked to pay as high as \$3,000 for his life maintenance.

This settles a very difficult problem for our region. Our aged ones can now be cared for within easy reach of their friends, where living conditions are maintained on a level with the standards of life of the people of our area.

Thank God for the Golden Rule Home opportunities.—Advent Christian Mission Bulletin.

If any churches or Berean societies have on hand copies of the senior Berean lesson book dated 1921-23 with which they are willing to part, please communicate with Harry Goekler, 406 Spruce St., Marshall, Ill.

RESERVE FOR EVANGELISM

Jessie M. B. Kauffman	\$2.00
Cecil A. Smead	3.00
Ida Jeffrey	5.00
H. G. Pierce	4.00
Frances Pierce	1.00

SOUTH LAWN CHURCH, GRAND RAPIDS

As these lines are written final preparations are being made for Rally Day and Anniversary Sunday. Our meetings with Bro. Patrick are drawing toward a close, and many encouraging results are already evident.

The pastor and wife expect to be en route to the Southland when this is published. Bro. Patrick is remaining to carry on the work here for the first part of the period.

F. E. Siple, Pastor.

HOW ONE MAN DOES IT

A letter dated October 21 from Norman John Macleod, pastor of the Los Angeles, Calif., Church of God, to the Berean editor points to what can be accomplished by a minister who regards his position as something more than a pulpit-and-study job, and who is willing to take advantage of the opportunities his place in society affords.

"I have been," said Mr. Macleod, "so busy lecturing on Ethiopia at various service clubs and the like that I have had almost no time to attend to my work. . . . I have averaged about five lectures a week for the last two or three weeks. That demands quite a bit of my time in keeping up with the latest trends. But the contacts have been most pleasurable and have taken me away from my home town on occasion, as far as Whittier. What is more, I still have a return engagement at that place to speak before the brotherhood of the Congregational Church.

"I have spoken to the Legion and the Legion Auxiliary here in Pomona; . . . spoken to the Rotary and the 20-30 Club in Pomona; spoken to the Legion in Whittier; to say nothing of the Women's Community Club, etc. For the last three weeks I have been out every night until late.

"Then I, with members of the family and others, have been in the process of picking ten acres of walnuts, taking care of my grove here, and teaching night school, plus other things. Needless to say, many things have been only half done, and other things have been left undone altogether."

The Macleod letter was drawn forth by an inquiry regarding copy he had sent the National Berean Society for use in a new series of Berean lesson books.

EDWARD W. RUDACILLE

Edward W. Rudacille was born February 29, 1892, to S. J. and Cavilla Rudacille. He departed this life October 19, 1935.

Mr. Rudacille was born in the vicinity of Browntown, Va., and has been a resident of this locality all his life, excepting about fourteen years which were spent in the city of Baltimore, Md.

In 1911 he was united in marriage to Charlotte Updike, who remains to mourn this great loss. To this family three children were born: Mrs. Augusta Marlowe, Browntown, Va., and Edith and Myrtle, who both reside at home. Besides his wife and three daughters he is survived by his father and mother, three brothers and two sisters, and two grandchildren. Mr. Rudacille has been a good neighbor and friend, and he will be greatly missed in the community where he resided.

For the last few years our brother has been in declining health, which he bore bravely and patiently. Last Easter Sunday he was baptized in the all-saving name of our Master Jesus Christ, and has remained true to his convictions until the time of his death. In his parting the Church of God loses a valuable and highly respected member.

He sleeps in hope of the soon return of the Savior, who will give life more abundantly to those who have served and obeyed Him.

V. Earl Thayer.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Jessie M. B. Kauffman; Mary J. Oalkins; W. A. Reid; Etta L. Elton; Mr. and Mrs. M. Fetters; Lydia Railsback; Eva L. Page; Albert Siple; Ella M. Siple; Mr. and Mrs. C. L. Netts; Golden Rule S. S.; Golden Rule S. S. Adult Class; Anna Mae Bottolfs; Fannie Le Crone; Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. Delos Andrew; N. Goodreau.

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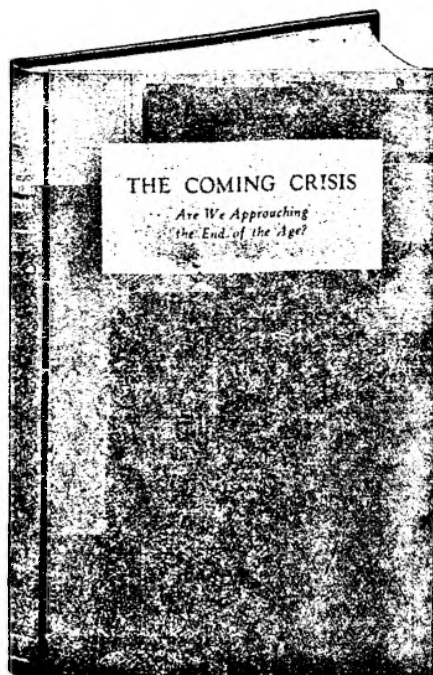
THE RESTITUTION HERALD

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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THE END OF THE AGE

Prophecies relating to the coming of Christ and its bearing on present world conditions are considered from a strictly scriptural viewpoint. The book is probably the sanest, soundest, most exhaustive treatment of this subject now in print. It is invaluable to anyone interested in the future of humanity and the return of the Messiah.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois



Publisher's Gossip

By Arlen Marsh

WHY NOT TRY GOD?

It's a short book (25 minutes' reading time), and it could be a best seller on its own merits as well as on the reputation of its author. As a matter of fact, after reading Charlie Chaplin's articles in *Woman's Home Companion* I had reached the conclusion that no star in Hollywood could write, unaided by a ghost. Mary Pickford shattered the idea.

Why Not Try God? has gone through six printings in a year, or fifty thousand copies. That's quite a record for a religious book. But it has a verve, a humor, and an easy informality that are usually lacking in writings about God and His works.

One may differ with the basic philosophy expressed by Miss Pickford; but after all's said and done, the book sets down in an entertaining style thoughts about spirituality and the Deity which, although important, no one would have read unless a motion picture star had written them. Miss Pickford's chief error appears to be the adoption of an attribute for a person. There's no quarrel, however, with her hypothesis that something like this is necessary if humankind is to be made happy: "God became not only my Big Boss, but my unseen Good Companion, my Silent Partner, my Counselor." And there's certainly no quarrel with the idea that thought is the power that governs all action.

H. C. Kinsey & Company (New York) published the book in 1934; \$1.00 is the price.

THE COMING CRISIS

Here's a book to cheer about. James R. Kaye, of Analytical Bible and *Teacher's Guide* fame, has done himself proud in the writing of it. In 128 pages, he encompasses a very fair study of past, present, and future conditions in relation to the return of Christ.

What endeared me immediately to the book was the remark on page 7: "We believe that every intelligent student of the Bible regards with disfavor all 'date setting' tendencies." And then the author goes on to shatter with history and Bible the wild theories of the date lovers of the past. It's all very delightful.

After a brief introduction, Dr. Kaye begins with definitions and works on to the climax, concluding with a chapter on the earthly kingdom of God and the rulership of Christ. The whole is liberally sprinkled with Bible texts, making it easily possible for one who disagrees to check up on how mistaken the poor doctor is.

Dr. Kaye believes in a general resurrection. (He also happens to believe in the Trinity, but he doesn't mention that in *The Coming Crisis*.) He takes up the cudgels with

the Modernists by talking about the divine sonship of Jesus. And he makes the Jews the backbone of the entire book.

Although *Why Not Try God?* talks about affairs which are frequently neglected by the church, and although it comes from a much more popular writer than Dr. Kaye, *The Coming Crisis* probably will supersede it in volume of sales among prophetic students—and rightly so, perhaps. *The Coming Crisis* is provocative of increased knowledge, and is apparently quite accurate biblically. *Why Not Try God?* is provocative of meditative thought, and a bit over the line of fact now and then.

Buxton-Westerman Company (Chicago) are responsible for *The Coming Crisis*: \$1.25.

THE EMPHATIC DIAGLOTT

For the sake of that ancient human trait of liking to talk over the old familiar things, why not review a book most of the readers of these columns already know? Particularly since—but here's the letter from the publishers (Watch Tower Bible & Tract Society, Brooklyn):

"Our supply of *The Emphatic Diaglott* is getting low and we do not know whether there will be another edition of it later or not."

The book, of course, is a sort of dual translation of the New Testament, by Benjamin H. Wilson. In one column of the page (which is in very readable type, by the way) is the original Greek text—or the Greek text, if one accepts the thought that the Gospels were first written in Aramaic—of the Testament, together with an exceedingly accurate interlinear word-for-word translation of said text. In the parallel column is the author's own idea of what the English translation should be, and this column is ornamented with all kinds of type frills to indicate the emphasis Mr. Wilson believed the Greek contained.

In addition to the double translation, there is an excellent Bible dictionary in the back of the book and a complete explanation of the queer-looking Greek alphabet in the front of it, along with an introduction to the author's ideas of emphasis.

For anyone who likes Greek as little as this reviewer, the *Diaglott* is nothing for casual reading; but it must be admitted that the book is almost invaluable to anyone who seeks a thorough, accurate understanding of what the apostles meant when they wrote. The author's own translation is an enlightening one, although he does appear to strain a point here and there in order to establish the non-personality of Satan. However, it's well worth \$2.50.

The National Bible Institution, Oregon, Illinois, carries all the above books in stock.

THE RESTITUTION HERALD

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Jesus Christ, the Only Begotten Son of God

By R. H. Judd

PERSONAL correspondence on what some call "controversial subjects" is often deemed fruitless, and not only devoid of good, but a cause of engendering a harsh spirit and hard feeling between the contestants. That such is often true there can be very little doubt, especially so when one or both of the parties concerned are unwilling to be convinced of error. On the other hand, when it is recognized that others may differ from us because of conviction, then we are ourselves in a right spirit to learn.

Sometimes the very way an opponent presents his side of the question brings up a new phase that really confirms our view, instead of bringing us to see things as he sees them. Perhaps, too, when cordial relations are maintained, there is no better method of drawing out the best that can be produced on either side than personal debate, thus giving both contestants and their readers unique opportunity to calmly compare results.

Another advantage is that if the argument is in a right spirit, one is driven to "search and see." In other words, he goes afresh to the Word of God, and this is probably the most important feature that can be desired. In doing this he finds help along the lines of the subject discussed, and many avenues of thought that bring new light and beauty to topics already studied are incidentally opened up.

The writer has for many years had experience along these lines, and has generally sought to converse with acknowledged leaders. He has thus had the benefit of their experience and point of view, and has gained an insight into their wider reading which his own limited means and opportunities have not permitted.

In a recent discussion concerning the Deity of Jesus Christ a correspondent says (emphasis his own), "*You do not believe the primal law, 'everything after its kind'; if you did you could not reject the Deity of Jesus Christ. The Word who took flesh from Mary is as much true and living God as is His Father. He could not be anything else. There are some things God cannot do, and one is to beget a Son who would not be partaker of His own nature, life, and substance. That is a fact, you are free to reject it if you please, but rejecting does not destroy the fact.*"

Our correspondent has stated his case well and forcibly. There is no mistaking his position.

PRIMAL FACT

I believe many in our churches, and other churches, have felt the difficulty in John 3:16 and elsewhere of the statement that Jesus Christ is the "only begotten Son" of God; but the delicacy of the question has prevented frank investigation of a subject so vitally affecting fundamental truth. Readers of THE RESTITUTION HERALD are well aware of my belief that any discussion is more than half won if proved fact is made its pivotal center.

Knowing well in my own heart that I did believe the Scripture truth everything "after its kind," and knowing also that God's Word distinctly declares that "God is one," that He is "the only true God," that "beside him there is no God," I felt certain there must be an error in our friend's presentation and support of the trinitarian doctrine. Turning to the passage in Genesis 1 on which the whole weight of his argument is based, what do I find? First, that the law has reference to terrestrial life. Second, that the means adopted is by what many deem to be the crowning masterpiece of God's creation, viz., seed, the law and the means being the same in the vegetable and the animal kingdom, including man. In every instance but one, in the more than one hundred that occur in Scripture, the *seed of the man* is the determining factor in giving birth to new life. The one exception referred to is the "seed of the woman." Its application to the birth of Christ is accepted by every believer in the Word of God. Never in all Scripture is Christ connected with any other than human seed. Our correspondent's argument should be regarded with horror by every true Christian as suggestive evidence that God had Himself by personal act departed from His own law of the mingling of species. As if to anticipate any such thought and give it flat denial, the Word tells us that Christ was *born of a virgin*.

Further, it cannot be denied that any such union would result in the break-up of the very law it is so strongly de-

Please turn to Page Nine

Abreast of the Times

Court Upholds Bible Reading in Schools

"From a child thou hast known the holy scriptures."

NEW YORK, Oct. 30.—The Bible, which formerly was read in practically all of the public schools in America, but which, through the opposition of atheists and Roman Catholics, during recent years has been barred from the schoolroom by law, seems to be winning its way back under decisions of the higher courts. In an opinion handed down by Supreme Court Justice William T. Collins, of the New York Supreme Court, a motion made by Joseph Lewis, president of the Free Thinkers Society of America, to restrain the Board of Education from permitting the reading of the Bible and the holding of religious services in the public school buildings, was denied. The decision affirmed that the reading of the Bible in the public schools did not violate the Federal and State Constitutions, but tended toward general cultural or moral improvement, and hence was permissible.



Britain would reciprocate by removing a large part of her naval vessels from the Mediterranean, Italy withdrew one entire army corps from Lybia. Contrary to such roseate anticipations, however, the British have sent additional gunboats to patrol the northern African coast, the Suez Canal, the ports of Palestine, and the east coast of Africa covering the landing places of Italian troops and munitions for Ethiopia. In addition to all this naval activity, more British troops arrived yesterday to strengthen the defenses at Suez. Altogether the outlook for peace is gloomy.

With the shutting off of credit and supplies from nearly fifty nations of the world, Italy will soon find itself in an exceedingly embarrassing position for lack of raw materials with which to manufacture munitions and for food and clothing with which to supply her vast army.

A glance into the future from a biblical standpoint reveals the absurdity of the entire situation. No matter what success may attend the efforts of the nations involved in the impending struggle to achieve commercial and territorial advancement, no matter which nation or group of nations may win temporarily the objective toward which they aim, all will eventually lose when they are called into judgment at the bar of the King of kings!

Italy Prepares for European War

"Yet he had no wages, nor his army, . . . for the service that he had served."—Ezekiel 29:18.

ROME, Italy, Oct. 30.—In spite of conflicting rumors of approaching peace in Ethiopia, more definite and believable evidences that the present war may soon develop into a general European conflict are observable among all the nations involved. Premier Mussolini today issued two exceedingly significant decrees that indicate clearly that Il Duce recognizes that most of the conferences that have been held with England and France are little more than meaningless gestures designed to quiet the public while preparations for war on a vast scale go feverishly on.



In the first of these decrees Mussolini ordered the drafting of Italy's womanhood to fight the sanctions of the League of Nations, which it is believed may result in much privation and suffering in the country. The women will be asked to economize on food, clothing, and other household necessities, that the resources of the nation may be devoted to the support of the armies now in the field and which may soon be required for service in Europe.

The Premier's second decree directs that a census of the mercantile marine be undertaken at once to determine the strength of the naval reserve. In the expectation that

When the Earth Shivers

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquake."—Isaiah 29:6.

NEW YORK, Nov. 1.—Savants of Harvard University today predicted that recurring earthquakes, similar to that which early this morning jarred the entire northeastern United States, will be felt throughout wide sections of eastern North America.

It is supposed that the quake which rocked residences and hospitals originated in the Laurentian fault, north of the St. Lawrence River, and that it may be traced to readjustments due to the last Ice Age.

Four deaths have occurred in Helena, Montana, as a result of days of frequent shocks.

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God's Covenant With Abraham

By S. J. Lindsay

THE last question in the accompanying quotation from Genesis at first seems to be a strange one in the light of the fact that Abram had been so faithful in believing God. God had promised Abram the possession. Why could he not accept it with the same assurance with which he received the other promises? It is not so strange after all when we come to consider that this inheritance was made an *everlasting* inheritance. Naturally the question that arose in Abram's mind was, How can I accept or receive an everlasting inheritance while I myself am not everlasting? To answer this, God shows Abram by a vision that it is not to come in this life. The only conclusion, then, is that Abram, believing God, must conclude that he was to rise from the dead. Stephen says in Acts 7 that Abraham never received so much as to set his foot on. Later on, by other evidence, God fully assured Abram of a resurrection, by the manner in which He kept His word with him to give him a son out of his own loins. At this time Abraham was a hundred years old and Sarah was well stricken in years. She also had been barren through life. Respecting this matter, Paul says: "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness."

Abraham was to be put to the test to see if his faith was strong enough to yield obedience to God's commandments. When the lad, Isaac, was about fourteen years of age, God gave commandment (Gen. 22) that Abraham take that son to the mountain to offer him in sacrifice. Abraham yielded immediate obedience to the will of God. Many careless remarks as to Abraham's sanity have been made by skeptics and infidels with regard to his obedience in this matter. Abraham knew something these did not know. We are told about it in Hebrews 11:17-19: "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."

Abraham's reasoning was of the best sort. God had given him evidence of His power to do what He said He would do. Abraham believed it, and when the test came, was ready to perform the part of faith. He knew that God, who could give him a son out of the dead condition of their bodies, could also return that son to him even though he be taken in death as a sacrifice. Abraham's question, How

shall I know that I shall receive it? gives no hint that he thought he would be more alive than ever when dead, as popular teaching now advocates. He knew that there would be no chance for him to possess an everlasting inheritance when he was dead. He also sought assurance from God that some means would be provided for life out of death that he might enter into the inheritance. He received the assurance that God is able to raise up the dead. And Abraham became possessed of the faith that even though death strikes down, yet God is able to raise up the dead to the inheritance promised. This is the gospel, or good news, the glad tidings. So we read in Galatians 3:8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Paul tells us: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

We now wish to turn our attention to the sealing of this covenant. When this covenant was made and accepted, then came the sealing: "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."—Heb. 6:13, 14.

And on Abraham's part we read: "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised."—Rom. 4:11.

It is with this seal that we now wish to deal. This contract was between God and (Please turn to Page Ten)

A PROMISE

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, What wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in mine house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?"—Genesis 15:1-8.

Liquidating a World

KNOWLEDGE of nature means power; and power in the hands of evil men implies dangers fully as great as any benefits which this knowledge may give to good men. We must never forget that submarines and depth bombs, machine guns and TNT and mustard gas, are just as indicative of scientific progress as are airplanes and the radio. If the Creator is to foster a knowledge of nature in such a way as to allow the desirable discoveries, how in common fairness to all concerned is He to keep designing men from making use of this increased knowledge in such a way as to make many millions of people utterly miserable, and put many more millions in their graves?

So both aspects of our modern increased power over nature need to be considered. And both sides of this matter would need to be taken into consideration, when the Creator decides at what stage of human history this advanced knowledge of nature is to be promoted or permitted. The prophecy of old said that in the time of the end many would run to and fro, and knowledge would be increased (Dan. 12:4). But if all our modern discoveries had been mastered by the Greeks and Romans of two thousand years ago, it is a question whether the race would not long ere this have been practically wiped off the face of the earth, or if the majority of men and women would not need to be shut up in insane asylums.

It would seem that the chief reason, perhaps the only one, for God's allowing a greatly increased knowledge of nature to develop in modern times, is as a preparation for the closing out of the cosmic experiment of sin. As has been remarked, it would seem necessary to provide for some simple, universal test to be brought before all the race of mankind, preliminary to the close of human probation. This would seem to require the outward unification of the race, so that mankind would become like one big community, where all are acquainted with everything that goes on. Under such conditions, the laws of mob psychology come into play, the mob in this case being the entire world, even though there is the danger that the instantaneous communication of the telegraph and the radio may sometime whip up this mob into a wild hysteria, as is common with all unified masses of human beings.

That some such condition now confronts the world few will venture to deny. The world of mankind has become one community; every part is in direct communication with every other part; and already we have seen a partial illustration of how this whole mob may be expected to behave when stimulated by some hypnotic suggestion which acts on the passions of the great majority. Under the abnormal conditions of mob psychology we have often seen people lose their individuality and common sense, and have seen them hurried into wild behavior which individuals in their calm senses would never indulge in. But just such a paroxysm of fear or hatred may now take possession of

the world; for all the machinery of mob action has now been set for the world as a whole.

It is in this way that the majority may become a terrible persecuting power, wreaking indignant punishment on any small minority who presume to stand out against the decrees of the crowd. And in the final world crisis, when God, the Creator, is bringing up all the world for a final decision between right and wrong, the great majority will almost certainly take the wrong side. Such has invariably been the case in the past. And then, because of the intolerant spirit of an excited crowd, that majority may easily seek to crush out all dissent, all expression of any contrary opinion or contrary action.

It is thus that the entire world may be brought to make a final decision over some simple, clear issue which the Creator has chosen as the final test of the loyalty of mankind. And the modern mechanical inventions, which tend to bring all mankind into one vast community, are rapidly preparing for just such a cosmic showdown, where the people who are resolved to be loyal to the Creator will be on one side, but, because of the mob spirit of intolerance, this small minority may become objects of hatred and oppression. And the onlooking Creator, seeing the situation, may decide that it is about time to close out the whole controversy, since His loyal people are again being treated in the very same way in which (our Lord) was treated, when He failed to conform to the prejudices and the fanatical religiousness of the Jewish authorities of His day.

It remains for us to consider briefly the final stage, when the universe has at last become what God intended it to be from the first. For the present it is only a transition stage. A good God did not make a bad world. True, we find the world bad now; sin and suffering and death are now triumphant. But it was not always thus; nor will these sad conditions always prevail. There must come a time when sin and suffering and death will all be but memories of the past—mere ancient horrors which the universe has finally overcome and forever outgrown.

ETERNAL TORMENT

Certainly we can see nothing fair or just about a plan to make human beings remain alive in suffering and misery throughout an endless eternity. It is true that many millions of human beings stubbornly and completely refuse to be cured of their sin and rebellion. But it would be manifestly unfair for God to keep these rebellious ones alive in some cosmic pesthouse or torture chamber for all eternity. They were not asked about being brought into existence. They had no choice about their becoming alive. If they have abused their freedom, if they have shamefully misused their opportunities, they might reasonably be consigned to oblivion. They might justly be "liquidated," if they do not prove fit to live with the rest of the universe. But how would it be fair to consign them to some cosmic torture

chamber for all future ages, world without end? Is it conceivable that the Creator, in giving them life in the first place, started something that He could not stop, and that these poor, misguided beings, with their frustrated and misshapen characters, must continue to live eternally because they lived once?

Some theologians have tried to minimize the horrors of an eternally burning "hell," by saying that in reality it is a very small place, a very limited locality, so far as the rest of the universe is concerned. But no theological quibbling has ever succeeded in reconciling such a condition of never-ending misery with the goodness and innate benevolence of a wise Creator. Every chamber of horrors that I have visited in the Old World—and I have seen several—might be called a small place; but I do not think that this fact tended to minimize the impression made on the mind of every visitor that the men who planned and ran such places were nothing short of tyrants and fiends. And all our reason and sense of fair play would have to pronounce the same opinion of the Creator, if He from all eternity planned a universe in which even a small and obscure compartment would be devoted to housing millions on millions of beings whom their Creator could not mercifully put out of existence.

No; nothing of the kind will survive to mar the peace and joy of the redeemed. No moral pesthouse or cosmic prison will remain as a hang-over from that horrible incident in the history of the universe which we now know as the experience of sin.

Even now it must be the case that the Creator can view the ultimate outcome with composure and joy. Seeing the end from the beginning, He can look upon the present welter of sin and misery without one pang of sorrow for having created man. Instead, He sees the possibilities to which man may attain. It was because of all this that He (gave His Son) at such infinite cost to bring about the redemption of mankind.

THIS LIFE A PRELUDE

In the larger, the truer, view of life and its meaning, we see that the present is but a prelude to the life hereafter. What are fifty, or seventy, or even a hundred years of this earthly life as compared with the endless vistas of uncounted millions of ages that will stretch out before us in the future state? In this respect, the present life may justly be regarded as merely the embryonic form of the real life of human beings, their real existence beginning at the resurrection. As the skilled embryologist, with the aid of the right kind of instruments, might be supposed to be capable of telling from an examination of the human embryo or fetus the physical characteristics of the individual into which it would have developed, so the Creator, with a perfect knowledge of all that He has created, must know accurately from the present or embryonic form shown in this world just what sort of character it will ultimately develop into in the future state. To Him the physical form is immaterial; He is concerned with ethics, with character. And He will decide the destiny of every individual according to the bent of the character developed in this embry-

onic, or prenatal, state which we term the present probationary life on earth.

The highest graces of oratory and of poetry have been requisitioned to portray the beauties and the delights of the future state. These are good and useful in their proper place. It will be more appropriate for us, however, to set down in sober, unadorned language of fact, what we have been assured about this future life, or what we have a right to expect from reasoning upon the data at our disposal.

1. The future will be just as real and as matter-of-fact as is the present. The present stage of trial or probation will then be past; the entrance, or matriculation, test will be over; and out before us will stretch the rich and varied occupations of the heavenly school. Our field of study will be the limitless universe; our teacher, the Creator Himself. The Eden life of our first parents was a kindergarten department, which was interrupted by the tragedy of sin. But when the human race has at last graduated out of its period of probation, the larger education will be resumed in the deathless Eden of the hereafter.

But there are important differences. Not only has death been left behind, but there will be no haunting fear of mistakes, no wayward impulses to wrong, no possibility of remorse or of fear. All who are there have developed a perfect immunity to evil in all its forms; and thus the acquisition of knowledge and the development of mind, the acquirement of skill and experience in all worthy employments, may be carried forward without any of the handicaps which have marred our progress here.

2. Without doubt, our senses of sight and of hearing will be vastly increased and perfected. We may not even need such crutches as microscopes and telescopes, but may without these mechanical assistants study that world of beauty among the minute forms of life, or that other far-flung glory of the sidereal heavens. From all these the blight due to sin has been removed; there are no confusing elements of evil in earth, or sea, or sky; nothing to perplex us with the suggestion that it is not quite what the Creator intended it to be. The music of nature's sublime oratorios will not be marred by minor chords of lament or sorrow; but the infinite possibilities of joy and delight will be developed, with nothing to remind us of the discords and jangles of this world with its disappointments and frustrations.

3. Even in this life the student of history may gain some understanding of the causes behind the vast complications of human events. But his own vision is clouded, and his sources of information are scrappy, partial, and lopsided; so that he cannot read aright even those events which lie directly under his own observation.

In the future life all these obstacles will be removed. All his innate tendencies to bias or prejudice have been outgrown. The infinite archives supply him with sources unmarred by the blunders of human passion or pride. The entire scope of human history is available for his study. He can trace the various ways in which the prince of evil sought to counteract the plans and work of God for the children of men, only to meet with ultimate defeat at every turn—and this in spite of the fact that Lucifer could em-

ploy tricks and methods of falsehood which the Eternal could not use. These crooked methods of the prince of darkness were often highly successful for long periods of time; it often seemed as if truth and equity had been effectually banished from the life of man. But in the end the ways of the Eternal always triumphed; and the plans and policies of evil were ultimately shown to be without excuse or defense. And all these historical epics will be made available to the cosmic student, to become the source of instruction and of rejoicing throughout the future of the universe.

4. Each of the redeemed ones will be able to gain untainted information by personal acquaintance with the angels. Especially will it be a privilege for one to hold open conversation with his own guardian angel, the one who watched over him from his earliest moments, and guided and protected him from a thousand perils and mistakes; who was by his side in death, and was the first to greet him in the resurrection morning. What a transcendent joy will it be to have these angels recount to us all the varied provi-

dences of our lives, and to lead us to realize the divine care for us from beginning to end.

5. We shall not cease to be human, even when we have discarded mortality and have become partakers of the divine nature.—The loves and sympathies of our souls have been implanted by God; and they will find their highest and fullest exercise through our personal fellowship with the unfallen angels and with the loyal followers of God gathered from all ages and all conditions of earthly life.

6. Without the handicap of weariness, without the discouragement of frustrated purposes and disappointed hopes, we shall all become enthusiastic students of the wonders of God's created works, and of every other worthwhile form of study and research. In this life we find joy in carrying out projects, and by the doing of them we attain experience and development; there is every reason to believe that these same laws of growth and attainment will continue throughout the future life, with no limiting bar-

Please turn to Page Nine

Worship in Spirit and in Truth

By Lois Dismukes

IN JOHN 4:24 we read: "God is a Spirit: and they that worship him must worship him in spirit and in truth." Let us notice this reading carefully. Christ puts equal emphasis upon those two requisites—spirit and truth. None can acceptably worship the Father in spirit alone, nor can he worship in truth alone, but he must worship both in spirit and in truth. Since Christ has said that they who worship the Father must so worship, it behooves us to know what is meant by worshiping in spirit and in truth. In order to know such a meaning we must know what is "spirit" and what is "truth" as here used, or else how shall we know that we are worshiping as designated?

Let us first consider "worship in spirit." Turning to Philippians 3:3 Paul states, "For we are the circumcision, which *worship* God in the *spirit*, and rejoice in Christ Jesus, and have no confidence in the flesh"; again he says in Romans 1:9, "For God is my witness, whom I *serve* with my *spirit* in the gospel of his Son." Thus we have evidence that Paul worshiped in spirit; but let us look for further light on Paul's manner of worship. In Romans 7:25 we find Paul saying, "So then with the *mind* I myself *serve* the law of God." After having thus read Paul, do we not understand that when he served or worshiped in spirit, he served or worshiped in mind?

Now with what mind or spirit are we to serve? In Romans 8:9 we read, "Now if any man have not the *spirit* of Christ, he is none of his." Paul, speaking of disciples, explains in 1 Corinthians 2:16, "But we have the *mind* of

Christ." Why must we have the mind or spirit of Christ. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "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."—Rom. 8:7, 5. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."—Gal. 5:22-24.

Let us now consider the thought, "worship in truth." What is truth? Jesus answers (John 14:6), "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Then to worship in truth is to worship in Christ. The question then follows, how is one to get in Christ? Galatians 3:27 explains: "For as many of you as have been baptized into Christ have put on Christ." If you have put on Christ, are you not in Christ? Remember, that if any man have not the spirit (mind) of Christ he is none of His. Where would we expect to find the spirit or mind of Christ except in the body of Christ? "So we, being many, are one body in Christ."

Having found that to worship in spirit is to worship in mind, and to worship in truth is to worship in Christ, we understand our text to teach that because God is a spirit, mind, or intellect, He requires us to worship Him in mind or intellect according to His will, in Christ Jesus, who is the Truth.

If Christ Never Returns, What?

THE importance of the question we have been asked to discuss must be apparent to even the casual observer of religious trend of the days in which we live. As I write, there lies before me a book by a noted writer on *The Second Coming of Christ*, in which the author labors ardently to show that Christ never intended to convey to immediate followers, or anyone else, that He would return in person to this planet. The writer even goes so far as to say "that the early disciples came to change their view, touching the nature of Christ's second advent." The writer includes Paul in the list and says, "Instead of expecting to be caught up to meet the Lord in the air, he sought to meet Him in his soul." Continuing, he says, "Very naturally the tense waiting which had continued with the disciples until Pentecost, then came to an end. Confident that the Lord was with them, what they henceforth longed for and prayed for was a clearer manifestation of His presence."

This brand of teaching is quite delectable to the many who have been "spoiled through philosophy and vain deceit, after the rudiments of the world, and not after Christ." But let us turn aside from the teaching of these who have been "turned unto fables," and address ourselves to the question assigned to us: If Christ never returns, what?

First, if Christ never returns, as literally, personally, and tangibly, as He went away, our Bible is a compilation of deceptive statements. Some few years ago while giving a series of Bible studies in Pasadena, Rev. G. Campbell Morgan, D.D., was handed this question: "Do you believe in the second coming of Christ?" He answered: "If Christ does not return to this earth as literally, personally, and tangibly as He went away, your New Testament is a lie." Coming from one of the greatest Bible scholars of the world, and one whose genius in Bible exegesis has no peer, these words should arrest the attention of all thinking minds. To my mind the Bible was intended by Jehovah to be understandable to all classes of peoples, which is impossible unless these hundreds of passages in which the clean-cut statement, "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," mean exactly what they state. To me the New Testament would be one of the most gigantic frauds of all time, with an empty parade of meaningless words, unless Christ returns to our world.

Secondly, if Christ does not return, sin will continue its damnable work for all time. There are two theories offered the world touching the expulsion of sin. "Under the power of the gospel of Christ, the world will gradually improve until righteousness prevails throughout the entire inhabited globe." This all sounds very well, but up to this time there is no evidence that the gospel of Christ is reducing the num-

ber of sinners in the world, or improving moral conditions in any country. If this theory could be demonstrated in any country, this Christian (?) nation should be able to make the demonstration. But what are the facts? On March 20, 1929, Lieutenant-Governor Buron Fitts told the Commonwealth Club of San Francisco some things about the crime situation of our own United States. He said: "Compared with other civilized countries, the United States is the most lawless civilized nation on earth." Crime is not the aftermath of the World War. Since 1890, there has been a continuous, deepening tide of lawlessness in this country. In 1924, crime cost more than \$10,000,000,000 in America—nearly \$2,000,000,000 more than the World War cost. In 1925, the crime cost in California alone was approximately \$71,000,000. These figures will bear investigation, and what is true of America as to crime is just as true touching the morals of our country. In Chicago there are 200,000 men who are untrue to their marriage vows. And there are 50,000 women walking in the same path of unfaithfulness.

The fact is, Christ never taught that His gospel would convert the entire world. Neither did He teach that His gospel would bring universal peace, in this age. Put these two passages with the above. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim. 3:13. "Think not that I am come to send peace on earth: I came not to send peace, but a sword."—Matt. 10:34.

The other theory is: Sin will continue its awful scourge until our Lord returns. In fact the above text clinches the argument, proving the ever-increasing tide of crime even "as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). Jesus tells us that the tares represent wicked people and that they will continue until the end of the world, and will be burned up in the fires of the great and final judgment (Matt. 13:38-42). The confines of this article will not allow us to discuss this subject to greater length, but a study of James, 5th chapter, with all of the great lines of prophecy, pictures nothing but the onward flow of sin unless it is brought to an end by the return of our Lord.

Thirdly, if Christ does not return we shall never see Him. The teaching that man goes to Christ at death finds no foundation in Scripture. And Christ seems to have foreseen the danger of such teaching, and in language plain and understandable to all declared that "no man hath ascended up to heaven" (John 3:13); "And where I am, thither ye cannot come" (John 7:34); "And as I said unto the Jews, Whither I go ye cannot come; so now I say to you" (John 13:33). The only way the longing church can ever look into the face of Christ, who bore our sins in His body on the tree, and who promised His disciples He would

see them again, is by His return to bring release to earth's groaning millions.

"By doubts and sorrows inly pressed,
By foes beleaguered and oppressed,
Hear the strong cry of world unrest!

"Hopes of the sacramental host:
Their only glory, joy, and boast,
Without Thy advent all is lost—
Lord Jesus, quickly come."

—John Temple Graves.

Fourthly, if Christ never returns, the earth will remain one vast graveyard. Death puts man right back where he was before God built him. The separation of the spirit from the body brings death. The body goes back to the dust, the spirit returns to the place from which God took it at the time He created man. The elements from which God made man knew nothing before the man was formed, and common sense and the Bible tell us they know no more when the man is unmade. Psalm 146:4 tells us that at death the thoughts of man perish, while Ecclesiastes 9:5 declares that the dead know not anything. The resurrection of the dead is always associated with the return of our Lord. 1 Thessalonians 4:16 makes this fact as clear as inspiration can state anything. Even Job in the dark ages of the far-away past caught a glorious view of this comforting truth. He saw his Redeemer as He returned to the earth; saw the hosts of the dead brought to life, and with new bodies, as literal as the old ones, launched on their voyage of eternal sickness, painless, deathless glory. The Father wants His Son to return (Acts 3:20). Christ wants to return (John 14:3; Heb. 10:13). Throughout the ages the cry of the church has been, "Even so, come, Lord Jesus."—Rev. 22:20.

"Lo, Thy fair church with garments torn,
Of her celestial radiance shorn,
Upturns her face with watching worn;
Her trickling tears, her piteous cries,
Her struggles, fears, and agonies
Appeal to Thy deep sympathies—
Lord Jesus, quickly come."

—John Temple Graves.

The sin-cursed, war-wrecked, sorrowing, and suffering world needs Him. May the day soon dawn is our prayer. To the unsaved who may read this article, let me say: "Some future time you plan to become a Christian. You do not intend to be lost when the kingdom of our Lord is established under the whole heaven. But let me urge you to take the stand now, while you have mental power to intelligently take the most important step in the world. Let Christ have your God-given powers to use in His service."—William G. Knowlton in *The Messiah's Advocate*.

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"Then the Lord answered Job . . . , and said . . . ,
Where wast thou when I laid the foundations of the earth?
declare, if thou hast understanding."—Job 38:1, 4.

ALL THE WAY

By Mary A. Gesin

If you meet God in the morning,
He will keep you through the day;
If you seek His guidance early,
He'll go with you all the way;
If you find Him in life's dawning,
When the world lies at your feet,
Should the stress of life o'ertake you,
You will find His presence sweet.

When the way is hard and rugged,
And your feet, perverse, would stray
From the pathway He has chosen
For His child along the way—
Pause for just a moment often,
Ask from Him the strength to stand;
He will never fail His children
Who reach out a trusting hand.

He will shelter and protect you
When the sun shines o'er your head,
Tho' the way be steep and weary,
Hope within your heart be dead;
If you turn to Him and trust Him
In the noontime of your life,
He'll go with you through the shadows
In the midst of cares and strife.

In the quiet of the evening,
Toward the close of life's long day,
Lift your heart to God in praises
For His presence all the way;
Give yourself into His keeping
Through the night that comes to all,
He will answer your confiding
With His resurrection call.

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"PUMP JUST A LITTLE MORE THAN YOU NEED"

By Mary Hatten

THE story is told of a widow who had six children and three cows. The children were all small and the cows drank a large quantity of water. There was a very good well in the pasture and many a passer-by stopped for a drink. The widow put a sign over the well that read like this, "Pump just a little more than you need." After that the cows always had plenty to drink.

How many professed Christians pump just enough for

themselves, little thinking that some wayfarer may be passing the well, too weak to pump for himself. They at one time have tasted of the spiritual water, but the things of this world were too great a temptation for them.

Then there are those who have had such heavy burdens to bear, endured trials and persecutions, suffered grief and heartaches, until they have become discouraged. Rather than pump, they go without a refreshing drink. Then again there are those that have never tasted of that water and would only be too eager to pump if only some one would pump a little more than he needed.

"But whosoever drinketh of the water that I shall give him shall never thirst."—John 4:14.

The world today is dying for lack of that water. How much we need to pump just a little more than we need.

—*The Morning Star.*

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"The gospel of Christ . . . is the power of God unto salvation." Do we know what that gospel is?

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LIQUIDATING A WORLD

Continued from Page Six

riers and with no closed doors to shut us out from any legitimate form of enterprise. It is also obvious that in mental attainments, as in character, we shall begin the future life where we left off here. Hence, in every phase of true education we shall take with us all the worth while knowledge and skills which we have gathered in this life. Happy will he be who does not find himself saved "as by fire," with much useless mental equipment which he must discard or unlearn, and only a scanty store that he can make use of in the studies and enterprises of the immortal state.

7. It is reasonable to suppose that all the resources of the universe will be open to the examination and first-hand study of the children of this earth. What will it be to visit other worlds, and to share in the accumulated wisdom of other beings who have never fallen into sin, and who have been studying the wonders of God's universe for ages, with none of the handicaps and limitations of earth's poor mortal lot! Throughout the limitless vistas of sidereal space we may journey without haste, without the need of rest, or of a renewal of supplies; and throughout the entire universe we shall admire the wisdom of one mind, the effectiveness and power of one will, the faithfulness and love of one Father of all.

Sin and sinners have disappeared. The entire universe is clean and beautiful and happy. The Creator is universally recognized not only as the original source of all objective beings and entities, but as the never-ceasing, the never-wearied fountain of all energy, all life, all joy; and with one voice will all His creatures declare that God's plans of wisdom and mercy for the universe have been well worth while.—George McCready Price in *Signs of the Times.*

JESUS CHRIST, THE ONLY BEGOTTEN SON OF GOD

Continued from Front Page

sired to maintain, for the outcome would be hybrid. Under such conditions it would be impossible for Christ to be "as much true and living God as His Father." Orthodoxy unconsciously recognizes this by calling Christ "the God-man," and this action our correspondent unhesitatingly supports. It is noteworthy that Scripture never makes use of such a term, and that should itself safeguard the believer from accepting any doctrine that cannot be expressed by Scripture language. The Bible definitely and distinctly informs us that "God is *not* a man," and it further declares that "there is one mediator between God and men, himself man, Christ Jesus" (1 Tim. 2:5, R. V.).

Christ never once claimed to be God, but He did claim to be man (John 8:40). We thus see that the Bible truth, "after its kind," instead of being an argument for the Deity of Christ, is in reality a strong argument against it, and against the doctrine of the Trinity. Further, if the Holy Spirit is a person, then undeniably He must be the Father of our Lord Jesus Christ, and not the One whom Scripture calls "the God and Father of our Lord Jesus Christ."

In what sense then is Jesus Christ "the only begotten Son of God"? Luke, the beloved physician, is authority for the statement that Adam was a "son of" God (Luke 3:38), using the same expression made use of over seventy times in his genealogy of Jesus Christ. How then was Adam God's son? Not by begetting, but by creation. He was "made" (see Genesis 1:26; 1 Cor. 15:45). How was Jesus Christ God's Son? He was "made" and "begotten" (Gal. 4:4; Luke 1:35). He was begotten in Mary through the power of the Highest, viz., through the Holy Spirit. Being thus begotten, He could rightly "be called the Son of God" (Luke 1:35). Being the *only* Son so begotten, he becomes "the only begotten Son of God."

THE LIVING WORD

The Globe (Toronto daily) takes up another line of thought in an endeavor to prove the preexistent Deity of Jesus Christ. In its regular Wednesday editorial on religious subjects a recent issue had an article, "The Living Word." Like our previously mentioned correspondent, and "orthodox" authorities in general, it *assumes* without any precedent that *logos* is an actual person, in proof of which we quote the following: "One thing is certain, the Word of God is a Person. The majestic opening of John's Gospel makes this plain. 'In the beginning was the Word, and the Word was with God, and the Word was God,' and then lest we should think the mysterious Word a mere concept or philosophical abstraction John goes on to declare 'the Word was made flesh.'"

So evidently does he see the possibility, nay, the probability, that *logos* may correctly be regarded as a synonym for "speech" or "promise" (for the Hebrew words for "word" and "promise" are the same) that he hastens to

attribute a motive to John of which he has no proof. The "mystery" is his own, and not inherent in the Scripture statement. The language employed in either the Greek or the English, in its primary sense, and its general sense as used in Scripture, clearly has reference to events recorded in Genesis 1. The oft-repeated phrase "and God said" makes this abundantly clear. Further, both Paul and Peter declare the same truth in agreement with John, and the words of Peter in 2 Peter 3:5 are practically parallel to the words of John: "By the *word of God* the heavens were of old." David, in Psalm 33:6, says, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Indeed it is worthy of note that Peter uses the identical Greek word (*logos*) that was used by John. Not until he comes to the statement "the Word was made flesh" can the writer of *The Globe* editorial extract personality from the language of John. But no true Christian disputes the fact that personality then came to be.

The next point in his argument is that "though John the Baptist was older than the man Jesus, speaking of Jesus he said, 'He was before me.'" From these words he draws the conclusion that John teaches the personal pre-existence of Christ in some other form than man. His emphasis on the word *man* in the foregoing quotation is intended to imply this. We admit the truth of the statement that "John was older than the man Jesus." But it is equally true that it was of the *man* Jesus John spoke when he said, "He was before me." What then did John mean? He could not have meant that Jesus Christ existed in the sense of personality, for the reasons and facts already stated. Again we ask, What did he mean? How was Jesus Christ before John? Surely it is clear that He existed in type and symbol as no other man ever existed, or will exist. He was woven by the prophetic Word into the very fabric of the national life. As He said to the Jews, "If ye believe not that I am he (the one of whom all Scripture speaks), ye shall die in your sins." Truly John was unworthy to unloose the shoes of such a man, but it never (we think) entered into his thoughts that he would thereby unloose the shoes of God.

Now briefly with reference to a remark in the same article that "Jesus Christ is Himself God": Some Bible statements are so emphatic, so clear and precise, that one meaning and only one can be deduced from them. Others admit of more than one interpretation. Among the former class are such positive statements as "God is one," that He is "the only true God," and that "there is *none other* God but one." On these emphatic statements of God's Word we may stand as upon a rock, in the full assurance that every other scripture can, without violence, be brought into harmony with them. To say, as some do, that the words "one" and "only" are set against the "gods many and lords many" of the heathen does not exonerate the wrong of stating one, were more than one an actual fact. It is true there "are some things God cannot do": "he cannot lie." I think also we may reverently add that He cannot alter numerical values, else nothing in the whole universe could be computed.

One of the most serious points in connection with this and kindred subjects is the sad fact that many more sponsors of the doctrine of the Trinity are compelled to use language alien to the Scriptures, and statements that are, to say the least, incorrect. Dr. R. A. Torrey in his *Fundamentals of the Christian Faith* says the Hebrew word for "one" (*echad*) "denotes compound unity, not simple unity." That statement has been widely repeated in Christian journals by Prof. Angell and others. What are the facts which anyone with the help of Young's Concordance may readily ascertain? Time and time again it is used for simple unity, and one cannot but feel that these men knew it. Strictly speaking, from a numerical standpoint (and that is the issue here), there can be no such thing as compound unity. The doctor gives as illustrations a bunch of grapes and a bundle of sticks. Clearly the numeral has reference to the bunch. It is one *bunch* of grapes, as against two or more bunches; one *bundle* of sticks, as against two or more bundles. It is the bundle that is counted, not the things in the bundle. The Bible truth that God is one, in the strictest sense that word conveys, stands on sure foundation, as I think we have abundantly demonstrated. Let us believe Scripture when it says: "There is one God, and one mediator between God and men, himself man, Christ Jesus."

GOD'S COVENANT WITH ABRAHAM

Continued from Page Three

Abraham, and when the contract, or covenant, was made, then came the sealing. Abraham exercised faith in the content of the contract before he signed, or sealed, it, for circumcision sealed a faith already expressed before the circumcision took place. In everyday business circles men do not seal or sign articles until they understand their content. Paul especially emphasizes this fact in Romans 4. To our way of thinking, this is a very important matter to take into consideration. The covenant between God and Abraham is the same covenant under which we stand. It was entered into between them after an understanding of the terms of the contract. When this understanding was evidenced on Abraham's part, he was then required to sign it in his own blood by the rite of circumcision. He was circumcised *after* exercising faith in the covenant. The sealing made the contract legal between them, so to speak. It then became binding. God is under oath to Abraham by swearing by His own name because He could swear by no greater, and Abraham by the rite of circumcision. In circumcision the filth of the flesh was done away in figure. Circumcision is a figure of death and resurrection, for it signifies the shedding of blood and doing away with the filth of the flesh. This will actually take place with us in resurrection if we remain faithful and are found worthy at the coming of our Lord.

Berean Department

ARLEN MARSH, EDITOR

And Now This

The farmers have had their poll, and the die is cast. The AAA, favorite son of the alphabetical family of the New Deal, is to move on in its destructive ways with the gentle force of a Roosevelt behind an automobile wheel.

The essence of the AAA lies in the theoretical control of crop and hog production. Averages are taken, and from those averages are determined the amounts due each farmer participating in the program for the crops and hogs he does not raise, as compared with the crops and hogs he did raise each year in the past.

Somebody has to pay the bill. Lard, for instance, has risen something over 325% in many cities during the past year, thanks to the hog's share in the AAA's reduction program. Bread has gone up a cent and more a loaf within recent weeks after having rejoiced in a 2-cent increase in price about a year ago. This was due to the wheat reduction program, plus the drought. The consumer—meaning you and you and you, and particularly the city man who must buy everything he eats—finds vacancy in pockets where formerly dollars grew.

Wholly aside from the constitutionality of the whole program—and it is pretty apparent that the program is unconstitutional—there stands the moral angle of the affair. At a time when millions are in poverty, when other millions are actually starving, the Government increases costs of those who cannot possibly eat without buying, by the destruction of thousands of pigs and hundreds of thousands of acres of crops. This is neither just nor fair purely from the human point of view, for one class is being favored as another is being impoverished.

God's ways are not men's ways. In years of plenty, God had Joseph hold surplus crops for years of famine. In years of plenty, man, represented by the Brain Trust, has destroyed surplus crops in order to raise prices to insanely high levels in years of famine.

God's laws are immutable. No real surplus of anything ever has existed. Although mismanagement on man's part has resulted in faulty distribution, crops and manufactured products have always had a sufficient potential market for their consumption. The natural forces through which God does His work have governed the growth and quantity of everything from little pigs to human beings with an iron hand. Droughts have done away with the danger of excessive supplies of foodstuffs; floods have destroyed excess populations; disease has annihilated animals and men who threatened to stand in the way of progress. Only when men have tampered with the regulations of the universe has vast disaster come upon them.

God, moreover, does not favor one class more than an-

other from the industrial standpoint. Men, on the other hand, for selfish reasons, devote themselves to favoritism. God sends rain on the unjust as well as on the just; man would have rain fall only on those who can help him individually.

Manufacturers, when the demand for their products decreases, shut down their plants. The Government pays them nothing for this operation. But the farmer, faced with low prices, grows more crops to increase his lowered earnings, and consequently the earnings fall lower still. Therefore, the Government pays him for not growing certain things, pays him for the destruction of produce when millions of men are dying because they do not possess it.

Only when the kingdom of God is established, with an eternal, omnipotent, and omniscient Ruler, will the problems of distribution and production be settled satisfactorily.

Ant or Grasshopper

* * * *

By Vivian Kirkpatrick

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."—Proverbs 6:6-8.

Remember when we were back in the grades at school, when we studied about the grasshopper who fiddled and sang the day away, and about the ant that spent all her time laying up stores for the winter, and how when winter did come she was ready for it while the grasshopper was out in the cold with nothing to eat. Using our own lives as a comparison, are we grasshoppers or ants?

Are we like the grasshopper, going along from day to day with no thought of the future in our minds, letting the pleasures of the day be sufficient for our needs? Are we thinking only of the pleasures to be derived from the things that are going on around us? If we are, we are nothing more than grasshoppers.

Are we like the ant Solomon writes of above? Are we forgetting or ignoring the pleasures of the world while we work to lay up treasures for the future, knowing that the pleasures of this world are of but short duration, but that if you ignore them now and prepare for the future the pleasures there will far outshine the pleasures of the present?

Are we working for the pleasures that may be secured from day to day or are we laying up treasures for ourselves where moth and rust do not corrupt and thieves do not break through and steal, knowing that Jesus said that where our treasure is, there would our hearts be also?

Are you a grasshopper or an ant?



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Ye shall seek me, and find me, when ye shall search for me with all your heart."

GOD'S PEOPLE GO BACK HOME

HAVE any of you boys and girls who read this page ever been homesick? Not a few of you, most likely. It's a terrible feeling, isn't it? Quite the worst kind of sickness there is. At least, that is what we think when we feel that way.

Then right in the midst of it, when you are feeling that all the sunshine and happiness has gone out of the world, something wonderful happens. Some one comes along and says you are going home.

You begin to skip and jump. Immediately the sun comes out. You begin to sing, and everybody around you looks happy. They all help you get ready to go home.

Something almost like that happened to the people of Judah about whom we have been studying. They had been away from home more than sixty years. Just think! If you left home now, in sixty years you would be old, old ladies and old, old men.

You remember, these people had been taken away from their homes to a strange land almost a thousand miles away because they had been wicked. They had turned away from the worship of the one, true God to worshiping idols. And being sent away from their homes was their punishment.

During these long, lonely years in that far-off strange land they had plenty of time to think. They realized how wicked they had been to forget the God who had been so good to them. For that God had given them their home in Palestine—the Promised Land, they called it—and many other good things besides.

And so, under the prophets whom God had sent them because He still loved them, they turned away from their hideous idols back to their loving God again. We learned last week how Ezekiel helped them see their mistakes and set them on the right path once more.

Then, in the midst of their new way of living, the very finest news came to them. The King of that strange land said all those who wanted to could go back home. Don't you believe God was the one who put it in the King's heart to say that? I do; I'm sure God hadn't forgotten His people, and He saw their efforts to do right.

King Cyrus told all those who didn't want to go back, to help those who did. And so they gathered together enough food, animals, clothing, gold, to make the long journey.

They were to go back for a very special purpose, God said, and you can find out what that was in the second verse. Yes, build a temple again, so that they could worship God.

And Cyrus also gave them something very valuable to take on their journey. It was something they had lost, that is, it had been stolen from them by the Babylonian king, Nebuchadnezzar. Look in your Bibles, verses 7 and 8 of Ezra 1, if you do not know what it was.

Now, you remember, Belshazzar was using them for his great feast, using something that had been consecrated to God. Wasn't it fine of King Cyrus to return them? How happy the people of Judah must have been to be able to put them back in their temple once more.

FOR YOUR BIBLE SCRAPBOOK:

Those of you who have been carefully making your Scrapbooks have noticed there was a lesson missing in the paper of October 22. There isn't room here to write the story of King Zedekiah's downfall, but if you will read the lesson for the Junior Class on page 29 of Truth Seekers' Quarterly you will be able to write this page in your Scrapbook. Then draw a king's chair that has been overturned; over it, write, "Zedekiah." Then draw a beautiful throne standing upright; over it, write, "Jesus." Last of all, draw a picture of people sitting under trees. Draw some nice houses and some streets. Paste little boys and girls playing games. Under it, write the words of Zechariah 8:5. We know Jerusalem will be like that when King Jesus rules.

Now for your Scrapbook for today's lesson:

Copy the date, the golden text, and the topic. Then write the story of the homesick people of Judah and their return to their beloved land. Those of you who are musical, try to write a little song using the words found in Psalm 126:3-6. Imagine the wanderers singing this song on their journey home.

Now draw a long road and on it paste figures representing the people going home, camels loaded with provisions, animals, people, boys and girls running along the side. At the left side draw people waving good-bye to them. Last of all, draw a new temple and people getting ready to go into it, carrying the golden dishes that King Cyrus had given back to them. Underneath write, "The Lord hath done great things for us; whereof we are glad."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. — November 17, 1935

THE RETURN FROM CAPTIVITY

Jeremiah 29:4-14; Ezra 1:1-11; Psalm 126:1-6

Devotional Reading: Psalm 124

GOLDEN TEXT

"The Lord hath done great things for us; whereof we are glad."—Psalm 126:3.

A STUDY OF THE SUBJECT

Topic: The Return From Captivity.

Aim: God works with nations as well as with individuals.

Class Discussion: The influence of the Jews in world affairs. God is forcing them back to Palestine by permitting persecution. Recent developments in Palestine. The return of the Jews to relieve the world of an economic problem and a troublesome foreign element.

I. The Return of the Jews Under Ezra an Evidence of the Inspiration of the Bible. (Ezra 1:1-4.) Jeremiah predicted the return from Babylon at the end of seventy years' captivity (Jer. 29:4-14), and Babylonian inscriptions testify to its accomplishment. Daniel was counting the years as they passed and when the time for the return drew near he searched the Scriptures still more attentively, he prayed earnestly, and he pleaded for forgiveness that he might be ready for it (Dan. 9:2). That should be our attitude as we wait and watch and pray for the coming of Christ who is to regather Israel for the last time.

II. Future Return of the Jews to Mark a Spiritual Awakening. (Vv. 5, 6.) The one purpose for which Cyrus granted the Jews the privilege of returning to Palestine was to rebuild the temple and restore the worship of Jehovah. When the Lord comes as the Shiloh or gatherer of Israel and assembles the twelve tribes in their own land once more, its chief purpose likewise will be that the true worship of God may be restored to Israel and extended to all races. "And it shall come to pass, that every one that is left of all the nations . . . shall even go up from year to year to worship the King, the Lord of hosts."—Zech. 14:16.

III. Future Return to Signify the Reestablishment of the Kingdom of God. (Psalm 126:1-6.) Although God's first purpose in the final restoration of Israel is religious, it also has its political object as well, for it signifies the reestablishment of the kingdom of God on earth, when, because of Jesus' righteous reign over all nations (Isa. 11:4; Dan. 7:14), the world will enjoy freedom from war (Isa. 2:4), universal prosperity (Isa. 65:21-25), lasting health (Isa. 33:24), and deathlessness (Rev. 21:4). This happy condition will fill the world with rejoicing for evermore (Psa. 72:17-19).

GOLDEN TEXT

"The Lord hath done great things for us; whereof we are glad."—Psalm 126:3.

After the Israelites had been in captivity for a number of years the Lord put it into the heart of Cyrus, King of Persia, to let the Israelites return to Jerusalem, their native home. Realizing this decree was from the Father and recognizing His goodness to them, how truly they could say, "The Lord hath done great things for us." They had reason to be glad,

for they seemed to appreciate the opportunity to return home.

The Father, the Lord God, has been very good to us also. He gave His Son to die that we might live. That seems a greater thing to me than returning to Jerusalem for them. But that was home to them and meant everything so far as this life is concerned. We look for eternal life and hope to receive it, because God is good to us and always has been. We, too, will have a home.—L. A. R.

PRACTICAL APPLICATIONS

The Captivity

- taught Judah their need of God;
- was a time of weeping and sorrowing;
- ended with great rejoicing in the Lord;
- was the price of disobedience;
- ended at the appointed time.

Deliverance. Judah went into captivity a disobedient people. Their afflictions during the seventy years of captivity brought them to repentance. See Heb. 12:11. The seventy years' chastening served the purpose of bringing Judah back to an appreciation of and service to God. Assurance is given that the "Lord will maintain the cause of the afflicted." When the children of Judah feared God, God pitied them as a Father pitieth his children (Psa. 103:13). Their joy at deliverance was real. A new day lay open before them. New opportunities where ambitions could be striven for, and in the midst of all the striving, liberty, the blessing of God, could be enjoyed. It is for a greater deliverance that the whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God. The afflictions which we endure now will work for us an exceeding and more eternal weight of glory when the day of redemption arrives and the trumpet sounds announcing jubilee. Rom. 8:19-22; 2 Cor. 4:17.

An Appointed Time. The deliverance of Judah from Babylonian captivity came at the appointed time, which was also a promised time. God has times and seasons for all His works. When the appointed time arrived, God sent His Son into the world (Gal. 4:4). When the appointed time arrives for the end of the age, and it is an appointed time, God will send His Son the second time without sin unto salvation to everyone that believes (Dan. 11:27; Heb. 9:28). Like many in Judah, there will be some who will be watching and waiting for this great deliverance at the second advent.—C. E. R.

INTERMEDIATE CLASS

Making a Fresh Start

Two or three weeks ago we learned of the new empire, Persia, that arose and that was in turn to conquer Babylonia. Cyrus, King of Persia, during the first year of his rule over Babylonia, allowed some of the Hebrew exiles

to return to their homeland to rebuild the temple at Jerusalem. Our prophet, Jeremiah, by God's help, predicted this very thing (25:12; 29:10). Thus Cyrus cemented the distant parts of his empire by the loyalty and gratitude of those to whom he had been kind. All who desired might go, and those who remained behind were urged to assist the expedition with money and equipment. As you read that part of the lesson taken from the Psalms, imagine yourself an exile from home, forced to live among people of a foreign tongue, suddenly allowed to return to your homeland. It would truly seem like a dream. God, in His unvarying goodness, had given these happy wanderers a new start in life.

Notice the expression "as the streams in the south" (v. 4). The streams in southern Palestine are dried up during most of the year, being only a tiny trickle. This first return of the captives the Psalmist compares to this condition of the streams. But in the rainy season they become full-flowing rivers. In what sense will the Hebrew nation again be similar (Jer. 33)?

Remember: With God's help and the aid of kind friends anyone can make a fresh start in life.—M. G.

JUNIOR CLASS

Text: Ezra 1:1-11. **Topic:** Returning Home. **Memory Verse:** "The Lord hath done great things for us; whereof we are glad."—Psa. 126:3.

Review. Have some child tell briefly the story of Ezekiel as a watchman. Ask this question, "Were you a watchman this past week; if so, how?"

Presentation of Lesson. Ask if any child has ever been homesick; if so, have him tell just how he felt. Then ask if they remember how Nebuchadnezzar carried off the people as captives. Then discuss what became of him. Today we have a story about the new king, Cyrus. Tell the story as follows: (1) the decision of Cyrus to rebuild the Lord's house at Jerusalem; (2) he calls for the people who wish to return home; (3) how they are to receive help for this return; (4) the people plan to return; (5) what Cyrus gives them to take along. Unless this story is told in such a way as to make the children really feel the joy that these people must have had, the value of the lesson will be lost.

Memory Verse. Psalm 126:3 tells us how these people felt. This is our memory verse. Let's read and then repeat it together, trying to feel just as they must have felt.

Notebook. Draw again your picture of the burning of Jerusalem as in lesson 5. Copy Kings 25:9 under it as before. Now draw a picture of the Lord's house. Under it copy Ezra 1:3. Give blanks for this lesson. Example: _____ was the King. He wanted to build the _____ at _____.—V. C. T.

AMONG THE CHURCHES

POMONA, CALIFORNIA

The Williams Street Chapel, Williams St. west of White Ave., is announcing a new schedule for worship during this fall and winter. Sunday school will open at 9:30, church at 10:30 with Communion at 11:15.

Bro. J. E. Adamson will conduct a series of talks on "The Parables" during the month of November.
Mrs. Grace Adamson.

THANKSGIVING

Thanksgiving Day is about three weeks off and it would be a fine thing if our churches were to remember the goodness of God to them by taking a special offering on behalf of the Evangelistic Fund, the purpose of which is to help to bring the glad tidings of the kingdom of God to those who do not know them. The Evangelistic Fund, which was provided for by the last General Conference, is perhaps the most forward-looking movement the church has inaugurated for several years and should have the hearty support of the entire brotherhood. The world is ready to receive the truth of God and we should not be neglectful of the favorable opportunity presented at this time.

May we depend upon you to help the missionary work of the church forward immediately? Plans are now being formulated for engaging evangelists and carrying on efforts in various localities, but everything depends upon the response the brotherhood at large makes to this appeal, so please indicate your willingness to aid in this vital matter as soon as possible.

REPORT FOR OCTOBER

Sermons: Lockwood, Mo., 4; Blush, Mo., 1; Brumfield, Ky., 1; Dana, N. C., 3; Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Money received: Pleasant View, \$24.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$6.50; Conference Board, \$12.25. Expenses, \$15.25.

At present we are holding meetings in North Carolina and next week we shall go to Guthrie Grove, S. C., for a few nights. We have been urged to get out a tract for Bible study on the covenants. We have prepared an outline, but cannot have it printed until we sell enough of the tracts we have to pay the cost of printing.

J. H. Anderson, Indiana Evangelist.

SOUTH LAWN CHURCH, GRAND RAPIDS

On Sunday, Oct. 27, our two weeks' series of meetings with Bro. Patrick as visiting speaker came to a close. The day was a beautiful one, and the first thing on the program was the Sunday school rally at 9:45. The attendance was 252.

This being the ninth anniversary of the church, the anniversary sermon was given by Bro. Patrick at 11 a. m. This was felt to be very appropriate since Bro. Patrick was present for the dedication nine years ago, and became the first pastor of the church.

At noon the tables were spread and the capacity of our dining room and kitchen was taxed to the limit. The afternoon sermon was given by the pastor at 2:30, and the Communion observed. Then at night our visiting speaker gave the closing address of the day.

This is written from southern Louisiana, where the pastor is now engaged in a series of meetings at Happy Woods Church near Ham-

To Our Brotherhood

We have just installed a water heating plant in our publishing plant building, and I am making this appeal to you to increase your contributions to the N. B. I. that we may be able to discharge this obligation at the earliest possible moment. This was an expense that was absolutely necessary, as the furnace gave out entirely, and something had to be done without delay.

We now have a very efficient plant that will serve for many years, and tests, so far as we have been able to make them, are very satisfactory.

It is not a pleasure for me to come to you from time to time with these appeals for funds, but you understand our situation. We all feel that our work must be done, and we are holding our expenses to the minimum.

I well know that, with our people, money is not plentiful, and sacrifices must be made if we are to carry on our work, and I feel that it is my duty to inform you of the situation and our needs. We have been gradually reducing our indebtedness, and at the same time improving our property.

More subscriptions for our publications and more residents for Golden Rule Home will help very much, as the necessary expenses—heat, light, water rents, taxes, insurance, machinery operation, editorial and proofreading work, and other overhead expenses are approximately the same as they would be if our subscriptions, sales, and Home residents were quadrupled.

And just here I want to say a word relative to Golden Rule Home. Some reports have come to me intimating that taking residence in Golden Rule Home and putting one's property in as payment might be taking an unwarranted risk of losing the property and the failure of the Home organization and consequently the loss of its benefits. The facts are that the financial condition of Golden Rule Home is the best it has been in the history of the institution. Under the law and rules established for the protection of the residents of this home we are under obligations to have at all times available property, cash, or good securities to the amount of \$1,600 for each resident therein; and today if we were to convert the properties and good securities we hold in trust for the benefit of the residents of Golden Rule Home into cash at conservative valuations, we could pay \$1,600 to each resident therein and have that much more left, plus the large and well equipped home residence which they now occupy.

The above statement may seem, to some, to be an exaggeration. If so, I have only to ask you to come to Oregon and I will undertake to prove my statements to be true, allowing your eyes and judgment to be your guide.

mond, the scene of the old "Pine Woods Bible Class." The meetings have started off beautifully, and we are praying not only for God's guidance upon the work here, but upon the church and workers at home. During the three weeks of our absence Bro. Patrick was to take care of one week, Bro. Cecil Smead the second Sunday, and Bro. Owen Barney the third.

Speaking in behalf of the home church, we

We have our difficulties, of course, as we are unable to dispose of properties at present to secure cash, nor is the cash income from the properties sufficient to meet our needs. But we are getting by, and are placing no encumbrances upon our properties, and if we can just have the confidence and cooperation of our people, with their counsel, prayers, and goodwill and support, in the near future the National Bible Institution with its publishing plant and Golden Rule Home will be one of which we all may be justly proud.

But to attain this, work must still be done and sacrifices must continue to be made. If some unfavorable reports should come to you, don't be surprised, but investigate. Go to the root of the matter. These are things in which you are interested, and you are entitled to know the facts in the case, and should have them before you form conclusions that are dependable.

We received a letter some time ago in which a good sister stated that a report came to her to the effect that the Golden Rule Home was a terrible place for folks desiring a home to go to. Others, perhaps, may have received similar reports. I do not know who would start such reports nor why they should do so, but sometimes those who may not get just what they want, or think they ought to have, or are disappointed in some way, or suffer some twist of the mind, and which cannot be explained, thoughtlessly, and without due consideration as to the injustice in the case, will say something that will serve as grounds for such reports. Anyway, in reply to this letter I proposed that the one to whom the report came should come to Oregon, where Golden Rule Home is located, and make personal investigation in the Home, with the Oregon church, and the citizens outside the church and N. B. I. organization; and if she should find that there were just grounds for such report I would pay all necessary expenses of her trip, and I am here making such proposition to any others to whom such reports may come.

We are ignorant and weak and make many mistakes, and need and must have your assistance and counsel, and criticism is invited, but again I ask you to ascertain the facts and then give us and others who may be interested your conclusions. This, I think, is just and fair to all parties concerned.

I trust that in adding these long paragraphs I have not covered up the principal purpose of this call, which is: We are in need of some \$525.00 which we have been compelled to obligate ourselves and are asking your assistance in discharging it and thanking you for such assistance.

L. E. Conner.

wish to express our appreciation to Bro. Patrick for his sweet spirit and service during our fall meetings. Many people in the community as well as the church have known and loved him for years, and they enjoyed very much having him there again. Our thanks and best wishes go with Bro. Patrick as he returns to his Ohio home.

F. E. Siple, Pastor.

BURR OAK, INDIANA

Our Ladies' Society, which meets every week and all day, with a potluck dinner, have finished a quilt. They have begun another. You know Paul and Dorcas worked with their hands for others. These tireless efforts are a blessing to any church, and appreciated.

A Halloween party in the Currens Hall will be held by the Morning Stars, Tuesday, the 29th.

Sr. Guge's class of ladies invited their husbands to meet with them at their first class meeting. Twenty-three of them gathered in the home of Sr. Heizers. An enjoyable time of fellowship was evident.

Last Thursday (Oct. 24) the Berean classes climbed another step, with 19 in attendance. We have three classes. The adults have begun a study of the Bible, its origin and divisions, eventually taking up the books in their respective order. The writer teaches this class.

Superintendent Ferris Zecheil left the church last Sunday with a wide smile. Fifty-three attended Bible school.

Sr. Norman La Munion will occupy the pulpit Sunday, the 27th, while the writer preaches at Kokomo.

This coming Sunday's subject will be at the evening service, "The Liberty Bell" (Luke 4:18). Those living in near by towns and communities are invited to attend.

A. E. Hoskins, Pastor.

FIT FOR A QUEEN

It's a Bible—a Bible that one scarcely would believe possible unless one saw it. It's in a genuine leather binding, limp, without overlapping edges, and suitable for bookcase use. It has red under gold edges. It has large blackface self-pronouncing type. It has marginal references. It has 491 pages of helps: concordance, dictionary, cyclopedia, articles on ancient Oriental customs and traditions, 4,000 questions and answers on the Bible, 12 maps and an index. It is printed on fine Bible paper. The page size is only 8¼ x 6 inches, and the book is 2¼ inches thick. But one of its stellar features is the special marriage certificate and family record, ready for signatures of minister and witnesses. And in addition to all this, there are numerous black-and-white and full-color plates scattered through the book. A Bible like that at \$5.00 would make the gift of a lifetime for a bride-to-be, for the newly married, or for any Christian worker. Order Bible No. 4914 from the National Bible Institution. It's available in other bindings, too.

JOHN WILLIAM BRAMMELL

John William Brammell passed away at the family home on North St., Frankfort, Ind., October 29, after an illness of several days.

He was born near Boyleston, Ind., January 18, 1856. In 1879 he was united in marriage to Sarah Stewart, who preceded him in death a few months ago.

To mourn his passing are 3 daughters: Mrs. Naomi Hampton, Mrs. Elsie Finney of Frankfort; Mrs. Gurtha Williams of Gladbrook, Iowa; 1 sister, Mrs. John Palmer of Hillisburg, Ind.; 2 half-sisters, Mrs. John Higginbottom of Indianapolis, Ind., and Mrs. Elmer Strawn of Frankfort; 1 brother, Oliver, and 1 half-brother, Albert Brammell, both of East St. Louis, Ill.; 23 grandchildren; 13 great-grandchildren.

Except for five years he lived in Clinton County, Ind. He was a true believer in the Abrahamic faith. His membership was in the Church of God near Hillisburg.

Funeral services were conducted by the writer October 30 at the Church of God. We laid Bro. Brammell to rest in the Plummer Cemetery to await the call of the great King.

O. J. Parker.

THE SUNLIGHT OF PROPHECY

Another series of lessons in envelope-size tract form has been prepared by J. H. 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.

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.

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.

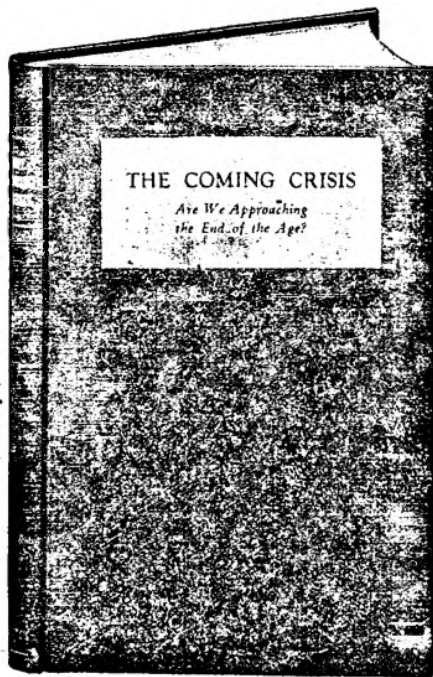
THE RESTITUTION HERALD

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.

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.

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The Coming Crisis

By James R. Kaye, Ph.D., LL.D.

The state of the world as a whole in which we are now living stands alone in human history. Every thoughtful man is asking, "What does it mean? To what is it all pointing?" These questions are answered in the most intelligent manner by The Coming Crisis.

The scholarship of this book is sufficiently assured by the fact that its author is the compiler of the New Analytical Bible and other biblical works.

THE END OF THE AGE

Prophecies relating to the coming of Christ and its bearing on present world conditions are considered from a strictly scriptural viewpoint. The book is probably the sanest, soundest, most exhaustive treatment of this subject now in print. It is invaluable to anyone interested in the future of humanity and the return of the Messiah.

NATIONAL BIBLE INSTITUTION

Oregon, Illinois



DIAMOND CHIPS

Compiled by The Reviewer

OF COURSE THIS CHANGES THINGS

"It is the subject of drinking among youth on which we'd comment. . . . It seems pretty outmoded behavior for this young group which prides itself on being up-to-date, if nothing else. They wouldn't be found dead, for instance, in a pre-'29 car. They scorn a good many of the old-fashioned mannerisms and behaviorisms. Yet, in party gatherings, one will find an element of young folks who conduct themselves in a drinking manner as out-of-date as the slang that was used a quarter of a century ago, by which they'd soon 'date' an oldster using it.

"Quite aside from the moral angle, young people, you and your heavy drinking simply mark you as away behind the times."—Doris Blake in *The Chicago Tribune*.

"Until you mean something to yourself, you can't be important to anyone else."—Grace Moore in *Reader's Digest*, October, 1935.

PRECIOUS THINGS—

"Few people have learned the art of collecting happy memories; they collect old china and prints and books—all good and pleasant but fragile and perishable. But happy memories are indestructible possessions which nothing can take from us."—Isabel B. Rose in *Red Blossoms*.

"At no time in history has pacifist sentiment been so widespread and articulate. And yet, despite speeches, warnings, and impassioned harangues, we are impotent to check the headlong march of preparation in materials and—more important—in attitudes, which leads straight to another cataclysm. The moral is that war has a profound psychological attraction for man. . . .

"This does not imply that man's perversity is the cause of war. Anyone who has studied the origins of recent wars knows that other issues are very much at stake. . . . No picture of war is complete without the unholy trinity of history: Profits, Personalities, and Prejudices. But all this does not deny the axiom: Men like war. . . .

"To the pacifist war may signify horror, to the economist folly, to the philosopher barbarism; but to the mass of men it means many precious things: romance to the miserable, action to the inhibited, power to the impotent, reward to the unnoticed.

". . . That is the challenge which scientists and social engineers, perhaps of some future society, must meet if Western civilization is to be stopped in its march to a final holocaust."—Leo C. Rosten in *Harper's Magazine*, October, 1935.

AN IMAGE BEARER

By C. E. Randall

PAUL in his letter to the Hebrews says Jesus was the express image of God's person. This means that He was the exact impress of God's substance. He was in the image or likeness of God. He looked like God, but He wasn't God. If Jesus was an exact similitude of God's person or substance, then there is only one conclusion that we can arrive at, and that is that God is a person, that is, He is a personal God (Heb. 1:3).

A popular creed in speaking of God says: "God is without body, parts, or passion." The Bible plainly affirms that God has a person—a body composed of parts. If God's Word is true, then the creed is wrong. On the other hand, if the creed is true, then the Word is wrong. Which do you think is true? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

Moses saw God's back parts. If God has back parts, which the Word claims, then He has front parts, for there could be no back parts unless there were front parts. If we accept the record of Moses in Exodus 33:19-33 then we must discard the creedal teaching. God was and is just as real as the One who was His exact or express image.

In Genesis 5:3 it is said that Adam had a son after his likeness and image. Now just what does it mean by saying that Seth was in the image and likeness of his father? In Genesis 5:1 it uses the same language by saying that Adam was created in "the likeness of God." Do the words mean the same thing? Why shouldn't they? Adam, the first son of God, was made in the image and likeness of God. Christ, the second Son of God, was made in the image and likeness of God. During the ages man through sin has greatly marred and disfigured the image and likeness, but Christ, who knew no sin, was the exact imprint or image of God's person. He didn't mar the similitude through sin. Therefore, He could say, "He that hath seen me hath seen the Father." Not that He was the Father, but He looked like the Father, was the exact impress of God's person.—*Church of God Messenger*.

The Bible is our Watchman;
It tells us what to do
If we would live like Jesus
And follow Him so true.

It warns us of the dangers
That wait on every hand;
It guides our steps so surely
Through all this troubled land.

We'll heed this faithful Watchman,
And all its precepts do;
Then God will give us a glorious crown
Of life in the earth made new.—M. G.

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GODLY SORROW

By Lyman Booth

BRIEFLY, godly sorrow worketh salvation, and worldly sorrow worketh death. One is the opposite to the other, both in their results and causes. The cause which prompted Paul to write the above words was the sin which had been committed by a member of the church at Corinth who had been accused of living in adultery with his father's wife. Paul had written a former letter to the church recommending that the guilty party should be chastised immediately. This was one of the ancient vices which some of the early converts still pursued, a relic of idolatrous worship. From Paul's letter we learn that great immorality still existed among some of the Corinthian brethren, and was even considered a matter to boast of. But Paul gave them to understand he who had done wrong had identified himself with the wrong, and therefore was an object of merited indignation.

This spirit of moral laxity is very noticeable today in some circles of professedly religious societies, who are given to using words of shady meaning concerning crime, which is condoned with the remark, "He has mistaken the way of rectitude." Many look upon sin as a misunderstanding and something to be expected, and not upon its harmful results. The Corinthians (some of them) looked at it in that light, and felt no indignation, no shame, while others bitterly opposed the practice; and when it was made known to Paul it overwhelmed him with sorrow and indignation, and immediately he instructed the brethren not to keep company with any man who was called a brother, who was a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner. "Your glorying (or boasting) is not good. Know ye not that a little leaven leaveneth the whole lump?" As much as to say that a minor offense, if permitted to pass unnoticed or unrebuked, may lead to greater ones, which may result with ruinous effect upon the whole membership in that particular locality.

To continue as they had been doing would ruin the

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

church; therefore, he ordered the church to deliver the guilty party unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus (1 Cor. 5:5). I do not understand, from this language, that the guilty one should be subjected to bodily punishment, but that he should be thoroughly instructed as to Christian conduct and the ruin to which his guilt was leading him, that his crime was of the flesh and not of the Spirit. Paul's method of reclaiming the erring member was not with harsh words nor temporal punishment, but rather with mild words of correction, in the spirit of love. Therefore, he directed the church "when they come together to deliver the offending party to Satan, for the destruction of the flesh." Not that the man should be destroyed, but that his fleshly and evil propensities should be corrected and brought under the control of the Spirit.

The word "Satan" in this instance has the same meaning that it did when Jesus said to Peter, "Get thee behind me, Satan." Jesus had told His apostles He intended going to Jerusalem, but Peter opposed His going, lest He might receive bodily injury. Peter stood as an adversary to Jesus' intention. Likewise the church occupied the position of an adversary to the guilty man. This, I believe, was Paul's thought. Because the trouble was disposed of within the church and no outside agency had any voice in the settlement; at least we have no record of it. No! It meant no personal devil.

There might be instances in which Paul's system of discipline might not be effective, and in such an event the excision of the guilty member would be necessary.

Before the introduction of Christianity the Greeks and Romans had little or no knowledge of what the Scriptures call sin, so that the offenders against the Bible code of morals were exceedingly numerous, and Paul was fearful lest that unholy leaven would (Please turn to Page Nine)

Abreast of the Times

Mystery of the Sea

"They shall fly as the eagle that hasteth to eat."



SINGAPORE, Nov. 8.—Sir Charles Kingsford-Smith and his companion, Tom Pethybridge, are missing today somewhere over the Bay of Bengal or its surrounding coastal jungles, between India and Burma.

Kingsford-Smith, Australian aviator who probably has made more long-distance hops than any other living pilot, was flying from England to Australia. C. James Melrose, also flying from England to Australia, reported he had flown above the Kingsford-Smith plane over the Bay of Bengal, and that at that time the ship seemed to be having engine trouble. Exchange Telegraph dispatches to London announced that the missing pilots were battling a monsoon, and were last sighted by Melrose about 150 miles from shore at an altitude of 200 feet.

Orient Moves Toward War

"In the last days perilous times shall come."

SHANGHAI, Nov. 10.—Associated Press dispatches today reported the evacuation of Chapel, native Chinese quarter of this city. Most of the Chinese fled to the international settlement, guarded by the marine forces of a number of European countries and the United States.

Although denying the truth of the rumor that had caused the exodus from Chapel—that a strong military action was to be instituted by Japan in retribution for the recent killing of Hideo Nakayama, a Japanese Marine, in the native quarter—the Empire of the Mikado maintained a force of two thousand marines in the demilitarized Chinese zone.

A spokesman for the Japanese naval attache declared that "we deplore the mass exodus. Aside from asking the fullest cooperation of Chinese authorities for apprehension of the culprit, we have made no demands whatsoever."

The fifth Chinese Kuomintang (military) Congress scheduled for November 12 probably now will be postponed owing to the embarrassment arising from present conditions.

And So Another Circuit

"Riches certainly make themselves wings; they fly away as an eagle toward heaven."—Proverbs 23:5.

PHILADELPHIA, Nov. 8.—(CBS radio).—Speculation as to the effect of the decision made by a Baltimore Federal Court judge yesterday was rife today. The decision, by which the entire Securities Act was declared unconstitutional on at least four grounds, had its immediate result in

a wild buying orgy in utilities shares on the New York Stock Exchange.

It is not improbable that a second wave of false prosperity, brought about by unsound credit conditions resulting from stock market speculating, will sweep the country as the indirect aftermath of the judge's decision. British and French financiers are watching the metropolitan exchanges in anticipation of such an event.

The possibility of a second economic debacle similar to that of six years ago is enhanced by the fact that credit in New York City is today more free than it was in 1929.

German War Flag Hoisted

"A great company with bucklers and shields, all of them handling swords: . . . Gomer, and all his bands."

BERLIN, Nov. 7.—Under the new German war flag, unfurled today for the first time in all garrison centers, Reichsfuehrer Hitler's recently conscripted army took a personal oath of loyalty to the dictator.

"I swear by God this holy oath that I will give unconditional obedience to Adolf Hitler, Fuehrer of the German Reich and people, and that as a brave soldier I will always be ready to sacrifice my life for this oath," ran the chant of each recruit.

The flag has two stripes, one black and one white, with a red background which bears a large white circled swastika in the center. In the upper left corner is a small iron cross.

Flanking the flagpole at Berlin on which the new banner was raised were symbols of Germany's revived military power—a field gun, an anti-tank gun, light and heavy machine guns, a trench mortar, and a tank. The revivification of the Teutonic army and navy has been in direct defiance to the Treaty of Versailles, but has taken place with the tacit consent of Great Britain.

The war flag, with other Nazi emblems, was flown everywhere in the country, while warships in ports and on the high seas raised it in special ceremonies.

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God's Covenant With Abraham

By S. J. Lindsay

BEGINNING where we left off in our last article, we continue a discussion of the seal of faith. Abraham's faith in the covenant was sealed by circumcision. We have shown that our faith must be in keeping with that of Abraham, and we now quote Bible evidence to make this statement good: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but *who also walk in the steps of that faith of our father Abraham*, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4:11-13.

Here we learn that we must walk in the steps of that faith which Abraham exercised. The question may be asked, Have Christians, or those who would become Christians, any seal by which to seal this covenant before God? Our answer is, Yes. For we read, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also *ye are circumcised* with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; *buried with him in baptism*, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:6-12.

Read the foregoing carefully to see that baptism holds the same relation to the covenant with us that circumcision held with Abraham. This will lead you to see the importance of baptism in connection with Christian faith. The question is often asked, "Do you think baptism is essential to salvation?" We ask, "Do you think circumcision was essential in Abraham's case?" Again we ask, "Would

Abraham's circumcision have amounted to anything if it had been done before he knew the terms of the covenant God was about to propose to him?" Does baptism applied to them who know not the gospel of Christ, the covenant made with Abraham, do them any good?

As to the saving quality of baptism, let us read: "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also

now save us . . . by the resurrection of Jesus Christ."—1 Peter 3:20, 21.

And again: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

We believe that this is sufficient evidence to any who have a desire to obey God's revealed plan.

Peter preached the first gospel sermon under this great commission on the day of Pentecost. Let us see if this line of thought was followed by him. In Acts 2, beginning at the 22nd verse, we find this sermon running throughout the chapter. What did he preach? That Jesus was crucified and that He arose again from the dead to sit upon David's throne. He reasoned with the multitude of Jews that their thought that David was to be the Messiah was not sound, and turning to the Psalms

he allowed David to convince them of their error. To tell them this message seems to have ended Peter's responsibility to them. He had preached the gospel to them and there his work came to a close; but they, being convinced, asked what they must do about it. Then he told them to repent and be baptized for the remission of their sins. Just a point we would like to emphasize, and that is that we have too many who are so anxious to get people into the waters of baptism, that they coax and tease and urge them to go before they have the proper understanding, thus bringing many into the body who are not prepared for the responsibilities of the Christian life. When the preacher has told them the gospel message and shown the responsibility resting upon them, if this message doesn't do the work, no man should attempt to supplant the Word with his personality. One trouble with us is that too many of our own people fail to see the worth of *faith* in (Please turn to Page Ten)

Via Crucis

I always thought my cross would be
A plain dark thing that I could see
And know; and knowing, bravely lift
And carry like a sacred gift.

All of these years, now and again,
My soul has felt an aching strain;
My brow has borne, without relief,
Prick upon prick of unseen grief.

Now only, when the day is done,
And life's swift sands are nearly run,
The lengthening sun-rays on the road
Project the shadow of my load.

Ah, how more bravely had I borne
Each prick, had I but seen the thorn!
How nobly shouldered grief and loss
Could I have recognized the Cross!

—Anne Higginson Spicer.

Translating the Scriptures, 1535 and 1935

AS ONE looks back to the tremendous odds against which the English Bible came into being, let him not think that the struggles of translators are over! Almost every one of the difficulties that were faced by the great translators of the sixteenth and seventeenth centuries, whether in English or in other languages, are faced by translators today dealing with the multitude of languages in which the Scriptures, in whole or in part, have not yet appeared.

Even actual physical perils from government opposition still exist. Just as William Tyndale found no place in all England in which he could safely make his translation of the New Testament, so today in other lands, wisest not to mention, translation work must be concealed for the protection of the translator.

Still must go on that long and alert drudgery necessary to find the right words—the words that convey most clearly, and warmly, the meaning of the text. In English the way had been partly prepared; through the influence of the church and the mystery and miracle plays and the earnest work of the earlier missionaries before the invention of printing, the people had come to be familiar with many Bible stories and many phrases. But, even then, some words have puzzled all English translators. Such, for example, is an adequate rendering of *agape*. Tyndale had used “love”; for, he said, “charity had lost its true meaning.” Matthew’s and the Geneva Bibles, the Great Bible, and the revisions of 1881 and 1901, followed Tyndale; and the King James used “charity” under the influence of the Latin *caritas*. In the successive editions of Tyndale’s New Testament, as prepared by him, there is abundant evidence of the persistent care with which he studied word after word, and revised and improved the text with more accurate choices of words and phrases. Just as then a translator today on the mission field must be sure of the full connotation of abstract terms. Sometimes he can take a heathen term and give it rebirth in Christian significance. . . . On the other hand, the missionary translators often have to find a phrase for an unheard of institution; as when the missionaries in the island of Ponape found no word for “father,” because there was no such institution as marriage or idea of fatherhood.

Again, the question of orthography still persists. Perhaps it would be fair to say that the translators of the sixteenth century were not troubled by the need for standardized spelling, as is evidenced by this single quotation from Coverdale’s Bible—“My flesh and my herte fayleth, but God is the strength of my hert.” But, undoubtedly, as newer editions came out, the editors and printers had to struggle with growing standardization of spelling. Even today our King James Version shows, in some words, a difference between the spelling that is now standard and that which

was permissible when it was first printed; as this from the 1611 edition—“And hee commanded the multitude to sit downe on the grasse.” These struggles with orthography have come in modern times to be more scientific problems. English orthography developed with little consistent sound orthographic basis. The missionary reducing a language to writing for the first time and producing the first printed literature hopes to establish a spelling that shall be easy to read; that reproduces the sounds of the language accurately, and that is practical for writing and printing. How shall the various vowel sounds and peculiar consonants be represented? The Pecks, at work on a translation of the Mam language in Guatemala, have been perplexed with three sounds for the letter “k,” one of which is classified as an “uvular glottalized stop,” and by a “straight blade *sh*.” In solving these problems, they have had the advantage of consultation with a specialist in these matters who was on the field, and have made records of actual speech by electrical transcription, so that they may study separate sounds.

The work of the Pecks illustrates another problem sometimes set before modern translators, which was not so explicit in the sixteenth century, but which was not wholly lacking. There are a dozen or more dialects of Mam—six of importance. From these must be chosen and enriched that dialect or combination of dialects that will provide the most worthy permanent basis for the language, and yet be quickly understandable to all. William Tyndale would be quite amazed, could he be faced with such procedure; and yet, while it may be truly said that he did not select the general dialect of English speech which his basic translation reproduces, it is nevertheless true that in his mind and blood was the heritage of all the language currents that had flowed through Gloucestershire, where he grew up—Celtic, Roman, Anglo-Saxon, Danish, Norman. Moreover, the early sixteenth century was a time of expansion in geography as well as in economics, politics, and religion, which was reflected in the language. The resulting vitality, one could say, was personified in the vigorous nature of Tyndale. His rich vocabulary was suited to his task, and his translation not only preserved for us the language of his period, but went far, through the later revisions based upon it, to exert a strong influence on the formation of our language.

The best of these early translations were made direct from texts in original Greek and Hebrew languages by earnest men well studied in the Scriptures. While the initial impetus was often given by one man of vigorous conviction and steadfast purpose, the final text was the work of several minds. This situation is repeated time after time in modern missionary translations. The Japanese Bible now published by the Society was begun by J. C. Hepburn, but completed and revised by several American and Japanese scholars, one of the latter enriching it particularly by his

feeling for poetry. Again, the revisers who produced the King James Version were men of differing religious thought and opinion, but their version has had the approval not only of most denominations, but became "the greatest English classic." The most satisfactory modern missionary versions are produced by such groups today: so the Japanese Bible just mentioned, the Union Mandarin or Kuoyu Bible in China, and others. As the Authorized Version combined the advantages of the Geneva Bible, dropping its explanatory and hortatory comment, with the best of the unannotated Bishops' Bible, so notes are omitted in the Bible Society's Scriptures, that one text may be used by all.

To be sure, some of the great difficulties involved in printing have been removed. It is no longer necessary to print only four pages or eight at a time. The great modern presses facilitate rapid and inexpensive production. Yet, even now, in parts of Africa small presses running off eight pages or less at a time prepare tentative editions; and whole Gospels, occasionally even a complete New Testament,

are run off by multigraph or mimeograph for provisional circulation. Indeed, there are languages in which today it is not possible to set type at all, the Scriptures having to be produced by photography from handwritten copy painstakingly prepared. This was the case with the Tai Lu New Testament recently published by the Society in Siam, there being no type for the peculiar characters used by these people.

We are accustomed to think only of the great influence of the English translators' work upon the English-speaking peoples, but, looking beyond them, we see a host of peoples speaking hundreds of different languages who also owe their possession of the Scriptures in *their* tongue to the seed sown by Tyndale and Coverdale and their associates. For no others have done, and are still doing, so much to bring the Scriptures to the peoples of the world as the scores of translators and thousands of missionaries and Bible Society supporters, who themselves are daily blessed by the English Bible.—Eric M. North in *Bible Society Record*.

IMMORTALITY

By Emma C. Railsback

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."—1 Tim. 1:17. "Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."—1 Tim. 6:14-16.

WHAT is immortality? Not mortal, not liable to death. Endowed with life which will never end. In the above texts we learn that God is eternal, immortal, invisible, and the only wise God; but why did the Apostle say, "Who only hath immortality"? Had not Christ been given immortality and had He not ascended to the right hand of the Father at the time this was written? And are not the angels in heaven immortal? Then why the statement, "Who only"? We say He is the only source of immortality, and this is truth; but is this answer altogether satisfactory? No. The Apostle is speaking of "gods," and there are gods many and lords many, he tells us in 1 Corinthians 8:5, many false gods, but they all shall perish; therefore, the only wise God, the only Potentate, the King of kings and Lord of lords, the only God with supreme authority and power, is the one "who only hath immortality," and He has endowed His only begotten Son with immortality, as Christ Himself has said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of death and the grave." Also, the Apostle Paul in Romans 6:9 states, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him," and also in Hebrews 7, "He is made a priest for ever, after the power of an endless life."

Thus we see that Jehovah is the only immortal God and that He has bestowed immortality upon His only begotten Son; but how about His created sons, the heavenly angels? We will let Jesus answer. "And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which . . . obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 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."—Luke 20:34-36. We must conclude then that God's ministering spirits, sent forth to minister to those who shall be heirs of salvation (Heb. 1:14), that excel in strength, that do His commandments, hearkening to the voice of His word (Psa. 103:20), also possess immortality, eternal life.

Turning now to 2 Peter 2:4 and Jude 6, we learn that there are angels that sinned, that kept not their principality (margin) and were therefore cast down to hell (the grave) and are reserved in everlasting chains under darkness unto the judgment of the great day. An immortal being cannot sin and cannot die, therefore cannot be held in the darkness of the grave awaiting the resurrection to judgment. Therefore, we conclude that the angels referred to in these

Please turn to Page Nine

World Chaos and It's Remedy

I HAVE elected to speak to you on the World Chaos and Its Cure. It is evident to the most casual observer that we are living in a world of chaos. It has been called "a topsy-turvy world." Caught in an "economic blizzard," the world is struggling to reach the sunshine of prosperity.

The children of Issachar were men having an understanding of the times, who knew what Israel ought to do. And surely, it behooves us to emulate their wisdom, and seek after the God-inspired understanding of the seriousness of our times, so that we, too, may know what to do.

THE WORLD IN WHICH WE LIVE

We are living in a world of collapse. Baffling problems confound the wisest of men. Thrones, governments, and systems are being overthrown with startling rapidity; the bottom is falling out of things. The nations are looking for the advent of some super-dictator, with power to restore the equilibrium of our tottering civilized nations.

We also live in a world of contradictions. Waste and want, luxury and scarcity, plenty and poverty, go hand in hand. Mankind is starving in a world of plenty. People are crying out for food. God has given it, but man is destroying it. Millions die of starvation while we destroy grain, flesh, and fruit by millions of tons.

There is a general shortage of money. Multitudes are being slowly driven to the verge of despair, yet our banks are bursting with gold. Everything is being cornered by men who are greedy for gain. Science, machinery, and power of organization are not only enemies of man, under God they can become servants. It is when they are exploited selfishly for personal enrichment that they are evil. Further, essential industries are in a state of chaos, depression is rampant in every trade except luxury trades. If it is true that a man is known by the company he keeps, it is equally true that he is known by the way he spends his money, and what is true of individual life is also true of national life.

In this case Britain does not show up very well. Last year in my country we spent \$600,000,000 on tobacco; \$300,000,000 on beauty parlors; \$1,500,000,000 on sweets; \$1,125,000,000 on drink; \$215,000,000 on cinemas.

Implements of war cost 61 countries \$4,000,000,000. Such waste would be ridiculous if not inexpressively tragic. What else can we expect but poverty, individually and nationally, when there is such a sinful waste of money?

Again, do we not live in a world of false values? We readily recognize that the man with brains, gifts, and initiative, who benefits mankind thereby, should receive an adequate remuneration for the same. But are we not suffering from a terrible inequality and false estimate of value? A film star whose life is not always commendable, may receive thousands of dollars a week, where a few paltry cents in

comparison are paid out to the miner who drenches the coal with his life's blood.

The same wretched inequality characterizes the majority of churchgoers; anything from 25 to 50 cents will be paid weekly for a picture show or theater, where for 5 cents on Sunday the same people expect the best of sermons, and an angel of a preacher to instruct them. Think of it! A comfortable pew, a sermon costing hours of preparation, and the services of a choir and pipe organ, all for 5 cents.

PRESENT AND IMPENDING CRISES

Coming more definitely to an understanding of our times, all of us must be impressed by the dark forces operating on every hand. Let us enumerate a few.

There is the problem of universal trade depression. Markets are dislocated. The introduction of mechanical and automatic machinery is blamed for such. Man has outdone himself. His inventions have superseded him.

And then, there is the specter of widespread unemployment. The pressure of millions of unemployed is a gigantic problem no man can solve. What men need is work, and national prosperity can only come from one source, namely, God. And of this we are convinced, that if every church would institute a prayer bureau, in which definite and earnest intercession was offered about this matter, America and Britain would soon find a way out of the maze. Our Lord refers to the distress of nations with perplexity as one of the end signs. The word "perplexity" is allied with our English word "emporium," meaning a place of trade. Thus a free translation of the passage is: distress of nations, their lack of trade.

Then take the shadow of growing revolution. There is an alarming increase of lawlessness in almost every land, all of which is being fostered by Soviet emissaries. Hunger provides raw material for revolution. Poverty drives men not only to despair but desperation. Russia, seizing upon such a condition of things, has her well-paid agents to stir up trouble among the working classes. Although we can find a few extremists here and there among the ranks of the unemployed, the vast majority of them are loyal to the Constitution. They realize that their problems are not going to be solved by marching over a blood-red way with a godless Moscow as its end.

WAR SCARE

There is also the breath of war. We are spending thousands of dollars arguing for peace, and yet we were never nearer war than we are today. The League of Nations has some perilous corners to turn. Nothing short of a miracle can avert a breakdown in the present discussion for peace and disarmament. And not only so, but while statesmen talk peace, scientists are producing some of the most devilish inventions for the next war.

The *Manchester Guardian* recently drew attention to

one of these terrible weapons of destruction now being prepared. It is called Lewisite gas.

This Lewisite is a burning gas like mustard, but far more powerful. It spreads slowly, unlike phosgene, which on that account is more favorable in ordinary bombing from the air, for wind rapidly carries phosgene far and wide, suffocating all. But Lewisite could be sprayed upon cities, or with hose from aircraft. It has an effect in burning clothes, skin, and flesh of all, citizens and soldiers indifferently. It is believed to penetrate any mask, and passes through the flesh or down the lungs, burning the victim inside and out. How horrible! And yet this hellish gas is being made in vast quantities at Porton, near Salisbury. Russia is manufacturing it in sixty-five of her factories.

In the next place, take the rapid spread of crime. We are witnessing an alarming increase of violence, robbery, and crime. The late Justice McCardie told us that the serious crime of Britain is greater today than at any time during the last sixty years. There has been an increase of over two thousand cases of house-breaking and shop burglaries in one year. Murders and suicides are claiming a huge toll. The diabolical and atrocious deeds of men, even of young lads, are enough to turn one's blood cold. Such facts are tragically true of America, especially so since prohibition was expelled from the country.

MATERIALISTIC ATHEISM

There is also the presence of gross materialism. Britain is too earth-bound! Gain, selfishness, pleasure, seem to dominate the thoughts and life of multitudes. Risking their chance in the next world, they mean to have a good time in this. Sordid earthiness is gradually killing all that is beautiful and sacrificial in life. The trend of present-day philosophy is that God is a sort of necessity to the evolution of humanity, but that we are outgrowing such a need, as we do our clothes. Ultimately we shall come to find that the One we call "God" is really man himself: that his slow and toilsome evolution has been the evolution of God. Men like Julian Huxley would have us believe that the universe is "a mud pie made by two blind children, matter and force."

And then, what of the menace of atheism? The atheism of the French Revolution failed because no one took the place of the God who was dethroned. It was a mere negation. The new atheism, however, which is beginning to sweep the earth, will undoubtedly succeed, seeing that the Antichrist is to sit in the place of the true God. Antichrist is to be the personification and full manifestation of all anti-God and antichristian forces. Think for a moment of Russia's five blows at God.

The Duchess of Atholl, at a luncheon on October 12, disclosed the details of Russia's Five Year Plan for exterminating religion. As reported by the *Daily Telegraph*, October 13, 1932, she said that the plan was embodied in a decree issued by the Council of People's Commissaries on May 15, 1932. It was composed of 118 articles, and was divided into 5 parts, each dealing with a year.

"During the first year, in which we are now, all religious schools are to be closed and preliminary measures

taken for the closing of churches in the capital.

"During the second year, all religious-minded persons are to be expelled from State undertakings and offices. All religious literature will be prohibited, and there will be made 150 anti-religious films, to be shown throughout the Soviet Union, principally in the schools.

"The third year will be devoted to the 'activization of the godless cells,' and it is proposed to expel from the Soviet Union all clergymen, of whatever religion, who refuse to abandon their clerical orders.

"In the fourth year, all churches, chapels, and synagogues are to be surrendered to the local Soviet in order that they may be used as cinemas, clubs, and other places of 'intelligent pastime.'

"The last year is to be devoted to strengthening the gains along the front of the fight against religion. It is intended by May 1, 1937, not to leave a single house of worship in territory of the U.S.S.R., and to extinguish in the minds of the people the very notion of God."

In the near future, added the Duchess, a large and powerful wireless station is to be erected near Moscow to broadcast Communist and anti-religious propaganda, making our homes more of a prey to these influences than before. Dr. Thomas Cochrane affirms that 25,000,000 young Russians have never known anything but atheism.

Further, in many parts of America, atheism is spreading its pernicious influence through an incorporated movement known as the Four A's—that is, the American Association for the Advancement of Atheism. It is not strange to learn that the lawyer of the association, who attended to the papers of the incorporation, is the legal representative of the Soviet Government in America. The ambition of this association is to conquer the continent for atheism. Agents and money are flowing out of this godless movement. Teachers are imbibing the doctrines of the A. A. A., and then spreading them among the young.

Similar atheistic tendencies are at work in our own land. Clever and cultured people have thrown God over. Evolution has done away with the idea of God. "One science after another," to quote from one atheistic report, "has been conquered by materialism, until only the science of life is left. Evolution is atheism. It substitutes mechanical law for supernatural intelligence, banishing God for biology." The tragedy is that such teaching as this is permeating this beloved land of ours in many subtle ways.

RELIGIOUS BANKRUPTCY

Last of all we mention the bankruptcy of organized religion. We pause to think of this crisis, not because it is last or the least of all the crises we have referred to. It is a matter of supreme importance. It is the church's impoverished condition that has made possible many of our present problems. If she had been "as terrible as an army with banners," the last great war would not have happened, and in averting such the church would have saved the world from such a terrible aftermath as it is at present experiencing. Let us think of a few facts.

(over)

We never had as many churches in the world as today, and, sad to say, never so many unevangelized heathen. It is reckoned that there are 200,000,000 more heathen in the world than there were 100 years ago. This does not reflect great credit upon the church's obedience to the Master's commission to go into all the world with His redemptive message.

Churches there are of all sorts—faithful and fancy and false; and yet we never had such Sabbath desecration and paganism and appalling ignorance of the Bible, even in so-called Christian England. Organized churchianity faces a world of need and chaos, absolutely inadequate to stem the growing tide of anxiety and despair. At home and abroad, the church is being forced to retrench. Opportunities for advancing the interests of Christ's kingdom in all parts of the earth were never so magnificent and manifold, but somehow her feet are embedded in the mud of indifference. Upon the churchless masses little or no influence is exerted. Gambling and kindred vices are rife, and the church is impotent to stop them. Vital life is lacking! She is a well-dressed corpse, instead of a living body. Damned with pride and respectability, the great outer world is left to the Devil—and to the Devil it is giving.

If the Laodicean church represents the present phase of

church history and experience, then such must be nauseating to Him who said: "I will spue thee out of my mouth." Of this, however, we are persuaded, that the organism, both within and without the organization (and more without than within), was never more active than it is today. Organized religion may be a dead force, but the Holy Ghost which brought the church to birth is by no means dead, and in various ways is moving apart altogether from official and recognized channels.

Perhaps you think that the picture painted of the world's need is a very somber and pessimistic one. Would to God I could depict the crises of the hour as they really are! A question of paramount importance discussed in many circles today is, Is the world getting better? Out of the womb of international chaos is a new civilization to be born? There is only one answer to this pressing question. No! Things will grow worse and worse. Peace cannot come to the earth until the Prince of Peace Himself returns. Without a vision of the divine program of the ages, the present state of things would drive us mad. The only way we keep our balance amid such chaos and collapse is by looking to Him who is on His way to clear up the mess for which we ourselves are responsible.—H. Lockyer in *The Moody Monthly*.

What Does the Future Hold?

THE times in which we live invest the above question with special significance. Business men, noting the long way we have already come into the bewildering changes of this period of world upheaval, are prone to raise the question. Prophetic students, familiar with the unfolding history of the past, but caught in a maze of surprise over the new situations, forces, and trends of our time, are asking the question with eager interest. To answer the question with dogmatic certainty would be rash for the business man, and perhaps not less so for the student. At least there has been enough of unwise certainty in the past to warn prophetic students of our time against turning prophets in the field of last things.

Of course the main reliance of prophetic students in seeking to forecast the future is the testimony of the Old and New Testaments, the past fulfillments of prophecy. While in general the contention of Adventists as to last-day world conditions has had a remarkable fulfillment, some positions once held as vital are no longer emphasized, and surely all efforts to determine the time of Christ's return have ended in failure, and those failures have marked and marred our history through almost or quite a hundred years.

Turning to the question we are considering, as to what probably lies in the future, we have this to suggest: There may be a fuller measure of fulfillment for some features than we have reckoned on. Take for instance the preaching

of the gospel in all the world, "as a witness to all nations, and then shall the end come." It has been many times announced among us that this has been accomplished. There are two points of uncertainty here. No one can be certain as to how broadly missionaries must travel in "all the world" to fill the measure, or how much preaching and teaching may make up the measure "as a witness." The end has not come, and it is more than an inference that the work is still unfinished. A further filling up of this New Testament prophecy may still lie in the future, and in part may account for the Master's delay.

In still another department we may find a similar contingency, and with a like lesson. We refer to the tide of evil that marks the last-day period. It has been common in some periods of shocking crime, or in new outbreaks of evil, to feel that the crisis of the age has come, and this has often been a dominant note in Adventual preaching. But crime and evil, as "sign" testimony, while holding a large place, is cumulative rather than sudden and spectacular. However shocking evil may appear, no one can say that the tide has risen to its height, and that the prophetic measure is full.

As relating to the question we are considering, evil will surely be one of the great problems of the future. Will it be a rising or a falling tide? Are law and the moral urge of righteousness strong enough to hold the forces of evil in restraint and control? The experiences of the past decade

hardly encourage our faith in such an outcome. Rather are we left in a great fear that with crime and "organized evil" so strongly entrenched, theirs will be a rising tide in the future. For some years we have had a growing conviction that the Christian church may have more trying experiences before the consummation.

In considering trends of the future from the viewpoint of the Christian church, there is much to awaken apprehension. There is developing a widespread hostility to the church and to Christian teaching. This is shown in various types of Socialism, in Communism, in multiplying clubs of atheists, and with a new intensity in powerful Governments abroad, as in Russia, Germany, and Italy. This particular phase of present conditions in Europe and elsewhere, where Governments controlling half of Europe are using every agency to weaken and destroy the church, hangs as a dark cloud on the horizon of the future.

If we add to all this the new order of dictators with almost unlimited powers, and realize that these super-rulers embody, represent, and enforce the bitterest antichristian movement confronting the church, we cannot wonder that many are taking Antichrist out of the past and putting it in the future. We are not dogmatic on the question of Antichrist, but it seems as if the present array of dictators, and an organized spirit of Antichrist, might give rise to a "man of sin" who would come far nearer the New Testament Antichrist than does the Church or the Pope of Rome.

To many this may seem like heresy, because it might seem like enlarging the program of the future. We have too long been dominated in our wish and teaching by the thought that nothing should be suggested as intervening between us and our Lord's return, lest we be saying, "My lord delayeth his coming." This good passage has its place, but it should not bar a rational interpretation of prophecy. Many times the intense desire for Christ's return has led to impatience over possibly intervening events. Our proper attitude is one of readiness. The divine program will be carried out, and we shall be wise while rejoicing in a "blessed hope" to leave "times and seasons" with the Father.—F. L. Piper in *The World's Crisis*.

IMMORTALITY

Continued from Page Five

texts were mortal, earthly messengers. Examining the original words we find the Hebrew word *malak* is translated "angel" 111 times and "messenger" 98 times. Examples of the former are found in Gen. 16:7; 19:1, 15; 31:11; Judg. 6:11-22; 13:3-21; Isa. 63:9. Examples of the latter are Hag. 1:13; Mal. 2:7; 2 Sam. 5:11; Gen. 32:3-6. Then again the word in the New Testament for "angel" is the Greek word *aggelso*, which is rendered "angel" 171 times and "messenger" 7 times. Examples of the former are Matt. 1:20, 24; 2:13, 19; 28:2-5; Luke 1:11-38; Acts 5:19; Heb. 1:4, 5; 2:16; of the latter, are Luke 7:24; 9:52; and James 2:25.

When the Apostle Paul said in 1 Corinthians 6:3, "Know ye not that we shall judge angels?" he referred to earthly messengers who will need to be judged and not to immortal, sinless beings. A careful examination and comparison with Numbers 14 will reveal who the messengers were to whom Jude refers as having received special temporary judgment and as reserved in the darkness of the grave until the judgment of the great day.

A correct understanding of the subject of immortality will clear up much of the mystery that attaches to two other subjects, viz., the personal devil and the preexistence of our Lord Jesus Christ. How indispensable is a good analytical concordance in arriving at the truth of this, perhaps the most fundamental of all scriptural doctrines.

GODLY SORROW

Continued from Front Page

corrupt the whole church. It was with the thought of reforming them that he decided to visit Corinth. With a heavy and sad heart he went and found that the state of things had been worse than he expected.

Paul had sent Titus to Corinth, and he had been heartily welcomed. Paul had written them his first letter, in which he expressed his sorrow because of the evil which they had done so little to remove. True, they had subjected the man to a rigid discipline, and he had repented, and they had forgiven him. When Paul received this information his confidence in them was revived, and he said, "I rejoice that I made you sorry, though it was but for a time." When Paul explained the consequences of the sin, it caused them sorrow, and their sorrow resulted in repentance on the part of the wrongdoer. Not only did Paul see the sin as God sees it, but he caused them to see it in the same light. So godly sorrow is to see sin as God sees it, and this is sorrow to repentance, and repentance is a change of mind or purpose, a turning from sin, and this is a repentance that need not to be repented of, because it is that which gives peace and rest in Christ.

To realize that one has been forgiven by his fellows and also by his Lord is to feel a happiness that is enduring; but a repentance arising from emotions will endure only as long as the emotions last. One's zeal will lose its power when emotions cease. True zeal begotten by the love for truth never falters, never dies. It will love the sinner, and hate the sin; it will speak the truth against the world, speak it in love; it will frown upon wrong, but will strive to do good to the transgressor. This is the spirit of Christianity.

No other system of religion gives such testimony against sin, and such bright promises for righteousness. It lifts up the fallen, strengthens the weak, banishes sorrow, dries the tears from weeping eyes, and makes warm friends out of bitter enemies. It took the man at Corinth after he had so sadly disgraced himself and brought reproach to the church and restored him to his former position to be a blessing and to be blessed.

Jesus said He came to call sinners to repentance, not

those who were just. He came to heal the lame, not those who were whole. He came to cure the sick, not those who were well; to give sight to the blind, not to those who could see. So He is the Great Physician, and His church is His hospital where sin can be removed, where the impure can be made pure, where the ungodly can become godly, where the unholy can be made holy, where sorrow and tears can be turned to joy and gladness, where the homeless and way-faring stranger can find a home and friends, where the poor can find shelter and a title to an eternal abiding place which Jesus has gone to prepare for all who truly love and faithfully serve Him.

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GOD'S COVENANT WITH ABRAHAM

Continued from Page Three

the things which God has declared and conclude that after all maybe it makes little difference what we believe, just so we try to live right. This is a sad mistake.

In Acts, chapter 8, we read of the work of Philip with the eunuch. Read the story carefully. Note the eagerness of the eunuch to learn the gospel. He asked Philip to instruct him, which he did. Philip must have done the work thoroughly, for the eunuch was led to ask, "See, here is water; what doth hinder me to be baptized?" "If thou believest, thou mayest," came the answer. Then he confessed that he believed that Jesus was the Christ referred to in that which he had been reading. When he made this confession, Philip baptized him. Read all other references to the ministry of the preachers whose work is recorded in the Acts and you will find this principle to apply in every case.

Being baptized thus into Christ makes us heirs, as we learn in Galatians 3:27-29. In Romans 8:16, 17 we find that we become not only heirs of God, but joint heirs with Christ, if so be we suffer with Him.

It is to the promises God made to Abraham that we must add the seven virtues named in 2 Peter 3. We are told here that these exceeding great and precious promises are able to give us the divine nature. Question: Can we become partakers of the divine nature without a knowledge of these promises? Besides receiving the divine nature from this source, we are informed that suffering with Christ will cause us to be glorified with Him. Christ has uttered several promises to us by way of glory to be revealed to us in His kingdom. We are to sit with Him on His throne even as He also overcame and is set down with His Father on His throne. The saints are to be given power over the nations. They are to reign as kings and priests with Him in the earth. With these glorious promises added to the promise of eternal life in the earth cleansed from sin and to be made a place where there is no more sorrow, nor crying, nor pain, nor death, there should be incentive enough for anyone to do his very best.

WE NEED THE BIBLE

MEN need life. Therefore men need the Bible. It is the only book this world has ever had that brings spiritual and eternal life to men; and it is the only book that is itself living—alive. "For the word of God is living, and active." "The word of God . . . liveth and abideth for ever."

Men need a book like this, and they could not write it for themselves; so God provided it, and "holy men of God spake as they were moved by the Holy Ghost."

Men today are working busily at reorganizing the world, readjusting human society, doing everything in their power for the recovery of normal and prosperous economic conditions. It is right that they should; and all hearts are hoping for a lifting of the heavy burdens that are bearing humanity down. But, in the midst of these earnest and sincere efforts, let us remember that we have a book that shows the way of deliverance.

In fear and distress, men have been asking, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" These questions are not new; the Lord Jesus quoted them from men in the Sermon on the Mount. And He gave the answer. "Your heavenly Father knoweth that ye have need of all these things," He said; and He continued: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The Bible is the only book that tells us just how we may seek first God's kingdom and His righteousness. It is the all-sufficient way—the sure and infallible way. Everyone who reads the Bible with open heart and mind can say, as did a man who lived some three thousand years ago, "Thy word is a lamp unto my feet, and a light unto my path."

It shows the only way of salvation; the only way of life; the only way of safe guidance; the only way of real strength; the only way of true comfort.

It reveals what men could never discover for themselves.

It is written, that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—Charles G. Trumbull, Litt.D.; American Bible Society tract.

THE COUNTRY FAITH

Here in the country's heart, where the grass is green,
Life is the same sweet life as it e'er hath been.

Trust in God still lives, and the bell at morn
Floats with a thought of God o'er the rising corn.

God comes down with the rain and the crop grows tall—
This is the country faith, and best of all!

—Norman Gale.

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"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psalm 24:1.

Berean Department

ARLEN MARSH, EDITOR

Letter to the Editor

From Evelyn Phillips

It is true, as you say, that the trouble is not with the books provided for our Berean studies. The trouble is that we have not many teachers who are born of the Spirit. I find that the things that interest and inspire me come only from people who have this Spirit of power and humility from my Lord dwelling in them richly, men who obey the words of our Lord as well as teach them. They are few in number, and they are found scattered throughout the whole flock of God. All our present light emanates from them, though they are often without honor in the church; not all, however, but many. I cannot point them out to you. I only feel their power without worshiping the temple through whom God's grace comes. You will know them, also, whenever your feet are on the same plane as theirs. We only know the Lord thoroughly as we become like Him.

I find that new ways of presenting old, well-loved truths come not from man, but from our divine Lord, in whom all the wisdom of the Father dwells. The Spirit is not bound or limited. There are multitudes of operations, but all from the same Spirit. Jesus led captivity captive, and gave gifts unto men. The Spirit was the greatest gift of all because it produced all the other gifts. Without it we can do nothing. Only those who are filled with it can make the Word of God live and glow as it does for me today. Every line is fraught with increasingly greater heights and depths of thought. There is no monotony in its varying themes and tones and changes. It is as unchanging and as full of infinite variety as the eternal God Himself, who treasures His word above His name.

When we are indeed filled with the Spirit we shall cease to need Berean books of any kind, for we shall all be taught of God from the least unto the greatest. Have we stressed the importance of the new birth enough? Present results would indicate "no." I think therein lies our whole weakness, our whole message to our body. "Except a man be born again, he cannot see the kingdom of God"—nor teach it.

Harvest Time

By Vivian Kirkpatrick

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

As we look around us today we can sorrowfully say, like Jesus long ago, "The harvest truly is plenteous, but the labourers are few." Are we doing anything about it?

I want to praise one group especially for their work in

the harvest field: the humble, unknown members of the correspondence committees. Each one, in his own way, according to his particular gift, is laboring in the field. The harvest truly is plenteous, but the laborers few; and the laborers are handicapped at times by the very ones that should be laboring with them. The harvest is plenteous, but there are too many fields yet untouched, and not through any fault of the laborers.

Newly baptized persons, the ripe field of the correspondence committees, often never reach THE HERALD, and too often when they do no address is given. Ripe fields no laborers can glean.

We have so many other fields to glean. Look around you, see the hundreds that have never been within the doors of a Sunday school, the thousands that but briefly attended and left. The harvest truly is plenteous, but where are the laborers?

Pray the Lord of the harvest that He will give us strength and courage and endurance so that we may labor long and faint not. Pray that He will allow us to work a double shift or lengthen the time of harvest so that some of the many ripe fields may be reached.

So many fruitful fields are waiting, but where are the laborers? Are they asleep unaware that the time of harvest is nearly over?

We need laborers who will give of their best, forgetting everything but the ripe fields before them. Earnest workers, willing workers, strong and enduring for the work that waits for them.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. 9:37, 38.

The Bible Problem

In spite of the fact that an average of 20,000,000 Bibles a year are pouring from the presses, the need for providing Bibles for Sunday school and Bible class scholars seems yet to be met. Quarterlies and lesson books, teachers' magazines, cut-out figures for the children, and special offering envelopes can all be furnished; but the Book which is the backbone of these subsidiary helps is for some reason ignored.

Complete Bibles, with maps, can be had for as little as 75 cents apiece—less, if all quality is to be sacrificed. Good Bibles, with excellent self-pronouncing type and helps, can be had for a dollar. Yet still, for Sunday after Sunday, "Bible" students attend their classes without the Book they are supposed to study. When this situation is remedied—if necessary, by providing pew Bibles—much of the teachers' problem will be solved.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Serve the Lord with gladness: come before his presence with singing."

BUILDING THE LORD'S HOUSE

WE LEFT the homesick people of Judah, last week, on their way back to Jerusalem, singing songs and rejoicing because they would once more see their homeland. Among these people, of course you realize, there were many children and young people who had never seen the Promised Land of their fathers. For it was seventy years before that that the enemy had taken their fathers and mothers and grandfathers and grandmothers, carrying them captive to a strange land.

But the children and young folks had heard, we are certain, many, many stories of Israel and Judah and their homeland which had been given to them by God. The very same stories you love to hear your grandfathers and grandmothers and fathers and mothers tell!

Doesn't that seem strange, and yet thrilling? To think of those little children so far, far away and so long, long ago listening to the stories of Abraham, of Isaac, of Jacob, of Joseph! And oh, you could name many, many more. The beautiful Rebekah and her pitcher of water, Rachel and Jacob's working fourteen years for her, Hannah and the little son she prayed for and then gave to the Lord.

But when they got there their happiness was dimmed at first because everything was destroyed. Their beautiful temple was in ruins, their homes were in ashes. They hardly knew their homeland.

Soon, however, their hopes were renewed, their courage restored. Hadn't God helped them to return? Hadn't He promised to help them always? Surely, He would help them rebuild their temple and their homes.

And so they started to work. The first thing they did was to build an altar where they could worship God. There they gathered each morning and evening and offered their sacrifices. Some of them went to their native villages near Jerusalem, but they could see the smoke from the sacrifices.

They had been living in the tents they had brought with them on their journey. But soon it would be too cold and rainy to stay in the tents, and so they began to build houses. And they built some very nice ones, too.

Early in the following year they began again to think of rebuilding their temple. Far to the north in the Lebanon Mountains grew tall, strong cedar trees. These they cut down, floated them on great rafts down the sea to Joppa, and then carried them across the mountains to Jerusalem. It was hard work.

They hired carpenters and masons, cleared away the rubbish, and laid the foundation. But some neighboring tribes began to make trouble for them. And then a new king came to the throne in far-off Persia who told them to stop building their temple.

For sixteen years not a saw or hammer was used, not a stone laid. Perhaps God wanted to find out just how much they wanted a temple, just how much faith they had in His promise to help them. Don't you think sometimes He allows obstacles to arise in our pathway so that we will work harder and ask Him for more help? I do.

God sent them two prophets about this time who had very difficult names—Haggai and Zechariah. These messengers for God told the people that they ought to be ashamed to live in such comfortable houses themselves and have no house for God. You know, God ought to have as fine a house as the finest in our neighborhood, at least.

The two prophets told them they spent their money foolishly, just like putting it into a bag full of holes. It wouldn't last long that way, would it? They had been living only for themselves and had missed the best part of life by not living for God.

It didn't take the two prophets with the hard names very long to get the people started once more at the temple. They are like our preachers today, aren't they? They have to keep after some of us all the time, or we forget about God's goodness to us.

But it took a long, long time before the temple was finally finished. Many difficulties and hindrances arose to delay the work. And we are sure the people learned to trust more and more in God as they saw His promise to help them fulfilled. The temple they finally erected lasted for about five hundred years.

FOR YOUR BIBLE SCRAPBOOK

Proceed as you always do by writing the date, the subject, and the verse at the top of this page. Then write in your own words the story of the rebuilding of the temple. Tell the first thing the returned wanderers did; the next thing. Why did it take them so long to get their temple finished? When was their faith in God stronger, at the beginning or at the end?

Then write a little story of your own church and how it was built. If it is a very old church you may have to ask your grandpa about it. Last draw a picture of it. If you have no church of your own, draw one that you wish you had.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 8. — November 24, 1935

THE MESSAGE OF HAGGAI AND ZECHARIAH

Ezra 3:1 to 6:22; Psalm 84:1-12; Haggai, chapters 1, 2; Zechariah 4:1-10

GOLDEN TEXT

"I was glad when they said unto me, Let us go into the house of the Lord."—Psalm 122:1.

A STUDY OF THE SUBJECT

Topic: The Message of Haggai and Zechariah.

Aim: Lasting world peace can only come when God is worshiped and served by all.

Class Discussion: What are some of the causes of world unrest? The value of the church in the community. The place and power of the church in world affairs.

I. The Church More Important Than the Home. (Haggai 1:1-8.) The Jews protested that they were living in "hard times" and had no money with which to build the temple, although its rebuilding was the one reason why they had been permitted to return to Jerusalem from their seventy years' captivity in Babylon. But God called attention to the rich homes they had built for themselves while the house of the Lord remained a heap of ruins. How many congregations have made the same contention with regard to building churches, and while they were doing so they were living in comfortable homes of their own. God points out in this lesson that a church in the community is of far greater importance and value than rich homes for a people who have no adequate place of worship.

II. Misappropriation of Funds. (2:8, 9.) "The silver is mine, and the gold is mine, saith the Lord of hosts." All we have with which to build belongs to God. Hence His work should come first. And it must come first if we are to have the blessing of the Lord resting upon us, and if we are to hope for a place in His kingdom when Christ comes. To use the money God has given us for our own personal welfare alone is a misappropriation of funds which the heavenly Father has placed in our hands.

III. Temple of World Peace. (Zech. 4:6-10.) The Jews were sent back to Jerusalem under Cyrus to rebuild the temple of the Lord of hosts and to reestablish His worship. The accomplishment of this purpose was an indication that Jehovah had sent Zechariah to His people. When King Jesus comes the return of the Jews, and eventually of all Israel to Palestine; the building of a temple more glorious than any that has gone before it; and the establishment of the kingdom of God; prosperity and peace will convince the Jew that Jesus is the true Messiah and that He has been sent unto them by the Lord.

GOLDEN TEXT

When the captives returned to Jerusalem, almost the first thing was to start building a temple for the worship of the true God. Although it was delayed for some time it was finally finished and was dedicated with much pomp and rejoicing. They set the priests and the Levites in their order so that when the fourteenth day of the month came they kept the Passover as in olden times.

How happy they must have been to have their worship restored! I feel sure that each one could well say the golden text. However, our text is David's words, but it seems to me that each and every one now as well as David and the returned captives ought to be glad to say, "I was glad when they said unto me, Let us go into the house of the Lord."—L. A. R.

PRACTICAL APPLICATIONS

Haggai

- said God's house was more important than man's;
- condemned Judah for allowing God's house to become waste;
- claimed Judah's poverty was due to neglect of the temple;
- told the people that support of God's work would bring material blessings.

God's House. Our lesson today clearly reveals the place God's house of worship occupies in the life of a people. The people were always saying they were too poor to rebuild the temple. God's reply was, in effect, You are poor because you haven't built the temple. When people are able to have their own homes and furnish them luxuriously, there can be no legitimate reason for not having a place where they can meet and worship God. Oftentimes, we see groups of people who are very ardent and manifest a great deal of pride in maintaining their homes in beautiful condition, yet exhibit no particular interest in keeping the house of God in respectable shape. Such should heed the words of Haggai, "Consider your ways." The places of worship which God gave instruction for were beautiful places. Solomon's temple is described by Isaiah in these words, "Our holy and our beautiful house."

Material Blessings. We should never lose sight of the fact that it is God that giveth power to get wealth (Deut. 8:18). When His blessing is withdrawn, then we sow much and bring in little. The droughts that came upon Judah were sent by God because of His house that was waste. Do you think that it is probable that many of the drought and other excesses in nature are permitted and caused by the Father because the people have forsaken His houses of worship and gone after their own lusts? Would more normal conditions prevail if the people would whole-heartedly turn unto the Lord and bring their tithes into God's storehouse?—C. E. R.

INTERMEDIATE CLASS

Building God's House

The expedition which last week we read of starting out so happily found many obstacles. The first work of the returned exiles was to rebuild their ruined homes. In the fall of the same year they gathered at Jerusalem, cleared away the site of the old temple, and built an altar there. Once more they could offer their

thanksgiving to God in sacrifices. Early the next year the foundations for the new temple were laid. Great timbers had been brought by sea and overland from the Lebanon Mountains, far to the north. The remaining ruins had been cleared away, and the work was begun with high hopes. But the people to the north tried in every way to hinder operations. Also a new king had come to the throne of Persia who was not favorable to their efforts. Have you ever noticed how, when you start some good work, obstacles seem to arise on every hand? These are for our good if they cause us to stick all the more firmly to the task.

For more than fifteen years the work was laid aside. Then Darius came to the throne, and the leaders among the returned Jews were encouraged to resume building. Two prophets, the aged Haggai and the young and vigorous Zechariah, pointed out their duty (vv. 4, 8). The little they had earned had been spent foolishly, and everything had gone wrong. The work was completed under Zerubbabel, a Jewish prince, leader of the returned captives and governor of Judah under the Persian King.

Remember: Though you may not have a great amount to contribute to God's work many "littles" make "much."—M. G.

JUNIOR CLASS

Text: Hag. 1:2-8; 2:8, 9; Zech. 4:6-10.
Topic: The People of Judah Asked to Build God's House. **Memory Verse:** "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."—Hag. 1:8.

Review. Let some child imagine he was one of the people taken captive and let him tell the class the story of last Sunday's lesson and get the class to see how happy they all must have been.

Presentation of Lesson. In today's lesson we find two prophets who were sent to talk to the people of Judah who had been taken captive. You remember in last Sunday's lesson where Cyrus the King had told the people they might return to their homeland to build the house of the Lord. Now God was anxious that they do this, so He sent two prophets to urge them to build this house. It seems from the text that they had built their own homes but had neglected God's house. In Zechariah 4:6-10 we find that the people obeyed. Also Haggai 1:14, 15. Why do you think God wanted this house built?

Memory Verse. Our memory verse is what God asked Haggai to tell the people. Repeat the verse.

Notebook. Draw the picture that the memory verse brings to your mind. Below it copy the memory verse. Read Haggai 1:14 and draw the picture that this brings to your mind. Write this verse under your picture.

—V. C. T.

AMONG THE CHURCHES

BLANCHARD, MICHIGAN

We are very pleased to announce that Bro. F. L. Austin will be here November 18, 19, and 20, with his stereopticon lectures on the Great Pyramid of Egypt. "That sealed mountain of masonry," says Bro. Austin, "with but one known 'mark' in its structure, holds unmistakable truth-corollaries that cannot be refuted by man or the devil. It is the most convincing volume ever written. Its accuracies to the minuteness of a minute are startling. Its messages pertaining to our immediate future are more exciting than any other paragraphs I have ever read. It is all as true to the Bible as is the shadow to the image."

Cecil A. Smead, Pastor.

RIPLEY, ILLINOIS

We are sorry to announce the death of Sr. J. W. Cooper, whose funeral services were conducted at the Ripley Church of God by the pastor. Sr. Cooper had many friends, and we shall all miss her very much. The Training Class will long cherish memories of a year at the conference hall when Sr. Cooper was our housekeeper.

Our church work has been progressing nicely in spite of the damp weather of the past couple of weeks. The church orchestra has reorganized under the able leadership of Bro. James McLain and has been practicing twice each week in the hope of soon being used regularly in place of a choir.

The church has a very bright appearance since it received two coats of white paint.

Harvey Krogh, Jr.

BURR OAK, INDIANA

In my absence Sunday the 27th, Sr. Louise La Munion occupied the pulpit, and we hear splendid reports on her message.

Services by the writer at Kokomo Sunday the 27th were well attended. Bible school had 50 at its hour of study. The afternoon service was conducted at the CCC camp. Bro. Parker preached a splendid sermon on "Obedience." The writer led the music, assisted by part of the orchestra. We will meet with these folk one Sunday each month. Our next trip will be November 17. The Berean contest ended by the young people's winning, so the adults treated them in a Halloween gathering.

The adult class of our Burr Oak Bereans are studying under the leadership of the writer. This week we search on two points of interest: the reasons we believe the Bible to be the Word of God, and the reasons we believe Jesus is the Christ, the Son of God.

Bro. F. L. Austin of Grand Rapids, Mich., will be with the Burr Oak church beginning November 25 and ending November 29. He will give us a series of lectures (with pictures and charts) on the Great Pyramid, its mathematical and geometrical revelations. This one of the Seven Wonders of the world stands as a sentinel. The subject is in able hands. Bro. Austin can deal with the subject to one's delight and assurance. We invite any, both near and far, to meet with us during his stay. If you plan to come from a distance, write Sr. Ferris Zechiel or Sr. Albert Overmyer, Culver, Ind., and arrangements for your convenience will be made. Plan to come the first day with your Bibles, pencils, and note paper, and stay throughout the week. You will never regret it.

A. E. Hoskins, Pastor.

ANNUAL FALL MEETING HELD AT NIAGARA FALLS, NEW YORK

Last Sunday we had opportunity to taste that the Lord was good and gracious unto all that call upon Him. The occasion was the Fall Meeting of the Niagara Falls, N. Y., church. Surely the "unity of the Spirit in the bond of peace" was in evidence. Everyone seemed to find his or her place, and with eagerness of purpose entered into the spirit and service of the day. The singing was not only enjoyed, but was enlivened in spirit, and contributed immensely to the success of our all-day worship. The writer spoke at all three services. Subjects used were: morning, "Distracting Influences"; afternoon, "Resurrection"; evening, "David's Throne Restored."

Those attending the meeting from a distance were Mrs. Lillian Greiner, Lyndonville, N. Y.; Mrs. R. V. Gardiner and daughters, Madeline, Charlotte, and Dorothy, Lancaster, N. Y.; Miss Janet Nicholson, Lancaster; J. Davis and niece of Buffalo, N. Y.; Mr. and Mrs. Charles Yates, Norwich, Ont.

C. E. Randall.

PENNELWOOD CHURCH, GRAND RAPIDS

The Friday evening study of Revelation which is sponsored by the Comrade Class of Junior adults, and taught by Bro. Austin, is growing in attendance and interest each week.

The membership met for a social evening, October 15, at the home of Bro. and Sr. C. H. Simpson, to bid them adieu. Bro. and Sr. Simpson left October 28 to spend the winter months in the shade of the tropical palms of Florida.

We are glad to report that Richard Townsend has discarded his cast for the bonton collar and tie. Apparently he will suffer no lasting effects of his accident.

On the evening of November 1, the membership and friends met at the church to help Bro. and Sr. Paxson celebrate their silver wedding anniversary.

November 3, Bro. Austin gave the first of his Sunday evening series of illustrated talks on the "Great Pyramid of Egypt Corroborating the Scriptures." This certainly is a very interesting subject and is very ably handled by a speaker who has made a study of it for many months. Although a heavy rain was falling, a goodly number were present.

Mrs. L. F. Slocum, Secretary.

FROM DIXIE LAND

Our drive from Grand Rapids, Mich., to Hammond, La., was uneventful except for the first night en route. This we had the privilege of spending with friends at Eldorado, Ill., where we used to go often to conduct meetings. It having been noised about that we would be there for the night, a good-sized crowd of the church folks gathered at the church building. In spite of having made a trip of more than 500 miles that day (more than half of it in the rain), we still enjoyed the privilege of looking these dear ones in the face again and giving them a short sermon.

The meetings at Hammond are progressing well at this writing. The group has been very faithful and loyal in attendance. In a few days we shall close here and begin a week of work at the Blood River Church some fifteen miles southwest. And then we shall be heading back to Grand Rapids and good old South Lawn Church. Reports from there indicate that the brethren are keeping "the home fires burning," but they are a faithful, loyal group and can be depended upon for that.

F. E. Siple.

SOUTH LAWN CHURCH, GRAND RAPIDS

It was my happy privilege to spend three weeks with this church beginning October 13. The special services closed on Rally Day and Anniversary Day, Oct. 27. This was indeed a wonderful day. The attendance was good at all the services. The Sunday school attendance was 254, only 6 less than a year ago.

There were no visible results from the special services, but as Bro. Siple said in his last report, there were many encouraging results evident. A number were on the point of yielding to Christ, but did not. No doubt they will do so later. The attention and interest were the very best all through. The last Sunday I was there, Nov. 3, there was a splendid morning audience and the Sunday school attendance was 180, if I remember correctly, and it was pouring down rain. The evening audience was good considering the fact that it was still raining very hard.

Bro. Siple is doing a good work, and many spoke to me of the good influence the church was having over that community. Bro. Siple has the love of the entire church, and the respect and esteem of the community.

James A. Patrick.

BETWEEN YOU AND ME—

Word has reached the office from Sr. Nancy B. Robison of the serious illness of Sr. William Hadicke, 201 N. C St., Arkansas City, Kan., who now has been bedfast for more than a year, and is no longer able to read her Restitution Herald. Mrs. Hadicke, like Mrs. Robison, long has been a liberal supporter of the work at Arkansas City.

A telegram and a special delivery letter from S. E. Magaw, pastor of the Brush Creek, Ohio, Church of God, announce the cancellation of a series of meetings to be held there this month by M. W. Lyon, who is slowly recovering from an attack of pneumonia.

F. L. Piper's "What Does the Future Hold?" (taken from The World's Crisis) is an apt indication of the gradual change of thought on the part of the Advent Christian Church in regard to prophecy and its fulfillment. Mr. Piper is frequently editor of the month for The Crisis.

During the absence of the editor, who is holding a series of meetings at Eldorado, Ill., the Abreast of the Times department will be in charge of the office staff. The local Oregon pulpit is to be filled in the mornings by Paul C. Johnson and in the evenings by Arlen Marsh.

ELDORADO, ILLINOIS, HOLDS SPECIAL MEETINGS

Reports from the editor, who is engaged in holding a three weeks' series of meetings at Eldorado, Ill., indicate that average audiences, despite a competitive revival in a near by church, are holding up well for the district. The weather thus far has been favorable, although cold.

A sermon is delivered each evening by the editor, with singing in charge of James McLain, Ripley, Ill. "He has introduced a chorus which he calls our 'Pep Song' with which he opens every service."

The series opened Sunday, Nov. 3, and is to continue for approximately three weeks.

KOKOMO, INDIANA

The Church of God at Kokomo, Ind., is very fortunate to have made arrangements for Bro. A. E. Hoskins of Burr Oak, Ind., to be with us one Sunday of each month.

Bro. Hoskins will be in Kokomo Sunday, Nov. 17, for both the morning and evening services. All who live near are invited to meet with us and hear these inspiring sermons. Remember the date, November 17.

The writer will be the speaker Sunday, Nov. 10. The evening topic (D. V.) will be "Two Goats" (Lev. 16). Bro. O. J. Parker will be in charge of the services Sunday, Nov. 24.

Kokomo invites you to worship with us. Sunday school each Sunday at 9:45 a. m. Senior Bereans meet Sunday at the church at 6 p. m. Evening sermon each Sunday at 7:30 p. m. Adult Bereans meet at the church each Monday at 7:30 p. m. You are always welcome at the Kokomo Church of God.

D. G. Harvey.

JOHNSON - SAVAGE

A most beautiful wedding ceremony took place on October 20 at 3:00 p. m. in the Church of God at St. Cloud, Minn., when Miss Bernice Johnson, daughter of Mr. and Mrs. John Teischer of Clearwater, Minn., and John Savage of Waite Park, Minn., were united in the holy bonds of matrimony. Both these young people have been active members of the church here for many years.

Attending the couple were Miss Irene Sheldon and Harry Savage, a brother of the bridegroom.

Mrs. T. M. Savage, Jr., sang "I Love You Truly" and "O Promise Me," accompanied by Mrs. George Savage, who also played the wedding march.

About a table decorated in yellow and white with a beautiful wedding cake as centerpiece the immediate relatives of both families gathered for the wedding dinner.

The address of Mr. and Mrs. John Savage is 1017 31st Ave. N., St. Cloud, Minn.

May God's richest blessings rest upon them, that they may remain steadfast in His love, active in His service, ready at His coming.

John L. Denchfield.

CONTRIBUTIONS TO N. B. I.

Maurertown, Va., Sunday School	\$ 1.80
Jeanne Lyon	1.00
Susan T. Long	2.11
Mr. and Mrs. J. G. Haupt	10.00
Bertha Haupt	5.00
Hope Haupt	5.00
Merle E. Bell	4.00
Arlen Marsh	1.00
Maybelle Hanson	2.00
Mrs. B. F. Cook	3.00
Loren Burnett	5.00
Nolan B. Orr	5.64
A. B.	5.00
Jessie M. B. Kauffman	5.22
Lottie E. Young	30.00
S. E. Boyer (Helping Fund)	1.11
Mrs. C. Seely	2.00
Mildred Stantial	3.00

MYRTILLA O'NEAL COOPER

Myrtilla O'Neal, youngest daughter of Daniel and Josephine O'Neal, was born near Ripley, Ill., on May 10, 1878, and died at her home in Ripley November 5, 1935. She was united in marriage to J. W. Cooper on November 4, 1896. Four children came to bless this home, Mary, wife of Loren Burnett, living near Ripley; Ednah, Gerald, and Margaret, at home. Besides these, she leaves one brother, Elza O'Neal; and five grandchildren; as well as many friends and other relatives.

In March, 1902, she became a member of the Church of God, she and her husband being baptized at the same time by Bro. L. E. Conner of Dixon, Ill. Throughout her life, she remained faithful to the teaching of the Master.

Possessed of an unusually sweet voice, she willingly gave of her time and talents to comfort those in time of sorrow. During a long and tedious illness she manifested a spirit of patience. Being cheerful and optimistic, she was an inspiration to her family and friends.

She fell asleep in the hope of a resurrection to life at the coming of Christ, and we laid her to rest with the knowledge that she will be among those chosen by Him at that time.

Harvey Krogh, Jr.

HERALD RECEIPTS

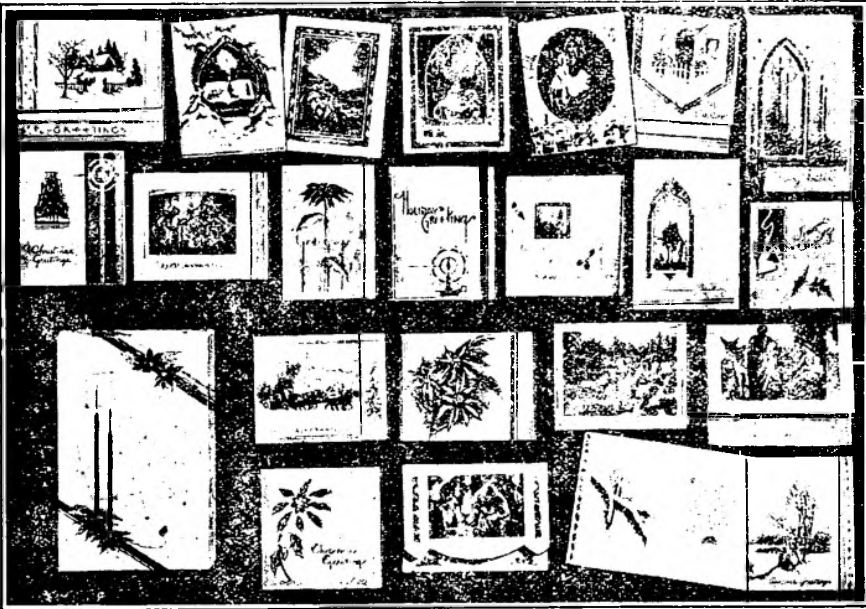
Rilla Richardson; Emma C. Railsback (for another); Susan T. Long; Mr. and Mrs. W. H. Holland (for others); Elizabeth Ordnung

(for others); Mrs. Edward Twibell; Harold Hardesty; Mrs. B. F. Cook; Earl Koontz; Louise McRoberts; Dorothy Herrick; Clara Chaffee (for another); J. H. Adams; Eva H. M. Fletcher; Mrs. A. P. Leamon (for self and another); Mattie Benjamin (for self and others); Vernon W. Chaplin; L. M. Howell; William Laning; A. C. Boyer; Nolan B. Orr (for self and another); Edith Burchell; D. F. Beck; Ida Eastman (for self and another); Sarah Kerr; George C. Coats (for self and another); S. E. Boyer (for another); Mrs. G. B. Sprinkle; Elizabeth Oakley; Mrs. S. J. Stedman; Mary F. Wolf; Frank Laning; C. W. Johnson; Emil Fredlund; Mrs. M. W. Missman; Mildred Stantial; F. C. Beck; W. A. Reid; Mrs. Orval Shepherd; James Kessler; Cora Murphy; J. W. Sweet; Emma E. Upton; Leonard Young.

TOWARD THE HEATING PLANT

Merle E. Bell	\$ 4.00
Mr. and Mrs. D. W. Kirkpatrick	4.00
Jeanne Lyon	1.00
Mr. and Mrs. J. G. Haupt	10.00
Hope Haupt	5.00
Bertha Haupt	5.00
A. C. Boyer	4.75
Zenas Murphy	5.00
S. E. Boyer	1.00
Frank Laning	3.00
D. F. Beck	3.00
Arthur Gilbey	4.75
Total	\$50.50

CHRISTMAS CARDS



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, post-paid, only 89¢. Shipment made in middle fall. Use the coupon below.

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BACK TO THE LAND

PALESTINE today is the wonder spot of the world. The aim of the Jews is not for personal gain, but to build up their national homeland, Palestine. Everywhere in this land we see the strong Jewish workers, with iron-like muscles, using the hammers, chisels, spades, picks, etc., building up the waste places of Jerusalem, Haifa, and the new towns of Palestine, with thousands of new homes.

Many Gentiles here who have witnessed the atrocities committed upon the Jews in Russia and Poland are very happy to see how the Jews are building up their national home, having at last a place to live in like other peoples.

It happened on November 2, 1917, while the world was still in war, and Palestine was still in the hands of the Turks, and while the Jews were still fighting for the countries in which they lived, when their people were massacred at their homes, a message to the Jews and to the world went forth from the British people, the promise of His Majesty's Government to facilitate the return of the Jews to Palestine. It is the liberation of the most persecuted of all races when Palestine is returned to the Jews; the restoration of a home to the homeless, as well as land to landless people. The whole Jewish race were overjoyed in receiving this wonderful message, and poured forth their praise for the undertaking to provide for them a territorial basis.

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Israel."—Isaiah 52:9.

Each month more Jews are streaming into Palestine. The more Jews coming, the more prosperous the country is getting. While other countries, greater and richer, are still struggling, seventeen years after the end of the war, with problems of unemployment and colossal debts, the inhabitants of Palestine have the advantage, not only of a very satisfactory budget balance, but also a reserve of nearly double a year's total Government expenditure. The Government derives from the customs enough to pay its entire expenditures, and the duties on some of the necessities of life, such as sugar, etc., are reduced.

Thousands of new Jewish capitalists are arriving from all over the globe, establishing large factories. These recently established factories are doing well. The home market is taking more and more of the products produced, causing the exports of these industries to fall in equal numbers, so there remains more room for additional factories to be established to produce for the home market and for export. The principal products are stone, and cement, after which comes machinery, metals, wood products, chemicals, clothing, and leather goods. The increase in industrial exports has been particularly marked in chemical products. The Palestine Potash Company is exploiting the minerals of the Dead Sea, and is rapidly increasing its business, and is sending to England and other parts of the British Empire nearly the whole of its production of bromide and the

larger part of the potash extracted from the heavily laden waters of the sea.

Through the prosperity here, thousands of capitalists from abroad are drawn here to transact business with the Jews. The Jews are holding every two years the Levant Fair, started in 1925. In these past eight years this fair acquired recognition of the world's greatest gathering for the furtherance of international commerce. The success of this fair may be gauged from the following figures. In 1925 the fair occupied an area of 26,000 square meters (1 meter equals 39.37 inches—Ed.); in 1929 it doubled itself; in 1929, 121 foreign firms exhibited; in 1932, the firms had increased to 821, representatives of 24 different countries, with their official pavilions arranged by the Governments.

The fifth Levant Fair is now established in its permanent quarters at the mouth of the River Yarkon, north of Tel Aviv. A number of permanent buildings have been erected to house the various pavilions. A thousand Jewish workmen have been engaged in the building of the fair conveniences and buildings. It now has an area of 100,000 square meters. In this area, whose scope is being constantly enlarged, 20 different countries had their own pavilions in 1934, while the number of those making exhibitions was over 2,900, and from 30 different countries in 74 pavilions. Poland alone exhibited over 200 firms in 3 separate pavilions, covering an area of 1,100 square meters, and is the largest exhibit that Poland ever arranged in any international fair to date. All the countries who brought in their goods for sale did well. The sixth Levant Fair is now being arranged for, and will be held next spring.

"She is the mart of the nations.

"They are all gathered together and come to thee."

"The wealth of the nations shall come to thee."

"The caravan of camels shall cover thee."

—Isaiah 23 and 60.

—Written September 13, 1935, at Jerusalem, Palestine, by H. Herschel for *The Bible Advocate*.

RESURRECTION

RESURRECTION is our hope, not death. It has always been the church's hope—the hope of patriarchs and kings and prophets. Martha only uttered the confession of the church universal when she said, "I know that he shall rise again." Israel knew resurrection well; and the Old Testament assumes the truth of it.

It is not the putting off this vile body (or this "body of our humiliation"), but the putting on of the immortal and incorruptible that is our hope; not our going to Christ, but His coming to us; not merely our victory over sin and its spiritual consequences, but victory over death and the grave. This hope grew brighter as the ages went on, till it was fully revealed in Him who is the resurrection and the life. But still more was needed; and it was reserved for Paul and John fully to unfold the hope.—*Horatius Bonar*.

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Ethiopia and the Munitions Dynasty

By Norman John Macleod

A PATRIOTIC ORGANIZATION in England wished to secure a gun to place in front of its hall of meeting which had been captured from the Germans during the war. After a time they secured the gun, and, after it was emplaced, they found that it was manufactured in England! The munitions dynasty had sold a gun to Germany of English manufacture to be trained upon Englishmen by German gunners. The munitions manufacturers of Germany sold arms to France through the medium of Switzerland and vice versa. The Riffs of Northern Africa secured guns and ammunition from French manufacturers in order to carry on their war against France and Spain in the period following the World War. And now the most strange results are being found in the development of the Ethiopian crisis. Like most diplomatic situations, various angles must be kept in mind in order to understand the developments.

The United States is not a member of the League of Nations, and yet has a hand in all its deliberations. At a recent gathering to which I spoke concerning the diplomatic situation I mentioned the fact that since the World War American capitalists had invested in numerous enterprises in various parts of the world to an extent never before known, that the houses of the great banking institutions of the world had purchased controlling interests in railways, automobile manufacturing, and other lines. A man who had been raised in Switzerland was present and mentioned some things in corroboration: he said that everything that was introduced into the Council or Assembly of the League was first approved by two Americans sitting as "unofficial" observers for this nation. Every item that passes through the hands of that organization then is the work of this American "committee." The sanctions voted against Italy so become an American thing. The boycott is an American institution, but does not directly affect American products and trade. Then in his neutrality proclamation and the embargo lists which President Roosevelt made up under it, certain raw materials from which war materials could be



readily manufactured were not banned for shipment. The shipments of American concerns to Italy quadrupled during the last six months over what they were some months ago. The "member" nations of the League (under American influence) voted to discontinue trade to Italy. What a lucrative trade could be developed by the United States under such circum-

stances. During the World War we were astonished to note how many large shells there were that exploded out in the midst of vacant fields where they hurt nobody nor anything. The great majority of bombs dropped merely plow the fields. The World War, as has been shown many times, was the safest of all wars fought. Munitions were wasted wholesale! And now Ethiopia receives her share of wasted munitions. Tons of bombs are wasted on the wilderness of Ethiopia, and on the unimportant villages where harmless natives live. Other very silly situations are seen in the diplomatic entanglements, which would be funny were they not so tragic.

France and Italy made an alliance about the time of the Saar Plebiscite in January of this year. Laval of France is anxious that that allegiance be continued so as to give France security in a powerful ally against Germany. On the other hand, she wishes to keep the friendship of Great Britain. How can both be done? Simple! Every time Great Britain asks France to vote in her support Laval consults Mussolini! The very ridiculous situation, therefore, develops of Italy approving the sanctions that shall be voted against her by the League. Great Britain is satisfied on the one hand, and Italy is placated on the other. But one thing has developed out of the whole thing: the weakening of the bands of the British Empire. The World War changed the entire organization of the British Empire, so that it no longer has the power and prestige with which it entered that war. The Dominions have a voice in the government of the whole empire that they never had before. The Prime Minister, or the foreign minister, cannot decree that the whole empire go to (Please turn to Page Nine)

Abreast of the Times

Egyptians Object to England

"The sword shall come upon Egypt, and great pain shall be in Ethiopia."—Ezekiel 30:4.

PHILADELPHIA, Nov. 14 (CBS radio).—Rioting among the students in several Egyptian cities today reached such proportions that one was dead and more than a hundred injured. Special details of Egyptian police were called out to quell the uprising, although British troops were not mobilized.



The center of the disturbance is Cairo, where thousands of nationalistic Egyptian students have rioted for two days in demonstrations against English authority and in demands for

complete independence from British domination, which for the past ten years has been confined largely to Egypt's finances.

Such riots, coming at a time when 400,000 tons of English warships are anchored off Egyptian ports, are forcing the moguls of the London Downing Street offices to work day and night. In connection with the tense situation between Italy and England and the national elections taking place today in Britain, Egypt is presenting diplomats with a serious problem.

Sharp notes of protest already have passed from London to Rome objecting to the anti-English propaganda being fostered in Egypt by Italian emissaries. It is, however, obvious that if the British can be kept occupied with domestic and colonial troubles, they will have no time for interfering with Italian plans for Ethiopia; and consequently the sole reply from Il Duce has taken the form of a polite recognition of the receipt of the London protests.

Heaven for the Lazy

"Go to the ant, thou sluggard; consider her ways, and be wise."—Proverbs 6:6.

NEW YORK, Nov. 9.—If there is a method to make present relief clients work when jobs are open to them, and if there is a method by which jobs can be opened to them, carry the news to the President. Although industrial production is 90 per cent of what it was five years ago, only 82 per cent as many people are employed, and are earning only 74 per cent as much money.

Siding with the findings of the *American Magazine* staff writer, who recently concluded, after a thorough investigation throughout the nation, that men on relief who really want to work are rare as the dodo, the *New York Herald Tribune* observed, "The individualistic American workman would be a fool to surrender all this (light work and long hours of free time) for an uncertain private job paying

not much more money for harder work."

Harvest fields in the Middle West were hard put to it during the past summer to find sufficient help to do the necessary work, despite the fact that thousands of men were offered jobs as farm hands in order to life the enormous burden from the public relief rolls. In the majority of instances, Government relief, free from the tedium of toil, was frankly preferred to labor in the fields.

Noonday Night Over Chicago

"And the sun and the air were darkened."—Rev. 9:2.

ROCKFORD, Ill., Nov. 14 (radio).—Chicago was today reported by the news agencies to be experiencing a day so black as to require the use of street and transportation lights in many sections of the city.

Weather Bureau experts pronounced the darkness to be due to an accumulation of causes: a large percentage of smoke in the atmosphere; light winds from Lake Michigan; and the normal lack of sunshine accompanying fall skies. They predicted the phenomenon would have an early end.

Cupid Goes Modern

"Her smoke rose up for ever."—Rev. 19:3.

KANSAS CITY, Mo., Nov. 12.—Mournfully Guy Hendrix is taking a survey of the Missing Persons Bureau in the hope of discovering his fiancee, Miss Virginia Whitaker. He's had enough trouble, and he's in love. Miss Whitaker can smoke when she pleases.

It started down in McAlester, Oklahoma, where the couple had been sweethearts for two years. Mr. Hendrix, however, came to object to Miss Whitaker's yen for cigarettes. Miss Whitaker, consequently, in a fury, shook the dust of McAlester from her feet and departed for Kansas City.

The home furnishings are paid for, and everything but the bride is ready for the wedding.

"I'm going," said Mr. Hendrix out of his dejection, "to marry her right on the spot when I find her, and she can smoke a pipe at the ceremony if she wants to."

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G. Eldred Marsh Editor
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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.

BURNING IT IN!

THE first money I ever earned was 70 cents which my grandfather paid me for dropping corn. When he put the seven silver dimes into my hand he said, "Don't spend all of this on the train for candy; keep some of it for church and Sunday school." One of the first verses my mother drilled into my memory was: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Such teaching prepared the soil for the stewardship seed, which later was sown.

THE SEED SOWN

That seed was cast into the soil when I was about seventeen years of age. I was a high school pupil, earning my way by taking care of the Second Presbyterian Church, Bloomington, Illinois. One Saturday my pastor, Dr. John W. Dinsmore, gave me a package of leaflets on the subject of tithing.

"Put them in the pews, Billy, and keep them there two or three Sundays," he said; and I did so. As the people came in they picked them up, glanced over them and a few put them in their pockets or Bibles to take home, but the majority dropped them on the seat and sat down on them. Every Sunday for four weeks Dr. Dinsmore called attention to those still in the pews. Finally, he said, "Well, Billy, they are not going to take any more of them; gather them up and chuck them in the furnace." They filled a half-bushel basket. As I stood in front of the furnace, ready to "chuck them," I said to myself (or was it the Spirit that spoke to me?), "Why, you are a member of this church and have handled these leaflets for weeks and said hard things at them because they littered up the pews, and you haven't read one of them yourself."

So then and there I read one clear through, the Scripture teaching on the subject of giving a tenth, the arguments in favor of it and the testimonies to its blessings from many who had tried it. It gripped my conscience, which said, "You ought to become a steward."

THE BATTLE WON

But at once, I began to protest, "How can I afford it? I am earning only \$16 a month in the

summer and \$20 in the winter, and I need it all to support myself in school." I stood there in the dingy basement and wrestled with conscience a good while. Finally, I went upstairs into the cold auditorium and, kneeling down in our family pew, prayed about it. It was not long until I surrendered and resolved to become a steward.

As a second fruit of that resolve, I decided not to burn those tithing leaflets. So I began to find ways to set them at work. Many were handed to young friends with a request to read; many were put into the hands of pupils in Sunday school and thus got into the homes at last; some were carried to a sister church and distributed by a friend. The convictions implanted in me in that experience remained with me when I became a pastor. I felt it a conscientious duty to make the best use possible of printed matter, paid for with Christian money to promote some branch of Christ's work.

KEEPING BOOKS WITH GOD

Having made the resolve to set apart the tithe of my income to the Lord's work, I saw that I had to keep account of that income and of that separated portion, so the first thing I did was to buy a little account book in which I set down income, tithe, and gifts, or rather, investments of the Lord's portion. Naturally I began to keep an itemized account of my own expenses. This bookkeeping proved most interesting and revealing. I discovered that my income was larger than I had realized. Extra jobs, gifts, and many miscellaneous receipts amounted to more than I had thought.

I also discovered that I had not been giving nearly as much as I had thought I had; and also that it had been very scattering and largely the giving of impulse. When this new method was introduced my giving became more thoughtful and prayerful. I began to study causes and say to myself, "This is the Lord's money you are investing, where will it do the most good?" Thus I began to have a broader knowledge and deeper interest in the work of the church, the boards, and all Christian causes.

There was certainly a new pleasure in giving. I felt that I was in greater harmony with the divine (*Please turn to Page Ten*)

ANSWER THESE QUESTIONS

One of the most interesting letters we have received from our subscribers in recent months brought the following queries in regard to the important problem of tithing, together with the request that they be referred to our readers for open discussion through the paper.

1. Are we to spend all the tithe on ministers who are preaching the gospel?
2. Can a portion go to the upkeep of the building of The Restitution Herald, such as payments on the new furnace?
3. Can it be used for seats in a church?
4. Can it be used for purchasing Bibles or for sending The Herald to people who do not belong to the faith or people who cannot afford it?
5. Can it be used in purchasing needed articles for families who are in poverty, especially at Christmas time? Are we to tell them it is our tenth or send it to them without our signature?
6. Can it be used for our own subscription when there is a member in the family who does not belong to the faith who is of understanding age?

Spiritual Values

By C. E. Randall

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

THE MINISTRY is a divine calling. The work of a minister was purposed and planned by God. It isn't the man so much as it is the office which he occupies. But the elder who administers the duties of his office well is scripturally entitled to double honor. Not only must the minister understand the sacredness and grandeur of his office and work, but the people with whom and for whom he labors must share in this recognition if the minister is to be of fullest service to God in behalf of the people over whom he has been placed as overseer. It is up to the minister to impress upon his people his divine right of leadership. This idea is not the revival of "divine right of kings," but inasmuch as God has delegated to His ministers their work and has assigned to them the duty of "watching for your souls" their work is thus seen to be one of divine ordering. It is not the minister that is divine, but his work.

MINISTRY SANCTIFIED OR SET APART

God has always sanctified or set apart certain ones for the administration of the worship of individuals and the presentation of their gifts to the Father. When the furniture and vessels of the tabernacle were sanctified for use in the tabernacle, only those who were holy or set apart for that work could touch or use those instruments of worship (Ex. 30:26-38). God in giving His Word to mankind selected certain ones who were set apart by the Spirit of God as the medium through whom the message should be given. "For the prophecy came not in old time by the will of man: but holy (set apart) men of God spake as they were moved by the Holy Ghost."—2 Peter 1:21. God has never spoken through the masses, but to the masses through set apart individuals. All true prophets, priests, and ministers in the past that have been "good stewards of the manifold grace of God" were such through the "ability which God giveth" (1 Peter 4:10, 11).

DELEGATED LEADERSHIP

The minister is the delegated earthly leader of the people of God. As such, God holds him responsible for the proper feeding of the flock. Paul in his final charge to the elders at Ephesus says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28. The feeding is done by the minister and the food is the sincere milk of the Word and strong meat (1 Peter 2:2; Heb. 5:12-14). It befalls the minister to know what kind of food his flock need, whether milk or strong meat or both. The flock need to recognize the right of the minister to lead them. "Obey them that have the rule over you, and submit your-

selves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."—Heb. 13:17. If the people will not submit to the leadership of God's delegated leaders, who must give account for them, then their accounting will bring grief in the day of reckoning to those who will not submit to "them that have the rule over you." Of course, there are safeguards needed to prevent the leaders from being "lords over God's heritage." There are ample of these, but they in no way reflect on true Christian leadership invested in the ministry.

RESPONSIBILITY

Along with invested leadership goes responsibility. Whenever God assigns a duty, it is always accompanied with responsibility. This responsibility involves both minister and laity. The first responsibility to which we wish to refer has to do with the proclamation of the Word and acceptance of its requirements. The ministry is sanctified that it may become a medium in God's hand to sanctify or set apart a peculiar people zealous of good works. The people are set apart through "thy truth: thy word is truth"; therefore, the responsibility rests upon the set apart ministry to "preach the word . . . in season, out of season" (2 Tim. 4:2-4). Those who gladly receive the Word and obey its requirements become a set apart people (Acts 2:41).

The proclaiming of the Word carries with it a responsibility of condemning the wrong as well as extolling the good. It requires little courage to deliver the latter, but exceedingly great faith to set forth the former, especially when it exists in the ranks of the influential and main financial backers of the church. Well did the Prophet say, "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly."—Amos 5:10. When Amos was prophesying the forthcoming captivity of Israel, they said, "Go and tell that to Judah." Read the account in Amos 7:10-17. When Micaiah was called upon to give divine information to Jehoshaphat regarding his cooperation with Ahab, Ahab said, "I hate him; for he doth not prophesy good concerning me, but evil."—1 Kings 22:1-36.

Pointing out existing evils within the body is more essential than railing against the deplorable sins of the people of the world. The duty of the watchman upon the wall is to point out the danger and sound alarm to those within the walls, rather than give warning to those on the outside (Ezek. 33:1-6). According to the Word of the Lord, if the watchman fails to warn those within the wall of approaching danger, their blood will be required at the watchman's hand; but on the contrary, if the watchman warn the peo-

ple and they fail to heed his warning and obey his word, then they must die in their own blood. Undoubtedly many ministers have seen dangers lurking within the body, but lack of conviction and courage has kept them from speaking God's condemnation against those sins. This apparent easier method will not absolve them from the responsibility divinely imposed of speaking the Word of the Lord.

The flock will accept ministerial leadership if the ministers will exhibit a fearless and courageous oversight, rooted and grounded in the solid Word of truth, standing for the right and against the wrong. The Church of God needs a virile ministry that is not afraid to point out evil.

Some months ago we were called to conduct a funeral where there were six ministers of other denominations taking part. After we had completed the sermon on the resurrection and coming of Christ, and the dismissal had taken place, one of the ministers patted us on the shoulder and said, "Brother Randall, you don't know how glad I am that you spoke about the coming of Christ. I believe it with all my heart, but I can't preach it to my people." Why

couldn't he? He didn't have the courage. What a weakling! No man has a right to stand behind the sacred desk as a minister of God and shun to declare truth, truth that he knows his people need, but fears to give it because of what some may think, say, or do. There are many who think it sinful and exceedingly wrong to dance, but dare not preach against dancing because some of their members dance; others abhor tobacco, considering it a filthiness of the flesh and stifling to spirituality, but would nearly die of heart failure if they had to come out against it in their sermons. I know of some ministers who think tithing is the biblical method of church finance, but are scared, yes, scared, to preach on it, as some of their members don't think it the proper method. Such camouflage is detrimental to both pulpit and pew and does not release from responsibility either the minister for preaching the Word in season or the people from trying "the spirits whether they are of God" (1 John 4:1). The need of the church is for leaders who will declare the Word in kindness and love, but without fear or favor, scattering the seed, letting it fall where it will.

What We Believe

By L. D. Buro

WE BELIEVE in one God, Creator of all things; and in Jesus Christ His only begotten Son, who came into the world "to seek and to save that which was lost"; and in the Holy Spirit, that divine Agent employed by the Father and the Son in the regeneration, sanctification, and guidance of all believers; and in the Bible, as an inspired Revelation from God, reasonable and reliable in all of its practical, doctrinal, and prophetic utterances. We believe that in the Bible are to be found clear and conclusive statements of all the necessary facts of human redemption, and that when these facts are arranged in consecutive order they warrant the following conclusions:

1. That man was created a mortal and moral being; that he was placed under divine law for the development of character; that he disobeyed, became a transgressor of the law, and thereby forfeited his right to immortality and to moral perfection. Man was created in the "image of God" (Gen. 1:26, 27); of the "dust of the ground" (Gen. 2:7). Because of Adam's disobedience he (and his posterity) was placed under the sentence of death, and driven from the garden and denied the right to the "tree of life," continued access to which would have made him an immortal sinner. See Gen. 3:22-24.

2. That the penalty for sin is death, and that the probable reason for the delay of Adam's and Eve's execution is explained in their slain animal substitutes (Gen. 3:21). Thus the race would be perpetuated, and man's deliverance from sin and death provided for by the Lord. In this provision may be seen the hope that eternal life and moral ex-

cellence of character would be offered to mankind through the mercy and grace of God (Gen. 3:15; Titus 1:2).

3. About four hundred years after the last prophets of Israel and Judah had recorded their predictions of a coming Redeemer, Jesus was born into our world as man's Savior, Priest, and coming King. See Matt. 1:21; 2:2; Heb. 5:5-10; Luke 1:31-33.

4. That the public ministry of Jesus was marked by the highest standard of moral conduct, and that His teaching and preaching have since then become supreme in matters of faith and ethics among His true followers. See Heb. 7:26, 27; Matt. 28:20; 1 Peter 2:21, 22.

5. That the purpose of Christ's death on the cross was to make an all-sufficient and permanent atonement for sin. This final settlement of the sin question opened the way for lost men to seek and find pardon of sins, and also to be admitted as children into the family of God. See Matt. 26:28; Heb. 10:12; Eph. 2:19.

6. As a memorial of Christ's conclusive atonement on the cross, we observe the sacrament of the Lord's Supper. We also believe in the ordinance of baptism, and administer the same to penitent believers, by immersion only. See Matt. 26:20-30; Rom. 6:3-6.

7. As a day of rest and worship, we observe the first day of the week, because we believe it to be a fitting memorial of Christ's victory over death and the grave, and that it is the "Lord's day" of the New Covenant. See Acts 20:7; Mark 16:2-6; Rev. 1:10. *(Please turn to Page Nine)*

The Gospel, to the Dead! by the Dead!

By D. G. Harvey

"By which also he went and preached unto the spirits in prison."—1 Peter 3:19. "For for this cause was the gospel preached also to them that are dead."—1 Peter 4:6.

THE above texts are ones that have caused much discussion and confusion of thought. At one time we heard a speaker boldly state on reading these words of Peter that during the three days the Lord was in the tomb "He went into a scorching hell of torment and held a protracted meeting." To us such a line of thought when brought under the light of the Scriptures is neither practical nor reasonable. Of what benefit would it have been to those in such a place? If the popular theory of such a region were true, those who would be gathered for such a series of meetings would be suffering eternal punishment from which there would be no escape. David, speaking of the dead, says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm 146:4. How, then, in the light of reason, could our Lord preach while dead, or the dead benefit by such preaching? There could be no thought.

What could be the meaning of Peter's words? "By which also he went and preached unto the spirits in prison." The Diaglott rendering clears the point. Listen: "By which also he preached to the spirits in prison." Note the difference; there is no thought here of an after-death preaching service. A footnote comments, "'Having gone and preached' is used pleonastically for 'he preached.'" Such manner of speech is common even today in some localities. You often hear of such expressions as, "Tom went and told me," yet Tom never left his chair. With this thought in mind, perhaps we may better understand Peter's words.

If we notice the preceding verses, we notice Peter had been writing a wonderful lesson on practical Christian living. Note how he closes his lesson with the 15th verse: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." We hope our readers have learned this lesson and by the study of the Word can point out to all, "It is written." How much more convincing than the method so often used, "Brother So-and-so said."

As we continue this study of Peter's words, he explains why the Christian should sanctify God in his heart, and be ready by his study to give his reason. Note the 17th verse: "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." Why? Because Christ suffered for this cause. He is our Example, "that ye should follow his steps" (1 Peter 2:21). Now let us read the 18th verse: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." You are now ready for our text: "By which also (this same Spirit or power of God by which He rose from the dead) he went

and preached unto the spirits in prison," or to use a sort of free translation, "By this same power of God he preached unto the spirits in prison."

But the question is, When was this work carried out? We have the testimony of Jesus Himself, when He read these words in the synagogue that day in Nazareth: "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." He then closed the Book and returned it to the minister and said, "This day is this scripture fulfilled in your ears."—Luke 4:18-21.

Then we understand that during His ministry He preached to those in prison, those bound in sin and under penalty of death, and not during the three days He lay dead in the tomb.

But Peter writes, also: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter 4:6. If we turn to Romans 6:3 we believe we can identify these "that are dead." "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:10, 11.

Now let us go to 1 Peter 4 again for a few verses. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."—1 Peter 4:1, 2. Peter then points out the different mode of life the Christian will live, and how strange your former friends and associates will consider you, how they will ridicule you.

But there is also another surprise in store for those who do not understand now. "Who (those who are surprised now at your acts) shall give account to him that is ready (prepared) to judge the quick and the dead."—1 Peter 4:5. Oh, the joy of being dead to sin but alive unto God! "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ."—Rom. 6:11. Yet while we live in sin, we are counted as dead by God, for we are under the sure penalty of death, for "the wages of sin is death" (Rom. 6:23). "For all have sinned, and come short of the glory of God."—Rom. 3:23.

EVOLUTION

ONE of the greatest proofs of the integrity of Holy Scripture is shown by the many attempts to prove it unreliable, not one of which during the long history of the world has ever succeeded. Any book that can stand such prolonged attacks by many of the cleverest minds is surely worth our careful consideration and confidence. Men do not waste powder and shot over dead bodies. We may well ask, Why should men want to question and disprove what it teaches? Well, along the line with which we are now dealing it declares that man is the direct creation of God (Gen 2); but that by disobedience he lost his first estate, degraded and disgraced himself, came under the sentence of death, and but for the mercy of his Creator would have been destroyed (Gen. 3).

Now all this is very humbling to man's pride—so he proposes to show that instead of man having come down from a former better state he has in reality risen from a much lower condition. Thus we are told on high authority, "Man is not a being who has fallen from an ideal state of innocence, he is an animal slowly gaining spiritual understanding, and with the gain rising far above his distant ancestors."

This man-honoring, plausible theory flatly contradicts Holy Scripture. A foreigner, who had not quite mastered our language—when speaking of the question of evolution—referred to it as the doctrine of "devel-up-ment." Well, with a slight alteration of the spelling of the first part, we get a very comprehensive labeling of all that seeks to discredit God's Word. We face a very difficult situation today. When a learned bishop—whom for many things we respect and admire—tells us that "Darwin's assertion that man has sprung from the apes has stood the test of more than half a century of critical examination," we feel very reluctant to tell him that he is among those whom St. Paul so severely handles in the 1st chapter to the Romans. Perhaps we had better reply, as the late Dean Burgon did when talking to one who held the bishop's views, "Well, it may be that your ancestors did come from the zoo; mine came from the Garden of Eden." But why should Dr. Barnes make such an assertion? Even Darwin himself said, "When we descend to details we can prove that not one species has changed," but that is precisely what the 1st chapter in the Bible declares—when nine times repeated it tells of bird, beast, plant, and fish being reproduced by "seed after his kind."

Sir William Dawson roundly declares, "The doctrine of evolution is without a shadow of proof. No new forms of life have appeared since man, while many have disappeared, and none are in process of appearing." Well may Professor G. F. Wright sum the whole delusion up as "one tenth bad science and nine tenths bad philosophy"—and Lord Kelvin exclaim, "I marvel at the undue haste of our pro-

fessors and preachers who are restating truth in the terms of evolution, while evolution remains an unproved hypothesis." We do not feel quite sure whether in a spirit of mischief—or one of scientific seriousness—Sir Arthur Keith recently said that "the growth of the man is marked by the increase of the brain, that of the ape by the development of the jaw."

Behold him now—with lofty brow
A college chair adorning,
And Holy Scripture's crude account
Of his creation, scorning.

But he's a proof the Bible's true
For all his boasted schooling,
There God Almighty sums it up,
And calls it "learned fooling."

No wonder these gentlemen look askance at the Book which says "exactly so."

Now all this "learned fooling" is bad enough in the classroom, but doubly serious in the pulpit. Dr. H. V. Osborn informs us that "from the earliest ages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention." At an Oxford conference of clergymen in 1924, one gentleman said that "the denial of the evolution theory was a mark of intellectual suicide." Intellectual suicides are not often given posts of public responsibility and authority, yet the famous British Museum expert, Dr. Etheridge, said, "In all this great Museum there is not a particle of evidence of transmutation of species—the Museum is full of proofs of the utter falsity of such views." One calls to mind the famous jest Huxley made at the expense of Herbert Spencer, when he said, "Spencer's idea of a tragedy was that a brilliant theory should be killed by a wicked fact." Let all who handle sacred matter, when such a theory as evolution is under consideration, call to mind the caution given by divine direction in the words, "Beware lest any man spoil you through philosophy and vain deceit."—Col. 2:8.

"Hold to the good, define it well,
For fear divine philosophy
Should push beyond her mark—and be
An agent for the lords of hell."

In 1912 a great congress of some five hundred learned men met in London. The starting point of their deliberations was Darwin's theory of natural selection, which theory is said to determine apt and favored races among plants and animals but which in the case of civilized man seems to have been evaded, or superseded—for he has set himself to care for the unfit, instead of speedily destroying them. How comes it about that this doctrine has two such dia-

metrically opposite results? Said an evolutionary enthusiastic, "The nineteenth century has given us the evolution of theology, the twentieth will give us the evolution of humanity." What about this twentieth century Tower of Babel, where in one tongue they make such contradictory assertions? In a book entitled *The New Decalogue*, the author says, "Evolution is a bloody business. Man has only progressed by barbarism, and civilization is the only progress by which he has declined." But what is the good of a principle with such advance and retreat?

The late Bishop Gore said, "We should concede something in favor of historical science, while maintaining that the Bible is a great literary monument." But if historical science—not merely guesswork—disproves the reliability of Holy Writ, then we are left with a book like the curate's egg, "good in parts."

In *The News Chronicle* issue of September 5, 1933, Robert Blatchford asked, "Would an all-knowing, all-seeing, all-powerful Creator have put into the *moneron* (a microscopic living jelly speck) a creative mind that would blink and probe, and wander off the track, developing into conger eels, rattlesnakes, scorpions, and saw-toothed tigers? The mind with which this *moneron* set out either did not see its goal, or did not know the way to it, but struggled along for millions of years, trying and discarding, and trying again, until at long last it arrived in triumph at the Soviet slave camps, American racketeers, and cockney bag-snatchers."

But why should Mr. Blatchford be so sarcastic and unbelieving? Has he never heard that

Ages ago—a young Micro
Became so very jumpy
It was transmuted to a flea,
All roundy-back and humpy.

The species flea at length by jumps
Grew such a perfect topper—
It evolved into what
We know as a grasshopper.

The changing process still went on
Till the one-time grasshopper
Grew arms and legs, a head, a tail,
Became a monkey—proper.

But higher still—by dint of will,
And moral aspiration,
Our friend the monkey said, "I'll be
The head of all creation."

No doubt the challenge of such a theory as evolution has helped to get rid of many untenable beliefs held by sincere, but insufficiently informed, believers in the reliability of Holy Writ. No book in the whole world has so often needed to exclaim, "Save me from my friends."

At the British Association Meeting of 1929, Professor D. M. S. Watson stated, "The theory of evolution is universally accepted, not because it can be proved—but because the only alternative, namely, SPECIAL CREATION, is

clearly incredible." What an extraordinary statement. A theory which cannot be proved is not science; science is what we know. As to "special creation" being incredible, give any intelligent man, whose mind is not obsessed by theories as to the origin and order of creation, the first two chapters of Genesis, and he will for certain recognize the Creator's direct action.

Mr. Clodd, in his *Story of Creation*, writes, "We must make a start somewhere, we are therefore compelled to assume ('assume'!) a primordial nebulous non-luminous state. . . . Given the matter that composes the same, and the play of forces and energies of which that matter is the vehicle. . . ." But, as a reviewer observed, "Given everything, you can account for anything." Certainly the terms "nebulous and non-luminous" are an apt description of this theory. Would it not be as well if these gentlemen, instead of confusing us with "primordial" matter would simply tell us which came first, the hen or the egg? There are certain minds so hard to convince that if clearly shown that the whole order of things commenced with a "speck of living jelly," they will still ask, But where did that come from?

As for the doctrine of evolution being "universally accepted"—very far from it. To the names of weight already mentioned against it, a long list of equally celebrated men could be added, and as to those really acquainted with God's Word, of them we may say that

Zion's daughter shakes her head,
And smiles in quiet confidence,
For—certain she will ne'er be led
To call such theories—evidence.

Let us not think that this doctrine of evolution is of recent time—two thousand years before Darwin, the Greeks spoke of it as an "unproved hypothesis." "*Sans Dieu Rien*"—"Without God Nothing," says the French proverb. "In the beginning God," declares the first sentence of divine Revelation. It would be going much too far to say that Darwin wrote with the intent to discredit Holy Scripture—or that those that accepted the doctrine of evolution desired to do so. Let us charitably conclude that both he and they failed to see its implications—and to discern in the shadow the sinister form who first said to mankind, "Ye shall not fall" (Gen. 3), but now equally falsely says, "See how you have risen."

Man's original dignity is set forth in the words that he was made "a little lower than God" (Psalm 8, R. V.). What a reduction in our status to be told that we are "a good deal higher than the apes." Lord Bacon wrote, "God's creation of man was first material. He formed him of the dust of the earth." "He breathed into his nostrils the breath of life," the intellectual—while God's Sabbath rest from creation has meant the illumination of man by His Spirit.—Daniel Farmer in *Words of Life*.

"His merciful kindness is great toward us: and the truth of the Lord endureth for ever."—Psalm 117:2.

WHAT WE BELIEVE

Continued from Page Five

8. That the literal resurrection of Christ from the dead is God's pledge to His people that death is to be eliminated by resurrection life, and that immortality is inseparably associated with the destruction of death and the grave. See 1 Cor. 15:26, 53-55; Hosea 13:14; John 5:28, 29. The living and the dead are to be judged by Christ at "his appearing and kingdom" (2 Tim. 4:1; Acts 17:31).

9. That in the experience of death all consciousness ceases, and that it shall remain so until the voice of Christ breaks that silence at His second coming. The grave is nature's quiet resting place for the dead, the little house where the weary pilgrim must tarry for a night, that his flesh may rest in hope of that brighter and better day when he shall be transformed in a moment, and then translated into the everlasting kingdom of Jesus Christ. See Job 14:10-15; 19:25-27; Eccl. 9:5, 6; John 11:11-15; 1 Thess. 4:13, 17.

10. That immortality is not native to man, but that it may be sought and obtained as the "free gift of God through Jesus Christ our Lord." Nowhere in the Scriptures is it affirmed that the human soul is immortal or indestructible; but on the contrary, it is stated that the soul can die, perish, be destroyed. "The soul that sinneth, it shall die"; "Fear him which is able to destroy both soul and body in hell" (Ezekiel 18:4; Matthew 10:28). John, who thought and wrote clearly on the subject of eternal life, gives us his conclusions in these words: "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."—1 John 5:11, 12. See Rom. 2:7.

11. That Christ will return to this world visibly, personally, and gloriously. That the work to be accomplished at His second advent is not to be done by an angel, or by the Holy Spirit, or by organized Christianity, but by Christ Himself. His promise reads: "I will come again, and receive you unto myself; that where I am, there ye may be also"; and His declaration is: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (John 14:3; Matt. 26:64). "The Lord himself shall descend from heaven."—1 Thess. 4:16. "Every eye shall see him."—Rev. 1:7.

12. That the earth is to be delivered from its bondage, and freed from its age-long burden of sin; after which it shall become the final and everlasting abode of the redeemed of all nations. See Isa. 65:17; 2 Peter 3:13; Rev. 21:1; Dan. 7:27; Matt. 5:5; Rom. 4:13.

13. That almost all the signs which are recorded in the Scriptures as warning signals of the approaching advent of Christ, have already appeared; therefore we believe that the "kingdoms of this world" are soon to become the "kingdom of Christ; and he shall reign for ever and ever." See Matt. 24:37-39; Luke 21:25-27; 2 Thess. 2:1-4; James 5:1-8; 2 Tim. 3:1-5; Dan. 2:44; 7:27; Rev. 11:15.

ETHIOPIA AND THE MUNITIONS DYNASTY

Continued from Front Page

war as did Lord Grey in 1914. The Dominions must be consulted. A tremendous amount of prestige has been lost to Britain by her slowness to act in the present Ethiopian crisis, especially in the Far East, where vigorous action means everything in diplomacy. Instead of Europe being divided into two hostile camps, it is divided into three camps, Italy and satellites, Germany and allies, and France and her allies. Great Britain does not wish to support either Germany or Italy for fear of strengthening one nation at the expense of the other, and thus raising a foe she cannot handle. And while she is confronted with one crisis after another in the diplomatic field Japan is biding her time and using her every advantage to push her way into the heart of Asia unmolested. While Europe is preparing to destroy herself with the help of America, Asia awaits at the door to be in on the "kill." What ominous fulfilling of Scripture!

In the prophecy of Zechariah we find that the last great war is described. The friends of the Jews apparently are to be the losers in that great struggle, for when all nations are gathered before Jerusalem "the city shall be taken . . . and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. 14:2). Civilization as it has been slowly built up in the Western World is tottering on the brink of destruction. Were it not for the events which succeed that great near calamity, everything would be lost. Were it not for the intervention of divine power on that occasion, the cause of the Jews, the hope of Western civilization in the British Empire and its allies, the very civilization of which we are a part, would disappear: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."—Zech. 14:3. If the Lord be on our side, who shall stand against us? We are living in glorious times. Certainly we should strive to keep ourselves on the Lord's side so that we may "abide the day of his coming"; so that we may be able to lift up our heads and rejoice at the coming of the Lord, rather than be as the prophets warned Israel might be: "To what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."—Amos 5:18, 19.

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"To the good or the bad?

There is no other way.

This question, my lad,

Should be settled today.

The swift years are hastening;

Be up and awake!

There's no time for wasting:

Which road will you take?"

BURNING IT IN!

Continued from Page Three

will and word, and that was joy. Now I was giving more intelligently and there was satisfaction in that; and finally, to be a trusted steward investing the Lord's separated portion was a pleasure.

IN ALL PASSING YEARS

These happy experiences did not come at once; they did not come without many a stout struggle. The high school boy, making his own way and just beginning to step out with the young ladies, was tempted to break his tithing pledge many times. He never let it lapse, however, even for a little while, without a realization of loss which soon renewed the pledge to give at least one tenth of all that God gave him, until it became a habit and a privilege.

Not long after my conscience had burned into my soul this deep conviction concerning stewardship, the proprietor of a large grocery offered me a position at \$40 a month for the summer and allowed me to retain my position as janitor of the church. Thus I earned \$56 a month.

Before returning to school, I was offered a position as reporter for one of our city newspapers. My special field was church news and at least one sermon a week. It acquainted me with the working methods of many churches and pastors and increased my income.

At last it came time to enter the seminary, and I was surprised, on arrival, to be granted a scholarship and a position as assistant librarian. God was surely fulfilling all His promises.

MY FIRST CHURCH

On leaving the seminary, my first pastorate was in a church of fifty-two members, at Minonk, Illinois. One of the first things I did was to preach on systematic giving and to set up an Every Member Canvass. Gifts to current expenses and benevolences were increased, bills promptly met, and old obligations paid off. The church was revived and brought to self-support. From that day to this, it has prospered. It has a beautiful new house of worship and manse. Though small, it contributes liberally to all the benevolences; some of its members have left generous bequests to the boards; and several of its young people have gone forth into the mission field.

I was married while there. Could I ask my wife—the daughter of well-to-do parents—to live on a salary of less than \$1,000 and continue to give a tenth of that? She joyfully agreed, and the practice of stewardship became one of the most delightful experiences of our married life. Our giving was mutually planned and prayed over.

MY SECOND CHURCH

My second pastorate was in Broadway Church, Rock Island, a church of 101 members. It had a building debt. The understanding was that I should make no effort to clear off that debt until the official boards gave unanimous consent. They did, however, give me liberty to organize systematic every-member-giving for benevolences. Sixteen be-

nevolence pledges were signed the first year, and at the close of the year it was found that those sixteen had given more than all the rest. Inside of two years the congregation voluntarily suggested paying the debt and it was raised within two weeks, bringing great spiritual blessing.

Not long after the beginning of this pastorate, one of the most promising young men in the congregation, Graham Lee, came to me with the declaration that he had decided to become a foreign missionary. He had spent three years on the plains as a cowboy, and then had come home and mastered the plumber's trade. When I asked him what led to this decision, he replied, "Your preaching of missions, with the consecration of self and substance." After ten years' preparation he was sent by our board to Pyeng Yang, Korea, where he labored eighteen years in that wonderful mission. The reflex influence on the home church was equally deep. It became a missionary church. It assumed his support. Later, two young men in the congregation with their wives, friends of Mr. Lee, built the Anna Davis Academy for Girls, in Pyeng Yang, and have largely supported them for over a quarter of a century. Still later, when the Industrial School needed a superintendent, the board called a mechanic from Rock Island Arsenal, also a member of the Broadway Church, who gave up a salary of \$1,800 for one of \$800, and has labored there for over twenty years. This was another result of the stewardship spirit in that church.

THE FIRSTBORN

A few years after the beginning of this pastorate in Rock Island, the firstborn in the manse died. Just when we were about to erect a monument to her memory, there came a letter from Graham Lee, pleading for a little chapel and rest house in which to lodge and teach the country women who came in to study the gospel and to be trained as Bible women. It would cost about \$800. The pastor and his wife decided that a Helen Marquis Memorial Chapel at Pyeng Yang would be a far better memorial to their daughter than a block of granite. So the chapel was built. When we visited Korea in 1910, we were told that more than a thousand women had found Christ in it, and many had been trained for evangelists and Bible women. Was not that a fulfilling of the Lord's promise?

Later, when it became necessary to build a Boys' Academy at Pyeng Yang, my wife and I were given the privilege of buying the land. The Korean Christian who owned it came to the Mission while we were in Pyeng Yang, saying, "The Japanese have offered me yen 1,400, but I will let you have it for yen 1,250." No money was available in the mission funds; so we bought it for them out of our Lord's portion. Later, we gave one half of the cost of building and equipping the new building. It amounted to so much that the only way we could do it was to give notes to the Foreign Board secured by life insurance policies and bonds and plan to pay them off out of the Lord's portion. It took years, but during all these years the academy was doing its good work for the boys of Korea. Every year still the results of this academy investment reach out farther and farther on earth and into eternity. (Turn to Back Page)

Berean Department

ARLEN MARSH, EDITOR

Shining Lights

By Vivian Kirkpatrick

"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:14, 16.



Christ has passed on to us, His followers, a solemn duty—that of being a Christian example, a light shining in the world to guide those of the world, a light in the world to guide the world, but not of the world.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John 2:15-17. It is so easy to love the things of the world. The pleasures those of the world enjoy look very enticing to us, but the pleasures and lusts of the flesh are of the world and the world shall pass away. By allowing the pleasures of the world to draw us, we are allowing our light to grow dim, for we cannot be a light for the world and be of the world.

Should we let in the pleasures of the world we are forgetting the Father, and our light grows dim as a lamp that has run out of oil. We are no longer shining lights for the world, but have degraded into the world.

In Jesus' prayer for His followers, of which we may be counted a part, He said, "They are not of the world, even as I am not of the world."—John 17:14. We are in the world but not of the world, cannot have or take part in any of the pleasures of the world or we lose our fellowship with Christ, cannot be lights shining for Him in the world.

Too many of us listen to our desires, say to ourselves, There is no harm in it, I can still do it and be a good Christian. We try to plant one foot in the world and keep one foot in Christ, but alas, the gap is too wide and we find ourselves entirely in the world. And then perhaps we will hear a voice say, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." There cannot be halfway with God; we cannot follow the pleasures of the world and expect to be shining lights for Christ. Such ones shall hear, "Verily I say unto you, I know you not," but those who ignore or overcome the temptations of the world and continue as shining lights for Christ shall hear, "Enter thou into the joy of thy Lord."

Listen! Cannot you hear your Master pleading for you to separate yourselves from the world and to come and be shining lights for Him? He is calling every day if we would only listen to Him.

Jesus will not always plead with us. Should we continue ignoring His pleadings, His voice shall take a sterner note. We shall hear, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4:3, 4. We do not, I know, wish to be the enemies of God. Therefore, we must forget the things of the world; be strangers in the world to be an example, a shining light for the world, but be not of the world.

Again I beg of you, separate yourselves from the things of the world, smoking, drinking, from pool halls, from dance halls, and from dancing, from cards, and all other pleasures of the world, and be shining lights for the world and not the enemies of God.

The Power of the Press

A recent letter to the editor calls forth the observation once again that he who superintends these columns is in no wise responsible for opinions expressed in signed articles which appear in them. A strong effort is, of course, made to see that no grossly inaccurate doctrinal teachings on the so-called fundamentals are allowed to raise their ugly heads; but in general, wide freedom is granted Berean Department writers. Their ideas, however, are their own; and the editor should be neither blamed nor praised for them.

The press is the greatest power in the world today. An uncensored article by a freelance writer in North Africa which recently appeared in *Writer's Digest* made the illuminating statement that the present Italo-Ethiopian affair differs in no way from any other war—it is being fought more by the typewriter than by the sword.

If religious students would only understand that their written opinions and assertions are reaching thousands—perhaps millions—and that their influence through their writing is incalculable, it might tend somewhat to improve the present inaccuracies of expression and fact which so often find a place in Christian journals. Let the truth be known, but don't let it be garbled.

Until December 25, the following reduced price schedule will apply to *Jesus, the Light of the World*, that beautiful little book about the life of Jesus, written by Mrs. Mary A. Gesin: single copies, 15 cents; 5 or more to one address, 12 cents each. The former price in all quantities was 25 cents. Address the National Berean Society, Oregon, Ill.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel."

HOW EZRA PREPARED FOR A JOURNEY

IN THE DAYS of long ago, the Old Testament times of which we are studying, there were no radios, no telegraph or cable lines, no telephones even. News was carried very, very slowly. News that takes only seconds to spread now, took months and years then.

After long years word finally reached Babylon that all was not well with the exiles who had left for home so joyfully. Many had died. Many had grown discouraged.

The little children about whom we talked last week were now men and women. And sad to say, some of them had forgotten about God and His commandments, and were doing as their heathen neighbors did.

We think if we had been in their place we would never forget the God who had been so good and kind, so ready to forgive their many sins, and so watchful over them. But, you know, God is just as good to us today, and we sometimes forget Him.

Whenever God needs some one to do a certain work for Him, He always has the one ready to do it. And here was Ezra, a scribe. That is, one who made copies of the first five books of our Bible for the people. For you know very, very few could write in those days.

And Ezra not only copied in writing the law of God, but he copied it in his life. He patterned his life just as God had said. Not only that, he had a great desire to teach God's Word to those about him, so that they, too, would be blessed as he was.

Ezra was the very man to go back to the homeland and show the people their wrongdoing and teach them right doing. Ezra, however, was quite an important man in Babylon, though he was a captive of war, and we wouldn't be surprised if the King had told him he couldn't go.

But God put it in the King's heart to favor Ezra's request and to assist him in the journey. As on the previous trip, those who did not go along helped with their money and their possessions. When they were ready to start they had a very valuable treasure gathered together. Some think that it amounted to nearly \$5,000,000 in value!

Now they had a most dangerous country to travel through, one that was overrun by robbers. How do you think Ezra prepared to protect his great treasure? By policemen, guns, steel locks, and strong boxes?

Let's turn in our Bibles to the book of Ezra and see.

Chapter 8, verses 21-23, tells the story. They gathered on the river bank and asked God to show them the way to go so that they might arrive in safety.

Well, if they were going to do God's work, whom but God would they ask? They couldn't find anyone more powerful, we know that.

And did they arrive safely? We are sure they must have, asking God and not the King's soldiers to protect them. Look in verses 31 and 32.

Now if they had taken an army to protect them they probably would have lost their valuable treasure. The robbers would have been stronger and more daring than the soldiers, most likely. But Ezra had said that he had faith in God, and he would have been ashamed to ask for the army to guard them after that.

It took about four months to make the trip. For it was about the first of April when they started, and it was the first of July before they reached the homeland.

There were about two thousand people in all, and they had much work to do when they arrived. Among them were singers and musicians for the temple service. Don't you think the discouraged people were glad to see the new arrivals?

After Ezra showed them their sins, they said, "As thou hast said, so must we do."

FOR YOUR BIBLE SCRAPBOOK

Write the date, the golden text, and the subject. Then write the story of Ezra by answering these questions:

How were the returned exiles getting along in the homeland?

What did they need most of all?

Whom did God find to do this work for Him?

What sort of man was Ezra?

How did Ezra gather together the things he needed for the trip?

Through what sort of country did he have to travel?

How did he protect his great treasure?

Did they arrive safely?

How long did it take to make the journey?

Who were among the company?

Then write a little prayer that you think Ezra might have prayed before he started. Also write one that he might have prayed when he reached the homeland safely.

For your picture find a child with a Bible on his knee or draw one. Then another of a child kneeling beside his bed. Under your first picture write Psalm 119:16. Under your second picture write Psalm 4:8 and Psalm 5:3.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9. — December 1, 1935

EZRA'S MISSION TO JERUSALEM

Ezra 7:1 to 8:36

Devotional Reading: Psalm 63:1-8

GOLDEN TEXT

"The hand of our God is upon all them for good that seek him."—Ezra 8:22.

A STUDY OF THE SUBJECT

Class Discussion: Why the Jews wanted to leave the prosperous land of Babylon and return to ruined Palestine. Should one venture uselessly into danger to prove God?

I. Heart Preparation Comes First. (Ezra 7:6-10.) Ezra's preparation for life began with the study of the Bible. He read much, he wrote much, he practiced much, and he prayed much. All that he learned of God's will for himself and for his people he sought to apply. Ezra "prepared his heart to seek the law of the Lord, and to do it." It is one thing to learn the will of the Lord, and quite another thing to put it into practice in our lives. To know what the Bible teaches is of but little value unless we put it to the test of practice.

II. The Meaning of Faith. (Ezra 8:21-23.) Through fasting and prayer Ezra sought the help and protection of God on the journey he and his people were about to take. But he did not pray only, he manifested his faith in the Lord by foregoing all human protection in the form of soldiers and relying entirely for his safety upon Jehovah. Furthermore, he trusted God to the extent that he placed the vast wealth he was convoying to Jerusalem in His hands alone. He took it for granted that God would protect the rich treasure that was to be used in His worship. Ezra was "ashamed" to do less than that. Any believer should be ashamed to be found trusting in man more than in God.

III. Faith in God Vindicated. (Vv. 31, 32.) After more than a century during which they and their fathers had been praying for restoration to the "glorious land" (Dan. 11:41), the company which Ezra had inspired with renewed hope and faith reached the city of their desires, Jerusalem. For three days they rested, no doubt spending much of the time in prayers of thanksgiving to God for His goodness to them, and then they deposited the vast treasure they had brought in the house of the Lord. The joy they felt on that occasion will be more than duplicated by those who find themselves in the happy company of the redeemed, in the New Jerusalem, "when the King comes in!"

GOLDEN TEXT

"The hand of our God is upon all them for good that seek him."—Ezra 8:22.

Seek ye the Lord while He may be found. Call upon His name while He is near. This is what Ezra and a group of his associates had been doing before starting back to Jerusalem. So much so had they done this that they trusted in Him for protection on their return journey. They were not disappointed, for Ezra says, "The hand of our God was upon us, and he delivered us."

God is the same yesterday, today, and for-

ever; that means that He is just as good to those who seek Him now as He was to Ezra and his group of returning Jews. It pays to seek Him for His care in this life and for His great love that He has shown to the children of men, that He has promised eternal life.

—L. A. R.

PRACTICAL APPLICATIONS

Ezra

- put full trust in God;
- obtained the help of the king for the glory of God;
- through previous training was ready to grasp opportunity;
- led his people in fasting and prayer.

Preparing for Service. Ezra had prepared himself for service with and for God to teach to the children of Israel the statutes and judgments of the Lord. He didn't wait until there was opportunity to prepare himself, but he prepared himself for opportunity and when the time came he was ready to step into service. When a person sincerely and conscientiously prepares for the Lord's work, God will give that person opportunity to use his talents in His service. Moses trained for forty years for his work of delivering the children of Israel. The Levites had to spend their first thirty years in preparing for the priestly work. Christ was 30 before He began His public ministry. The wonderful and mighty work of the Lord requires devoted and efficient training. See 1 Pet. 3:15. Such preparedness comes through study of the Word.

Seeking Deliverance. Ezra had declared that God's hand was upon all that sought after Him and when emergency arose he proceeded by faith to prove the claim. God failed them not. Their prayers and fastings had taken hold of the power of God and through this power they were delivered from the hand of their enemies who laid in wait for them. When a people is trusting in the leadership and guidance of the Lord God, they may feel assured that that leadership will triumph over every foe.—C. E. R.

INTERMEDIATE CLASS

How God Helps

Through a territory overrun with robbers and fierce desert tribes, a company of unarmed people arrived at their destination, almost a thousand miles distant, carrying treasures worth several million dollars, without losing a penny of it. Can you account for that remarkable occurrence? More than fifty years had passed since the new temple had been finished. The older ones of that period were dead; the younger ones had grown old; their children were neglecting God's commands. Ezra, the exiled scribe, was anxious for their welfare. (The teacher should explain the duties of the scribe.) He obtained favor with the

King, who aided him in securing funds, specially trained workers, and singers for the temple service, and they started on their journey. Discuss verse 22 in class. Does verse 10 have any bearing on it? Was God more ready to protect them because of Ezra's faithfulness? Notice three words in verse 10—seek, do, and teach. First, Ezra learned thoroughly what God's will was; next, he himself practiced what he learned; third, he taught those about him. The entire chapters, 7 and 8, should be read for a thorough understanding of the lesson. Notice in chapter 8 that Ezra detailed certain men to be responsible for the treasure and kept a minute record to be checked on their arrival. How do you reconcile such carefulness with his complete dependence upon God for protection? How does that show real faith in God? Notice, God made the heart of the King favorable to the effort; He strengthened Ezra's determination to go to the help of his people; He guided the travelers on their journey.

Remember: God will assist in all worthy undertakings if we seek to follow His will for us.—M. G.

JUNIOR CLASS

Text: Ezra 7:6-10; 8:21-23, 31, 32. **Topic:** Ezra Goes to Jerusalem to Teach. **Memory Verse:** "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."—Ezra 7:10.

Review. See if children are familiar with captivity and return of people and for what purpose they returned.

Presentation of Lesson. Using the review as a foundation for this story, tell how the people returned and how they built the house of God. It would be good to tell how the people kept the Passover after the house was built. Then the lesson for today can be introduced: (1) how Ezra went from Babylon to Jerusalem; (2) his mission to teach the people; (3) the King's readiness to assist Ezra; (4) read all of chapters 7 and 8 and tell how Ezra called people together and what they were taking to Jerusalem; (5) they decide to hold a fast and make an entreaty for God's protection; (6) their prayers are answered. When the teacher has told the story, the child should see that it was God working through Ezra and thus teaching the people.

Memory Verse. Read the memory verse. Did Ezra do as this verse says? If so, tell how. Repeat the verse.

Notebook. At the top of your page write, "These helped to rebuild God's house." In the middle of the page draw the picture. From it draw lines. At the end of each line write the name of one who helped. Do not forget the prophets who urged the people to go. Nor the king who made it possible. But first of all should be God.—V. C. T.

AMONG THE CHURCHES

WHERE IT WILL GO

Believing our constituency will wish to know the exact purposes for which our present drive for contributions is being made, the following itemization of bills now outstanding or which must be consummated in the next 30 days is submitted. All of these bills must be met with cash.

Heating Plant, Herald building	\$325.00
Paper for Herald & Quarterly	135.00
Accounts Payable by December 1	275.00
Taxes	55.00

The "taxes" listed above comprise bills already paid in full, but which necessitate raising an equal amount for maintaining an adequate bank balance. The "accounts payable by December 1" include accounts for merchandise, and interest and principal charges which positively must be met on that date or before.

Arlen Marsh, Asst. Treas.

ARKANSAS CITY, KANSAS

A letter from Miss Lucille Le Crone, pastor of the Arkansas City, Kan., Church of God, records that the total membership of the local congregation is only 33, although the Sunday morning audiences average 40 to 45 and the evening audiences about 20.

"This week (Nov. 3-9) we expect to start a midweek study class and prayer meeting. We have started our plans for a Thanksgiving service."

For 15 cents we will send to any address the three papers containing the series of articles by S. J. Lindsay on the covenants, concluded in this issue under the title "God's Covenant With Abraham."

BURR OAK, INDIANA

Sr. Mabel Overmyer's class of Bereans are having a great feast of good things in their study of the types. The children with their efficient teacher, Sr. Hatten, hope to have more in attendance. And the adults have only scratched the surface in the study of "Why We Believe Jesus the Christ is the Son of God."

With the aid of charts and map and stereopticon, Bro. F. L. Austin of Grand Rapids, Mich., and former pastor of this church, will address the public, beginning Monday, Nov. 25, continuing until Thursday the 28th inclusive. Those living near or at a distance are all invited to enjoy with us this treat. His subjects are on "God's Pyramid," used in the light of prophecy. Turn to Isaiah 19:19, 20. Meditate, and ask yourself, "Is not this the pyramid?"

Kenneth Berlyn and family of Kokomo were visitors with their father and sister, Chris Emigh and the Walkers.

Sr. Mattix is still confined to her bed. Let us pray for her.

Sunday the 17th will find the writer and wife in service at the Kokomo church.

A. E. Hoskins, Pastor.

RESERVE FOR EVANGELISM

Mr. and Mrs. W. H. Holland	\$ 6.75
Maybelle Hanson	2.00
Fonthill, Ont., Church of God	6.80
Jessie M. B. Kauffman	2.00
Mary E. Elton	25.00
Fred C. Smith	1.00

LOS ANGELES, CALIFORNIA

Again we are saying Godspeed to Sr. Railsback as she leaves for her work in the Northwest this week. This time she will be accompanied by Bro. Railsback. As we listened to the sermon with which she favored us last Sunday (Nov. 3) we could understand easily why those whom she had been teaching were so anxious for her to return.

Her subject was "The Word Made Flesh." First, she gave the most common passages in support of the preexistence of Christ—Heb. 1:2; Col. 1:16; John 1:1-3. Then she followed with those references which emphasize that God alone created all things—Gen. 1:1; 2 Chron. 2:12; Neh. 9:6; Isa. 40:28; 44:24; 45:18; 46:9, 10; Acts 14:15. After that she explained the fallacies in the translations of the first passages which she gave, by means of the Diaglott, and with proofs that often things future were spoken as past. The past tense was a common way of giving emphasis and insuring that the word of God is unchangeable. Finally she concluded that Christ was from above (John 3:31) and "every good gift and every perfect gift is from above" (James 1:17).

Sr. Railsback's sermons are forceful and to the point. They leave no doubt for the listener as to what message she is giving. Her own remarks are used only to correlate the Scriptures. She effaces herself, and brings forward, "Thus saith the Lord."

The Berean meeting (Nov. 6) was given over to a social hour, and we, who are left to carry on, tried to make merry, so that those who are leaving would have the courage to say good-bye, and would not be saddened by our desperate feeling. A tree pruned too often of its principal branches sometimes dies, especially if no new branches are grafted in. We have hardly recovered from the loss of the Rahn family a year ago; now Bro. and Sr. Saylor are leaving us for good to make their home in Arizona. Three families who have been with the Los Angeles church since its early years are now gone. Let it not be said of us with whom the fate of the church jointly rests, "I know thy works, that thou art neither cold nor hot."

Mrs. B. G. Bleasdale, Secretary.

CLEVELAND, OHIO

The last issue of Golden Rule News, published for the Golden Rule Church of God at Cleveland (M. W. Lyon, pastor), contains the information that the church is scheduling special services for Thanksgiving Day, at 9 a. m.

Berean attendance has dropped somewhat below the earlier fall high marks, although interest has held up well. Bruce Thompson has created an attendance graph upon which the records of the entire society and of each of the five classes will be shown.

A buzzer system for notifying classes of the end of each period has been installed in the church by the Bereans. In October, a complete new heating plant was set up.

Miss Adele Hicks and Ellis Onderdonk were given a pre-wedding shower of miscellaneous gifts on October 21.

FROM DIXIE LAND

Our meetings at the Happy Woods Church near Hammond, La., came to a close on Sunday night, Nov. 10. It had been a real pleasure to work with these dear ones again, and we pray that God will guide them and sustain their zeal for the truth.

The following two days were spent in Baton Rouge and New Orleans and then on Tuesday night we began a few days of meetings with the brethren of the Blood River Church. These brethren are adding to the comforts of their log church building each year. They have added a piano and installed new glass windows since we were here last January. These meetings here are to conclude on the 17th, and on the following day we plan to begin the trip homeward. We plan to return by Citronelle, Ala., taking home with us Sr. Jeanne Lyon. We hope to be at Berean with South Lawn Church on Thursday night the 21st.

F. E. Siple.

Sunday schools looking for inexpensive books for children and adults at Christmas time would do well to consult with the National Bible Institution regarding them. Gift books from 10 cents up, with or without illustrations; book marks 3 cents up; full-color pictures 3 cents up; Bibles 75 cents up; special translations 60 cents up.

BETWEEN YOU AND ME—

Mrs. Lilian Railton, Fonthill, Ont., a member of the Church of God at that place, writes of the death of her sister, Pansy Fear, at Toronto, from a sudden heart attack. She had not been well for a year.

A letter from Fred C. Smith, Russellville, Ark., comments, "There is a wonderful woman up there that writes for The Herald. The poetry, 'All the Way,' she wrote in the last Herald was very good." Mrs. Mary A. Gesin was author of the poem.

Returnable samples of Christmas services, music, and pageants are yours for the asking, with no charge nor obligation except for return postage. Address the National Bible Institution, Oregon, Illinois.

Remember: The law positively forbids copying in any form for any purpose all or a portion of copyrighted Christmas services or music. If more than one copy of a poem or song is needed, enough books must be bought to meet the requirement.

Richard Thomas is the name of an 8-pound boy born to Mr. and Mrs. Edward H. Barck, 632 Marquette Dr., Detroit, Mich., on November 12. Mrs. Barck is the daughter of Mr. and Mrs. T. J. Ellis, Waterloo, Iowa.

Have you a catalog of general Sunday school and church supplies? Catalogs will be sent free on application to the National Bible Institution. The 1935 editions have just been issued.

CORVALLIS, OREGON

Bro. Horace J. Prosser stopped here for a couple of hours on his return trip to Newport. Bro. Prosser spent a week at the bedside of his sister, Sr. C. H. Brooks of Newberg. Sr. Vineyard, another sister, of California is visiting at the Brooks home.

Bro. Hiel B. Hathaway was called to Felida, Wash., by the serious illness of a brother.

Sr. Minnie Rogers of Eugene spent the weekend in Corvallis in the interest of the Northwest Conference, of which she is president.

Bro. A. N. Harlan has been spending some time in bed, but we hope now that the weather is brightening up that he will feel better.

Bro. William O. Belshaw of Eugene is spending several days in Corvallis.

Bro. and Sr. Railsback plan to arrive here November 15. Sr. Railsback will hold meetings Sunday, Nov. 17, at the Corvallis church.

Bro. Charles H. Belshaw celebrated his 84th birthday on November 9. Congratulations, Bro. Belshaw!

Gladys Barber, Secretary.

ORA A. HUFFER

Mrs. Ora A. Huffer, a lifelong resident of eastern Clinton County, Ind., was born February 18, 1872, near Forest, being the daughter of Harrison and Ellen Vencil Johnson, and the eldest of eleven children.

She was united in marriage to William M. Huffer August 25, 1892. To this union three children were born, Mrs. Murl Maish of Hillisburg; Mrs. Houston Dunn of Greentown; and Dan Huffer of Hillisburg, all of whom survive.

She heard the gospel, yielded her obedience in baptism, and united with the Hillisburg Church of God. Realizing the weakness of her flesh, she leaned upon the strength of her Savior with that full confidence, trust, and hope born of spiritual understanding of the things of God. She fell asleep in Jesus in full confidence of the coming of Christ to establish His kingdom of peace and righteousness upon the earth.

When her ill health made it imperative, the couple retired from farm life to Michigantown, where she attended the Christian Church as a member of the Loyal Women's Class.

Besides her husband and children she is survived by eleven grandchildren. One brother, Glen, preceded her in death. She is also survived by seven brothers and two sisters: Melvin, Det, Orval, and Harry of Kempton, Frank of Frankfort, Oral of Mulberry, and Lon of Melbourne, Fla.; Mrs. Effie Holly of Kempton and Mrs. Faye Mott of Middleberry; and by a host of other relatives and friends.

Her death terminated an illness of many years, which she bore with patience and fortitude. Funeral services were held in the Christian Church in Michigantown by J. W. Williams of Gladbrook, Iowa, a long-time friend of the family, assisted by the local Holiness minister, J. Sieberial; and she was laid to rest in St. Paul Cemetery to await the Master's call.
Otto Dick.

SARAH DASHWOOD

On Wednesday afternoon, Oct. 30, the writer was called to Dunnville, Ont., to conduct the funeral of Sarah Dashwood. While certain vital statistics are not obtainable, yet there are a few interesting events in connection with her life. Perhaps the most outstanding item of interest relates to her conversion to the particular doctrines of the Church of God. A stray copy of The Restitution Herald came into her possession and upon reading it, she became interested in the truths presented. Pursuing this new-found faith in search of more gems, she contacted with some of the early defenders of the gospel at Fonthill, and like

the three thousand who were pricked in their hearts on hearing Peter's soul-winning sermon on the day of Pentecost, she gladly received the Word and was baptized.

Although isolated a goodly portion of her life following, yet the hold of truth kept her earnestly contending for the faith once delivered to the saints, and when death claimed her, faith was aglow and truth was burning bright.

The funeral audience were largely strangers to us, and the gospel of resurrection which will follow the glorious appearing of our Lord seemed as strange to them as we endeavored to unfold its biblical foundation and picture its hope and beauty. Following the sermon, she was taken to her silent home in Riverside Cemetery and placed in nature's bosom where she awaits the call of the Son of God.

C. E. Randall.

SALLY ANN BRAMMELL

Mrs. Sally Ann Stuart, wife of J. W. Brammell, a resident of Clinton County, Ind., since 1878, died at the family home on the Jefferson road August 4, 1935, following a long illness, having been bedfast for the last three weeks.

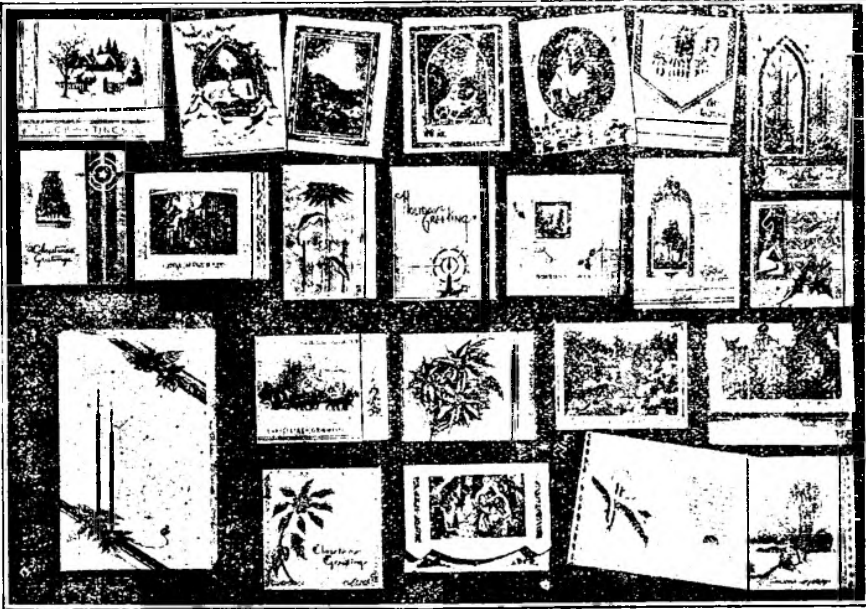
She was born in Rush County, Ind., October 13, 1848, a daughter of William and Sarah Stuart. She was married to John W. Brammell in 1878. A member of the Church of God, she took an active part in church affairs until her recent illness. She was a very devoted and kind Christian woman and a loving and patient wife and mother, and was highly respected by all who knew her. She lived near Boyleston and Hillisburg for many years, moving west of Frankfort about four years ago, the couple having retired from farming about six years ago.

In addition to her husband she is survived by 3 daughters: Mrs. John Hampton and Mrs. Albert Finney of Frankfort, and Mrs. J. W. Williams of Gladbrook, Iowa; by 22 grandchildren and 11 great-grandchildren. One daughter, Mrs. Lily Finney, preceded her in death; also an infant son.

Funeral services were held at the Hillisburg Church of God, William M. Huffer officiating, and burial was made at the Plummer Cemetery.—Adapted from the Frankfort Morning Times by Otto Dick.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. D. W. Kirkpatrick; E. Dorothy Magaw; Maybelle Hanson; Eva H. M. Fletcher; Helen M. Chisholm; Mr. and Mrs. Paul C. Johnson; Jessie M. B. Kauffman; Lillian A. Greiner; G. Long; W. A. Reid; Mary Calkins; Mary E. Elton; Lillian Railton; Anna Mae Bottolfs; Margaret J. Donaly; Mr. and Mrs. C. L. Netts; Mr. and Mrs. John E. Miller.

CHRISTMAS CARDS

SCRIPTURE CARDS

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, post-paid, 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

Street and No. (or RFD)

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COMMEMORATION PROGRAM



IN 1535, on October 4, from an unknown press probably in Switzerland, came the first printed English Bible, translated by Miles Coverdale. Previously the New Testament and other parts of the Bible had been printed, but in 1535, for the first time, the complete Old and New Testaments were printed together.

In the four centuries since 1535 the English Bible, in successive translations, has molded the very life and thought of English-speaking people as no other book. With the New Testament and the Gospels it has far surpassed in circulation any other book in the world. Its words and cadences are in our very speech. Its themes have inspired great achievements in English literature and English art. It has shaped for righteousness the inner character of public institutions. It has been the indispensable friend of millions of persons in every degree and walk of life.

The character of a new era in America's life will be determined by the movement of men's minds in the next ten years. Now, as never before, the American people need the Bible's priceless contribution to self-discipline, its searching of motives and standards, its capacity to release great moral and spiritual power. This commemoration, greatly used, can exercise great influence on these decisive years.

In order that the celebration may have its full value three objectives are sought: first, to direct nation-wide attention to this invaluable spiritual treasure and its influence on the life of the English-speaking people through four hundred years; second, to encourage a fresh practice of reading and studying the Bible; third, to determine that as far as possible those without it—and especially every American home—shall have an opportunity to possess it.

In order that the aims of the celebration may be realized, it is suggested that public observances of the celebration be held early in the commemorative period between October 4 and Universal Bible Sunday, December 8. During this period at least one general meeting of nation-wide importance will be held, while in metropolitan areas, cities, and towns, local groups will be encouraged to plan suitable public meetings to stimulate thoughtful and permanently valuable ways to study and use the Bible, and to employ suitable measures toward making it possible to see that the multitudes without the Bible become possessors of it. The celebration will conclude on Bible Sunday when the churches, according to their individual customs, may properly relate their services to the theme, "Four Centuries of the English Bible."

It will be apparent that no single committee or institution can be responsible either for promoting local celebrations or for providing the unreached with Bibles. Denominational units, ministerial associations, church groups, and pastors will follow convenient plans and processes suitable to local situations. Gratitude for four centuries of the possession and influence of the English Bible, together with an opportunity to care for many homes just now without

this treasure, will be incentives in formulating the best local procedure.

Under the auspices of the National Committee helpful material and suggestions for realizing the aims of the celebration will be issued. Efforts will be made to stimulate the formation of local committees and assist in other ways.

No financial campaign is attached to the celebration. The moderate expenses of local activity, including supply of Scriptures, must be met locally.

The Commemoration Committee heartily urges churches and pastors to plan for a worthy commemoration of this anniversary, that the people of America may realize more than ever the significance of the wide availability and use of the supreme book of mankind both during the past four hundred years and in the year immediately before us. The Committee should be addressed at Box 36, Station D, New York City.

BURNING IT IN!

Continued from Page Ten

NOW I AM OLD

It has been my desire, in my old age, to provide some endowment for the upkeep and operation of the chapel and academy in Pyeng Yang. I have prayed for this, and in recent months two entirely unexpected sums of money have been put into my hands and invested in this way. Most encouraging of all, my children have volunteered to assist in the endowment of these memorials for their sister.

And this is only a small portion of the results of sixty years of stewardship in one life and home. There is a home mission story, involving the building of at least three chapels which have developed into strong churches, and another story of help given to Christian education, and another as almoner to many of Christ's worthy causes and needy ones, which should be recorded to show how fully and graciously God has fulfilled Malachi 3:10. I plead with every Christian, and especially with young Christians, to become Christian stewards and enter into the joy of this partnership with our faithful God.

Some will not adopt tithing, believing that it is a return to the legalism of the Old Testament. My experience and observation are, that one who begins with the tithe and gives it cheerfully, will find such pleasure and blessing in it that he will gladly enlarge the measure of his giving until he grows up into the New Testament standard and liberty. In this, as in everything else, the Old Testament economy is a schoolmaster to lead us to Christ.

Let us testify to this also: Booking the tithe so that we could see just what it amounted to, then budgeting it to local church, home causes, and foreign missions, enabled us to share more widely and in large things which we at first never dreamed we would be able to do. The Lord did "open the windows of heaven" to us and made these things possible.—William S. Marquis, D. D.; Stewardship Tract Presbyterian Church in U.S.A.

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, DECEMBER 3, 1935

NUMBER 9

A Proclamation



WHEREAS it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and

Whereas both Houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:"

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquillity, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge. . . .

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the 3d day of October, A. D. 1879.

George Washington.

Abreast of the Times

Money Dictates to the Church

"Some have so hankered after money that they have gone astray from the faith."—1 Tim. 6:10, Weymouth.

NEW YORK, Nov. 23.—"Money talks" with increasing power in the reputed temple of the most high God! It determines its missionary policy—it dictates the nature and the method of its teaching! It arranges the curriculum of its theological seminaries! As it provides the means for carrying on its vast world-wide endeavors, so does it also prescribe the direction and the extent of its activities! All this is becoming ever more apparent as the years go by.

Last week John D. Rockefeller, Jr., who, like his father, John D., Sr., has been a lifelong Baptist, announced that he would no longer contribute money for sectarian purposes. "In three non-consecutive years, picked at random," says *The Literary Digest*, Mr. Rockefeller "gave to the Northern and Southern Baptist churches and their domestic and foreign missions \$20,874,000." And this, continues *The Digest*, "is only a small part of what he has given to the church of his faith."

Hereafter he declared that his donations to religious work will be restricted to "specific projects, chiefly inter-denominational or non-denominational in character." He further states in explaining his change of policy that his interest and faith are "increasingly centered on the principles of Christ's life and teaching as set forth in the four Gospels."

So-called religious "liberals" defend Mr. Rockefeller's attitude toward denominationalism, asserting that his action "gives a strong accent on a notable trend in Protestant denominations," to quote the comment of the editor of the Episcopalian *Churchman*. All of which reminds us of the prediction made by Dr. Charles W. Eliot, then president of Harvard University, that the religion of the future will have nothing to say of rewards or punishments in a life to come, but will devote its attention entirely to the present, endeavoring to develop within the individual moral and intellectual qualities that will fit him to live a richer and fuller life today. Such a religion would hold out no compensations for the sufferings and the sacrifices we now endure, and would place above every grave the awful words, "All hope abandon, ye who enter here!"

Communism Discontinued

"They had all things common."—Acts 4:32.

CEDAR RAPIDS, Iowa, Nov. 22.—Three years ago the religious community known as the Amana Society, whose eight villages are located a few miles southwest of this city, discontinued the communistic organization under which it

had been maintained for more than ninety years and formed a corporation which took over its farms, shops, stores, and other properties, which were worth about \$1,500,000, to continue them as a capitalistic enterprise. Each of the 1,400 members of the community was given stock in the new company. According to *Capper's Weekly*, "This year, up to September, the . . . stockholder employees earned in wages \$140,000, about \$30,000 more than . . . in the same period last year, and 100 per cent more than was earned in a similar period during the long years of existence of the communistic colony."

For a very limited time the early church at Jerusalem was maintained on a voluntary communistic basis, but after the martyrdom of Stephen and the scattering of the disciples that followed that event, the system came to an end and was never resumed so far as we are able to determine from biblical or profane history. There is no evidence that communism was observed by the early church elsewhere. In fact, quite the reverse is true, for we find different churches and individuals contributing freely to funds for the relief of needy brethren in various localities from their own personal resources.

Await Resurrection of Cult Member

"Deceiving, and being deceived."—2 Timothy 3:13.

BLANDING, Utah, Nov. 22.—The resurrection of Mrs. Edith Pashal, who died ten months ago, is being awaited with unwavering faith by her fellow members of a strange cult that is located on the arid slopes of southeastern Utah. Since her death the woman's body has been daily bathed in salt water as a religious rite. "I cannot tell just when she will come back," said Mrs. Marie M. Ogden, leader of the group. "That is in the future, just like the coming of the Master. Her return to full life must be gradual, as was her disintegration." Bible students would do well to take the prophetic warning of Jesus recorded in Mark 13:21-23 into thoughtful consideration.

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Thankful Ellis

SLOWLY the sun crept over the wheatfield, tracking a broad, black shadow-veil across the billows of green falling before the wind's swift passage, and rising again as the sun sent long, quivering gleams through the bright, restless blades.

Beyond the wheatfield, just across the creek, Deacon Ellis was plowing his corn. His hearty "chirrup," whenever old Moll turned into a new furrow, could be heard away down to the big road. And between furrows the good deacon whiled away the time by singing the old, familiar meetinghouse hymn:

"Come, thou fount of every blessing."

He had sung it so constantly that the neighbors called it "Deacon Ellis' hymn." And indeed the song had become his own much more entirely than had the cornfield, with its heavy mortgage, which the deacon was working day and night to pay off.

He had one striking characteristic—Deacon Ellis had; "a peculiarity," the neighbors called it, but it was more properly a characteristic: he never found matters so bad but that they might be worse. This characteristic naturally showed him the brighter side of life's pictures. Though the gossipy neighbors said these same pictures were dark, only the deacon viewed them through peculiar spectacles.

His was no Sunday religion; his voice rang out as cheery and trustful in the cornfield as when in the village church, each Sabbath morning, he led the praises of Jehovah. He carried it with him at all times, and under all circumstances. Sometimes the neighbors laughed at him, and called him "Thankful Ellis."

It happened that while the deacon was singing in the cornfield, Farmer Foster and his wife were driving to town in their new Jersey. They were crossing the creek at the turn of the big road, and stopped a moment to give the mare a drink just as the deacon's song rose to its highest pitch:

"Here I'll raise mine Ebenezer,
Hither by Thy help I'm come.
And I hope by Thy good pleasure,
Safely to arrive at home."

The farmer's wife laughed as she pushed back her sunbonnet to listen.

"The deacon's singing, 'Zekiel,'" she said, "same's if his only cow didn't fall in the ditch yistiddy an' break her leg, an' have to be knocked in the head."

The farmer tapped his whip at a fly on the back of his mare.



"An' the same," he said, "as if his biggest heifer wasn't down with the pink eye. Nothin' can't stop him a-thankin' of the Lord, Nancy. Rain or shine, summer 'n' winter, hit's all the same to Deacon Ellis. There's allus somethin' not quite as bad as it might 'a' been. I've a good mind to drive by, an' ax after the heifer, Nancy."

"Do, 'Zekiel! Hit'll look kinder neighborly," said the farmer's wife, and the Jersey wagon turned out of the big road into the red lane running past the deacon's cornfield. The deacon saw them coming, and called old Moll to a halt, while he went over to the worm fence and exchanged "how-d'ye-do's" with his neighbors. Greetings being over, Farmer Foster inquired after the deacon's wife.

"Well, she's ailin' some, to be sure," was the answer. "She's ailin' some, but the Lord be praised for it, she's up an' about again!"

"An' how's the heifer, deacon?"

"Poo'ly, mighty poo'ly; but 'taint the only one we've got, an' I'm a-thankin' of the Lord for that."

He was always thanking Him for something, good old Deacon Ellis was; though some who were evil-minded hinted that there was hypocrisy in the old man's gratitude, and that "should real trouble come upon him, they would see that Deacon Ellis could grumble as loud as the balance of them." But so far their predictions were without foundation. Out of the misfortune that had come upon him he always found something, either in the evil or by comparison with it, to be grateful for.

The year before, the corn crop had been a failure, and while his neighbors were bewailing their loss, Deacon Ellis was congratulating himself that "the turnips were good anyhow, an' the carrot patch fitten for a king."

Farmer Foster took up his lines; it was no easy matter to condole with his neighbor Ellis.

"Well, deacon," he said, "we druv by to tell you as we felt pow'ful cut up 'bout that fine cow o' yours as broke her leg yistiddy, but seems you don't need no help to bear your bad luck."

Deacon Ellis pulled a cedar splinter from the fence rail before he answered.

"Weel," he said slowly, "my ole 'oman set a sight o' store by that cow, an' my little gal cried for milk last night, to be sure. We'll miss old Spot, there ain't no denyin' o' that. But we (*Please turn to Page Eight*)

Gratitude

My God, how endless is Thy love!
Thy gifts are every evening new;
And morning mercies from above,
Gently distill like early dew.

Thou spread'st the curtains of the night,
Great Guardian of my sleeping hours;
Thy sovereign word restores the light,
And quickens all my drowsy powers.

I yield my powers to Thy command;
To thee I consecrate my days;
Perpetual blessings from Thine hand
Demand perpetual songs of praise.

—Isaac Watts.

Song of Thanksgiving

"In every thing give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:18

"**B**UT *thank you* cannot be drawn." Thus wrote Anne Morrow Lindbergh when, because of forbidding weather, she and her famous husband had found kindness in a far northern fisherman's hut. Not understanding the language of their host, Colonel Lindbergh had drawn a picture of a fish and then had pointed to his mouth to represent hunger. Then, for food and many courtesies they would have said, "Thank you," but, not knowing the language, "thank you" cannot, like the outline of the fish, be drawn. Pencils or brushes, and paper, or canvas are all too exterior, too superficial, to express that heart-offering called thanksgiving. We can say it, we can live it, but we never can quite tell it. The tongue may try but the heart knows.

There is a company of singers mentioned in Revelation (15:3) and they say in their song, "Great and marvellous are thy works, Lord God Almighty; . . . thy judgments are made manifest." Out of a future suffering on earth never before known, these victors will sing, as if only saying it would be too fractional, too unfeelingful; they sing of the works of God while the Beast opposes, and declare how evident is the righteousness of God's doings even when tribulation has become the Great Tribulation. Here is something the pencil cannot sketch. A hundred details of the effect of the wrath poured out might be pictured, but what could ever picture the adoration, the humble heart tribute, the glorying of those godly ones seeking to represent in the song of Moses and the Lamb the righteous acts of God?

And today mere lip "thank you" or written "thank you" cannot be acceptable to God, since He values and reads the heart. Is not this just the real reason why thanksgiving cannot be mapped? Who could draw a diagram of a pure motive? Who could make a sketch of a heart's overflow in praise? Pictures of either tears or singing might be employed, but they could not show the *why*, the prompting at the roots, the outgoing from the depths.

Real thanksgiving! Find its opposite. Is it complaining? No, for that is an outward exhibit and not a real motive. The opposite to thanksgiving is covetousness. Thanksgiving says, "I offer." Covetousness says, "Give me." Thanksgiving says, "This must go"; covetousness says, "That must come." Thanksgiving outgoes; covetousness indraws. The one is a fountain, the other a vortex. Give covetousness rein, either in government or in individuals, and it will run off with thanksgiving and spill it into abandonment. Give thanksgiving full rein and when it really starts covetousness dies. While covetousness is saying, "That thing for me"; thanksgiving is saying, "So much I already have." Covetousness is idolatry. Thanksgiving responds to the living, personal God.

And at that, thanksgiving starts, not with "I have from

God what I do not deserve"; but with "I deserve from God deprivation instead of provision. I deserve the very opposite of His goodness to me." Those who have not tasted this fact cannot know heartfelt obedience to the words, "In every thing give thanks." The very admonition must be a paradox to the person who thinks God owes him something. Ah, "when they knew God, they glorified him not as God, *neither were thankful.*" There it is. When men forsook God, gratitude forsook them. And forsaking God may, in our day, be so secret as to be undetected. For, how can one thank laws? How can one thank electrons and electrodes? How can one thank an *it*? True thanksgiving must, positively must, have a personal God. It is when men will not glorify God as God, that thanksgiving cannot be. False gods cannot produce it. "This," says our scripture, "is the will of God"; so it must be a living, personal God who has a will. His reason for creating us makes life valued; His way of creating us makes life sacred; that *He* created us should prompt gratitude. All that cheapens life opposes all these truths about creation or disregards them. Here, no room for the superficial can be found. "Shall the thing formed say to him that formed it, Why hast thou formed me thus?"

In that statement of our Lord Jesus, "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes," we see no hint of man's possibility of bringing to the fore his own effort as even a very small item in his note of thanksgiving. Babes do not produce. Babes are not marchers, much less soldiers. To babes can be revealed what will produce real thanksgiving. The wise and prudent, in their own estimation, forgetting who gave them life, are deprived of thankfulness. So also, God, sending rain and sunshine upon the evil and unjust, does not prompt real gratitude in them. God, who *He* is, and His attributes, must be recognized as at the very base in gratitude. It reminds one of the lovely daughter who said to her sweet mother that she could wish she had known her longer, and met her earlier. It is the person!

It is this that opens the way for thanksgiving because of providences. Food and clothing and shelter and conveniences prompt thanksgiving because back of them, to the Christian, is God. The difficulty in seeing why the Christian can thank God for apparent adversity vanishes on account of the fact that, back of all, his gratitude is prompted by this fact—*God*. The whole question of providences in behalf of the Christian is lifted from the realm of mere observation, which, at best, must be faulty, into the heights of the will of God. The Christian lives there.

"I worship Thee, sweet will of God."

God has undertaken the case. God has eternal values in-

volved for the saved one. God sets the curriculum and the Christian learns the lessons. The Christian cannot do both, and it is equally true that he does not know how to set the lessons. So, for providences which seem favorable and for those which seem adverse he is in everything to give thanks. Nothing is to kill the song unto God in his heart. Alone in

the forest or surrounded by the throng, in prosperity or adversity, the song must not die. It is also a spiritual lubricator to the machinery of eternal motion. It is needed.

There are, however, in providences some facts which we know, we positively know are benefits. There is the Book,
Please turn to Page Ten

Thanksgiving for Personal Contacts

By R. H. Judd

"Whom when Paul saw, he thanked God, and took courage."—Acts 28:15.

IT IS the humanity of Scripture that is its appealing force. It was written for men. "Unto you, O men, I call; and my voice is to the sons of men."—Prov. 8:4, R. V. There is not a characteristic of man's nature but what Scripture has given it vivid portrayal in the lives of men and women who lived, and who still live their lives over and over again in the men and women of today. Men in every walk in life are thrilled, hushed, and awed by the wonderful Bible sketches of human biography. So true to nature, so transparent in their sincerity, they have come to be recognized as the acme of appeal to every instinct with which our wonderful human personality is endowed.

James tells us that Elijah was a man of like passions with ourselves, and we cannot read the Epistles of Paul without being touched by this very thought, viz., that he exemplified in a marked degree the prominent traits of human character, and each one seems to be intensified by his contact with Jesus Christ. Take that of courage mentioned in the scripture quoted above. That Paul was a man of eminent courage he proved by the very successes he achieved before he became a convert to Jesus Christ. Great as these successes were, they owed much of their success to inherited character from a long list of predecessors, and the support and sympathy of those immediately interested in him. It was the "current of events" that carried him forward. Coming into contact with Jesus Christ intensified his courage, making him capable of standing alone, as he had not done before, as a witness for God among the rough mariners on the voyage to Rome.

Only those who through the intensity of their convictions have sought to stand for truth single-handed can realize the mental and spiritual strain Paul must have passed through in those days and nights upon the deep, in which probably the solitude of the night was the harder to bear.

The scripture does not state that Paul lost courage. Probably outwardly he did not; but reading between the lines of our text we are reasonably certain that, like Elijah, his counterpart in the Old Testament, he was on the verge of collapse. What was it then that revived Paul and gave him new courage and fresh hope? Some brethren, when they heard of Paul's coming, went to meet him—"whom

when Paul saw, he thanked God, and took courage."

Looking back over Elijah's history, we find that God gave to each of these two giants of courage a similar answer in their moments of distress, viz., the knowledge that there were others who were true to Him. They each thought that they alone in the sphere in which they lived were witnesses for God. Is it not remarkable that Paul in his Epistle to the Romans should call to mind this very fact in Elijah's history? Again and again in his Epistles Paul speaks with warm-hearted thankfulness of the faith of others, and his keen appreciation of personal contact with them (2 Thess. 1:3).

Preeminently, Thanksgiving Day has come to be regarded as a day of personal contact, of relative with relative, of friend with friend, and through such there may be much blessing. We believe that God often uses this method of bringing blessing. It was so in the case of Elisabeth and Mary, of Naomi and Ruth, of David and Jonathan, and Paul and Titus. David says, "Let the *righteous* be glad, let them rejoice before God, yea, let them exceedingly rejoice." Why? Because "he setteth the solitary in families, and bringeth out them that are bound in chains." Paul, with all his courage, could never have carried the gospel into places where Christ was not named, had not God given him, from time to time, the joy of fellowship and personal contact with those of like faith.

Many earnest workers of the Church of God live in comparative isolation. In the very midst of religious activity in which they are unable to join, their loneliness becomes intensified, and never can any servant of the Lord who has not been like placed realize the intensity of the loneliness that at times almost overwhelms them.

The practice of the Church of God to send a line of personal greeting and comfort to those on beds of sickness or pain is much to be commended, and it does, as the writer has himself experienced, bring real comfort and blessing. It is the next best thing to personal contact. But why limit the ministration? "As cold waters to a weary (R. V.) soul, so is good news from a far country."—Prov. 25:25. One of the things we need to learn is "how to speak a word in season to him that is weary" (Isa. 50:4).

Tomorrow

ALL BIBLE students who are familiar with the geography of the Holy Land know that north of the Sea of Galilee, and above the line of sea level, are the Waters of Merom. In the maps found in the back of the Scofield Reference Bible there is one of Galilee which shows not only the location of this beautiful mountain lake, but also gives the conventional geographical signs indicating that the whole valley to the north is swamp land. During the last few weeks this whole valley has come into the possession of the Jews.

Twenty-one years ago, just before the war, the Turkish Government presented this valley which the Jews today call the Huleh Valley to two wealthy Arab landowners of Beirut. They undertook to reclaim the area and to place ten thousand dunams—about twenty-five hundred acres—at the disposal of the peasants who occupied the territory. They failed, however, to fulfill their obligation. In 1920 these concessionaires applied to the British Government for a prolongation of their concession. The Government agreed, but added certain conditions to the terms of the concession. In spite of repeated failures to fulfill the terms of their undertaking, the Arab concession was renewed several times. On several occasions the Arabs offered it to the Jews at an exorbitant price and the land was allowed to stand idle. After the calamity which befell German Jewry, the question again came to the fore. Dr. Chaim Weizmann and other Jews entered into negotiations and the Government agreed to transfer the concession to the Palestine Land Development Company upon the payment of almost \$1,000,000. The official Zionist publication speaks of the acquisition in the following terms: "This achievement marks the turning of a new page in the history of our national colonization. Huleh not only offers the opportunity for the absorption on the land of tens of thousands of Jewish workers and gives them the possibility of adopting a normal, free mode of life in their national home, but it marks a further milestone in the upbuilding of Palestine.

"Huleh is situated in upper Galilee. It is a valley extending northward from Lake Merom. It presents a dismaying appearance of desolation and ruin. The valley bed is covered with a surface of green, not the wealthy green of flourishing fields, but the moldy exerescence of swamp land. The Bedouins who are to be found in the vicinity are sickly and emaciated in countenance. In ancient times Huleh was one of the most fertile and productive areas in the country. Jacob pronounced this blessing on Asher who occupied this region: 'The bread of Asher shall be full-fed, and he shall provide the choice food of the king.'" (This is the Jewish translation of Genesis 49:20). "'Blessed among the children of Israel is Asher; he shall be favored above his brethren; his foot shall be dipped in oil,' was the benediction repeated by Moses" (Jewish translation of Deuteronomy 33:24). "These blessings were fulfilled. It is fre-

quently mentioned in the Talmud that the Huleh Valley possessed an abundance of olive trees and oil. In the time of Josephus it was one of the most popular settlements in Palestine. It is now an unexploited treasure trove, covered over with a surface of bogs and slime, from which the cultivators must once more extract its wealth in full measure."

The area of the enlarged concession is about 15,000 acres. The lake covers over 4,000 acres and the marsh land about 5,500 acres. The reclamation commission envisage the draining and reclaiming not only of the swamps, but of half of Lake Merom. Two thousand families, many of them German refugees, will be settled on the land. Some are already there beginning the reclamation of the marsh lands, and together with the others who will go in as tradesmen, artisans, and other non-agricultural workers, it is estimated that in Huleh alone thirty thousand souls will be able to subsist. It is no wonder that the figures for immigration for the month of March, 1935, officially published on the very day we write this article in Jerusalem, show the largest number of immigrants in any one month since the war: 7,077 Jews, 36 Arabs, and 83 of other nationalities. Compare this with the fact that only 5,249 Jews came to Palestine in the year 1929, 4,944 in 1930, 4,075 in 1931, 9,553 in 1932, and 30,327 in 1933. This shows then that the immigration for the single month of March, 1935, was almost as much as the two entire years of 1930 and 1931.

We now return to the treatment of other phases of development in the land of Israel. The Jewish residents in Palestine at the time of the last official census in 1922 composed about one tenth of the population. By all estimates it formed one fifth of the population at the beginning of 1935. The Government has segregated its tax lists and it is possible to know that though the Jews are but one in five of the population, they contributed about 43 per cent of the taxes collected by the Government last year. No income tax is levied by the Palestine Government, but the budget has been fully met; in fact, there has been a Government balance each year. The Government at present is contemplating the introduction of an income tax in order to develop further the resources of the land. The Government of Palestine has paid to the British Government the cost of the maintenance of troops in the country, and further, it paid the sum of 1,000,000 pounds for the railways and roads which were built by the army during the campaign. The importance of this lies in the fact that no other mandated territory in the world has been required to make a similar payment toward the expense of deliverance.

The main item of expenditure, after the police, is the Public Works Department, the most important constructive activity of the Government. It is responsible for the construction and upkeep of the main roads, which, up to the last few years, were for the most part cart tracks usually to be avoided, and are now asphalted highways equal to those

of Western countries. This governmental department is also building fine public buildings for administrative departments and post offices. It is also occupied with public water supplies and drainage schemes, the conservation of ancient monuments, and the inspection and control of electrical enterprises.

The Government has also undertaken a most important survey in minutest detail of the whole of the land. The new registry, when completed, will form as it were the Domesday Book of the country, and transfers of land will be recorded simply and certainly. When it is remembered that under the worthless rule of the Turkish Government the land registry department was foremost in corruption, the completion of this cadastral survey is most important for the peace and development of the land. The occupants of the land now have a security of title which was completely lacking previously.

A hydrographical survey has also been undertaken to explore all possibilities of irrigation development. Engineers are surveying the various sites for irrigation dams, the most important of which and probably the first that will be constructed will raise the water level of the whole Sea of Galilee about six feet. Each winter the surface of this great lake thirteen miles long and seven miles wide rises more than six feet, and the construction of this dam will hold the winter flood waters, will generate a great amount of electrical power, and will flow down evenly in the dry season to irrigate the valley below.

The bulk of the Jewish population are still resident in towns. Jerusalem has now passed the hundred thousand mark, and more than sixty-five thousand of these are Jews. The most amazing growth, however, has been that of Tel Aviv, the miracle city of Palestine. Just north of Jaffa, where a few years ago there was nothing but beach, a few Jews started a settlement in the nature of an ocean resort. Let us describe it, however, in the words of Professor Norman Bentwich of the Hebrew University. "Its Hebrew name means 'the hill of the spring' and it represents more glaringly than anything else in the country the hopefulness and determination of the Return. It started, in 1909, as a small suburb built, characteristically, round a secondary school. At the outbreak of the war it had some 2,000 inhabitants. Today (Professor Bentwich wrote in 1933) it is a township of 60,000." (The Hitler persecutions have sent the greatest number of refugees to this city, which is now larger than Jerusalem, with about 120,000 population, according to the official Zionist estimate for February, 1935.) "The riots in Jaffa of 1921 induced an exodus of the Jews of the town to the growing suburb; and the great expansion of the years 1925-6 produced an extraordinary and an almost excessive growth. That was followed by a slump of a few years; but the wave of hopefulness, which has beaten on the shores of Palestine in the last years, has again brought remarkable expansion to the town. The economic foundation for this growth is to be found principally in the remarkable development of the agricultural hinterland of Tel Aviv, the plantations that cover the plain of Sharon. Moreover, the cheap electrical power which is

brought from the hydro-electric station of the Jordan has caused some three hundred small industries and a few larger industries to be established. It is a city of concrete and brick, because the stone which is so abundant in Jerusalem and elsewhere in the land is lacking in the plain of Sharon. The town, therefore, does not appear to grow naturally from the soil, like the Greater Jerusalem, or the new Haifa. But it does spring naturally from the Return."

Till 1921 Tel Aviv was a part of Jaffa, but at that time it became a separate municipality. The township raised a loan in America for public purposes and borrowed money for housing schemes from the banks. It maintains its police force, entirely Jewish, with its own commissioned officers. Its school system, founded upon European models, is one of the finest in the world, and today the municipal budget is about a million dollars a year.

Professor Bentwich further describes its activities: "The population of the town bursting with energy forms a main center of Jewish intellectual and artistic life. Most of the poets and writers, the actors and musicians, the painters and sculptors live there. It has an art gallery and a public library. It boasts, too, a large athletic stadium by the banks of the River Yarkon, which was built for a gathering in 1932 of the Maccabee, a Jewish world organization for sport. Every two years an exhibition and fair, which has already some international importance, is held and a new and vaster exhibition ground has now been acquired." There are about 500 non-Jews in this city of 120,000 Jews. We drove through the streets teeming with people, the center of the city already possessing great traffic problems. The shops are undoubtedly the finest in Palestine, and everywhere there seemed a great air of prosperity. As the day came to its close, thousands of people went to the shore of the Mediterranean on which the town lies, and a mile or two along the coast the scene was as animated as that at one of our summer resorts on a Fourth of July afternoon. There was, however, the absence of the holiday spirit. It was clear that these were local citizens relaxing at the close of their day's work.

The Palestine Electric Corporation, an entirely Jewish organization, now supplies electric power for almost all of Palestine outside of Jerusalem. The latest figures available are for the year 1933, and show that about 22,000 consumers were linked to the production plants of the upper Jordan Valley. Industry consumed about 7,000,000 kilowatts; irrigation accounted for 9,000,000; house water supply for 1,500,000; and lighting more than 3,000,000.

The traveler through Palestine is again and again confronted with signs and advertisements that bring forth a smile. The reality of modern civilization in this ancient land is soon borne in upon one. "Slow Down—Nazareth" is the sign passed by the motorist on the road from Galilee. If this is not enough to convince the traveler that he is in a new century in an old land, he has but to be offered Gilead ice cream, or to read some of the advertisements in any publication: "Judæa Dairies treat milk and milk products after the most modern American methods"; "Tiberias Hot Springs, famous in antiquity as the imperial Roman

baths"; "Motor Boat Excursion by the twin-screw *Kalliohoe* on the Dead Sea"; "Sharon Beauty Parlor."

Walking down the street in Jerusalem, I passed by a large house set back in a garden. A brass plate on the stone wall near the gate informed the passer-by that this was the headquarters for Bezaleel Arts and Crafts. This society has been organized for the promotion of Jewish handicrafts, but why Bezaleel? The book of Exodus gives the answer: "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work."

Not quite so appropriate perhaps is the brass sign at the offices of the Palestine Copper Company, Ltd. Their Hebrew name is given as "Nehustan." I smiled when I saw this, for I remembered that Hezekiah, when he came to the throne of Judah and began the revival that made his reign so blessed, found that the children of Israel were still carrying around the brass serpent which Moses had made and lifted up in the wilderness. Not only did they have it in their possession as a sacred relic, but they were burning incense to it. Hezekiah took it and broke it to pieces. We can almost hear his scornful wrath as he upbraided the people for their folly. What is this thing you have been worshipping? It is *nehustan* (*nehustan*—2 Kings 18:4)—nothing but a piece of brass.

So the face of the land is changing, from the swamps of Merom near Dan to the borders of the desert at Beersheba. The land itself, at every glimpse, is showing the signs of a rugged growth as determined men are bringing it back from the desolation it has known through the years and are bringing the ancient language into very modern use.—Donald Grey Barnhouse in *Revelation*.

THANKFUL ELLIS

Continued from Page Three

got a sight o' nice beef off'n her, an' that's somethin' to be thankful for."

"An' the heifer's down, sure enough?"

Clearly Mrs. Foster didn't find much cause for thanksgiving.

"One's down," said the deacon, "but t'other one's lively as a cricket. We'll have another cow in no time, an' that's worth thankin' the Lord for."

"See here, deacon." Mrs. Foster would hear of no further thanksgiving in the midst of such dire misfortune. She understood exactly what the loss of the cow meant to the invalid wife and sickly daughter of the man who was straining every point in order to pay off the mortgage upon the few acres he called his farm. "See here, deacon," she said, "you send David over to my house every evenin' an' get a quart o' milk for that little gal o' yours. 'Taint no manner o' count to us, an' David can cut across lots an' come for it in no time."

The deacon thanked her and said he would, and in his heart he thanked the Lord for the unexpected good, and that night He thanked Him aloud, upon his knees, for the gift of neighbors and friends. And the next morning at breakfast, when a blessing had been asked upon the humble meal and Mrs. Ellis set a mug of Farmer Foster's nice, new milk before the sick child, who clapped her hands joyfully at sight of it, the deacon bowed his gray head again, and thanked the Master of mercies a second time "for all His many blessings."

The next Sunday he was in his accustomed place at the village church, and when he knelt to pray few would have suspected as he poured forth his prayer of praise and thanksgiving that his only cow had broken her leg in the ditch and his best heifer had died with the pink eye only the week before, and that his last and only hope of a cow had been stricken down with the same disease.

"Streams of merey never ceasing
Call for songs of loudest praise."

Higher and fuller the sweet song rose, as if the singer's life had been one continual round of peace, and his pathway one of roses and perpetual summer. The good man shut his eyes to visible things, and closed his heart to worldly cares; and neither the dead heifer nor the unfortunate cow could shake the foundation of thankfulness in his heart.

Spring ripened into summer, the corn in the deacon's field looked healthy. But the wheat—alas! the sun creeping across the waving billows found rust among the ripening heads. And when it was cut and waiting the deacon's turn for the thresher, the rain set in and the grain sprouted.

The loss of his wheat was a blow to the embarrassed farmer, and he received but little sympathy from his neighbors who had urged him to follow their example, and shock and cap his wheat on the Sabbath as the only possible means of saving it. But with the consistency for which he was noted, he refused to desecrate the Lord's Day, but chose rather to keep that holy, and trust the result to Him who controls the weather.

"Here I'll raise mine Ebenezer."

Farmer Foster riding down the big road heard the deacon's voice, and following the sound found the old man in the ruined field singing among the stubble. Not a break in the grand old hymn to tell of doubt, or discouragement, or distrust. In the midst of wreck and ruin the altar had been erected and reconsecrated to Him who sends both sun to soften and rain to destroy.

"It's bad, mighty bad, a-comin' on me just now, there

ain't no denyin' o' that," he told neighbor Foster. "But the cornfield's left, an' that's a good deal to be thankful for."

"So 'tis, so 'tis," replied the farmer, and he went home feeling that somehow Deacon Ellis' affairs were as bad as they could be, but might be worse if the deacon had a mind to look on the dark side.

"Well," said Mrs. Foster, when her good man rode into the back yard, "is Deacon Ellis a-thankin' of the Lord because the wheat's all sp'iled, 'Zekiel?'"

"No, Nancy," replied Farmer Foster, "the deacon ain't such a fool as to do that. He's some cut up about the wheat, but he's jubilein' pow'ful over the corn."

"Well, when the corn's gone he'll mirate over the ground being left. An' when that's tuk there'll sholy be nothin' left for Deacon Ellis to be grorifyin' over. An' it'll be tuk, mark what I tell you, 'Zekiel.'"

It was not long after this that the deacon's little girl died. This was the heaviest blow that had fallen upon him, but so deeply engrossed was he in the effort to comfort his stricken wife that he forgot his own sorrow, and failed also to notice that the drought had ripened the corn before its time, so that where he had hoped to find the full, ripe ear, only premature nubbins were hidden away under the crisp, yellow shucks.

"Well," the deacon drew his wife's head to his bosom, "we have got each other, Mary, an' that's a heap to thank the Lord for."

But even that solace was denied him very long. Always, as the deacon said, "one of the ailin' ones," the strain upon mind and heart was too great for the frail body, and Mrs. Ellis was laid to rest by the side of her little girl under the cedars beyond the wheatfield.

The deacon's cross was growing heavy indeed. The neighbors began to call him Job, and, although his voice still led the old hymn on Sabbath mornings in the village church, there was a quiver in it that told how heavily the tried heart was leaning upon the "Goodness and Mercy" which he declared had followed him "all the days of his life."

Yet he still sang in the cornfield when the skimpy nubbins had been stored, and there was nothing to do but to gather the fodder:

"Oh, to Grace how great a debtor
Daily I'm constrained to be."

The poor heart felt a revival of the long-tried trust as the crisp, golden blades rustled to his touch. "It's something to be thankful for," he said to his hired boy, David, pulling the last armful from the stunted stalks.

Then the harvesting was finished; except the gathering of the pippins and the winesaps, and, as the crop had been a short one, the gathering of it in was a small matter.

"We've got enough to eat, anyhow," he told the neighbors, "an' that's something to be thankful for."

Finally the fruit was stored and Deacon Ellis entered into his well-earned winter rest.

"The Lord will let Job alone now," Farmer Foster's wife said, "an' sholy it is time."

But the deacon's troubles were not yet ended; there was still one more calamity in store for him—the fire that burned his barns and destroyed his last faint hope of paying off the mortgage upon his land. It was nearly the final stroke. The old man had buried his wife and child, for whom he worked and saved—now the means of his own livelihood were vanishing.

His neighbors were appalled. The good old deacon had no enemies; and now even those who had found something to laugh at in his strong faith in the face of calamity were shocked.

The Sunday following the burning of the barns the neighbors met early at the church and discussed the matter among themselves. It was finally decided that among themselves they would raise enough money to pay off the mortgage on the farm, and from their own full granaries furnish seed for the next year's crop.

"I want to hear him bless the Lord once more," said Farmer Foster, with a big tear in either eye.

"An' have somethin' to bless Him for," added his wife, as she brushed off a crystal drop that had trickled to the tip of her nose.

Then some one whispered that the deacon was at the door and the congregation settled down to its accustomed quiet and decorum as the old man entered. He was aging, Deacon Ellis was; he leaned heavily upon his staff, and the neighbors noticed, for the first time, how the silver in his hair had given place to snow.

Farmer Foster's tears no longer stood in his eyes, but followed each other in quick succession down his sun-browned cheeks. He felt, as did many others of the congregation, that at last Deacon Ellis stood face to face with that moment in his life when there was nothing left for gratitude.

For the first Sunday since the little church had heard his prayers there would be no thanksgiving. Then the sympathetic farmer thought of the mortgage, already as good as lifted, and he felt a strong impulse to rise up in his place and tell him; to cry out: "Thank the Lord if you wish; go on thanking Him."

So excited did he become that Mrs. Foster touched him on the arm and said, in a whisper: "'Zekiel, kneel down."

The deacon had begun his prayer; broken and quivering the accents, soft and slow the petition. The rod had fallen so heavily! There was a pleading cry for strength, a grasp at faith, a full surrender to the will of Him who doeth all things well; and then, as the voice gathered strength and the heart returned to its old-time trust, the chief characteristic of his religion exerted itself, and Deacon Ellis thanked the Lord that she whom He had given to be to him a helpmate and a solace had been gathered into rest before his calamities had overtaken him.

Then, as the grand old voice rose again in the sweet, familiar hymn:

"Here I'll raise mine Ebenezer,"

the people listening felt indeed the sublimity of Faith erecting its altar upon the ashes of Despair.—Will Allen Dromgoole in *Youth's Companion*, 189—.

SONG OF THANKSGIVING

Continued from Page Five

the Word of God. We can have some sense of the reason for being thankful for this. Its exceeding great and precious promises become prayer assets. It is here, too, that we know about our Lord Jesus Christ. This truth is like a great clearing away of shrubs and brush for the saved, that a vision of the real ground of thankfulness may be made quite plain. One can see this in the contrast between the law and grace.

Under the law thanksgiving had much to do with the questions—Did the flocks increase? Did the fruits yield? Were the enemies conquered? And the frosts held back? But in Christ, these lower earthly facts are hardly considered. Here it is Himself. It is what He has done; what He is to the believer; what He assures to the saved one. It is, "Thanks be unto God for His unspeakable Gift."

We are so prone to talk of frail human governments, of depressions and markets, that the word of rebuke must reach us. If we are Christ's people, then His precious blood is so much more to us than silver or gold, or food, or shelter, that these things could have but the smallest effect upon our song of gratitude.

Why, are not all the Christian's acts to be done in thanksgiving? Are they rememberings of the poor? Are things disposed of in charity? Well then, does the saint sing praise because he can trade his good deed at the judgment seat of Christ for reward? Has he established a sinking fund of doings upon which to draw for credit there? Is the Christian an everlasting trafficker? Oh, no, no, no! Rewarded he will be, but his deeds are done in gratitude. One song lasts throughout; it is, "Thanks be unto God for His unspeakable Gift." Gratitude for "the blood of the cross" and for the enabling of the Holy Spirit within; these are the hands that reach out in charity; these, and not earnings of the flesh.

Now, let us get the key to the song in the words of our scripture, "This is the will of God *in Christ Jesus*," and may we never, never lose it.

"O, could I speak the matchless worth,
O, could I sound the glories forth,
That in my Savior shine!"

Redemption outranks and dominates and rewards all circumstances. That ever we should have met Him, that He should have assured us of salvation and eternal safety, and that He is *all* to us, this is the key to the song of thanksgiving. Go back to the title the Prophet Isaiah gives Him (the first in the list), "*Wonderful*," and learn that gratitude cannot be either without wonder. It is when we wonder at the devotion of a friend we want to thank him, or when we wonder at the beauty of the flower we are appreciating it, and not before. So here, when we wonder at the living God, creating and sustaining, redeeming and keeping, then it is that thanksgiving pours forth. And it is irrespective of mere circumstance. It is "*in every thing*."

And it is in *Christ Jesus*. There it is where the will of God places it, and there alone can it thrive.

Thus our comforts and conveniences might get in the way. If they come between us and Him ever so little, then, by so much, the fountain of thanksgiving overflows less. If they are actually subservient to Him, then "*in every thing*" we can, deep below all picturing, have Him read our thanks.

It is not that we may look upon the little and declare that others may have it worse, and consequently we should be thankful. It is, rather, that we have God in Christ, and there we have everything for our good and forever. Real Christian thanksgiving and real bankruptcy cannot be in the same life. "He that spared not his own Son, but freely gave him up for us all, how shall he not with him also freely give us all things?" But, the things are not apart from Himself.—Henry Ostrom in *Revelation*.

THANK GOD

Thank God for life!
E'en though it bring much bitterness and strife,
And all our fairest hopes be wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and reckon not the cost.
Thank God for life.

Thank God for love!
For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's dear sake;
Only in heaven is bliss without alloy.
Thank God for love.

Thank God for pain!
No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, but blessings in the hand of pain;
E'en when He smiteth, then is God most kind.
Thank God for pain.

Thank God for death!
Who touches anguished lips and stills their breath
And giveth peace unto each troubled breast;
Grief flies before thy touch, O blessed death;
God's sweetest gift; thy name in heaven is Rest.
Thank God for death.

—*Anonymous.*

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Timothy 1:15.

"When a man says he doesn't attend church because it's so full of hypocrites, tell him not to stay away on that account, there's always room for one more."

Berean Department

ARLEN MARSH, EDITOR

Why Thanksgiving?

At a time when the nations of earth are on the verge of war, when an unprecedented economic depression is just beginning to burn itself out, when ten million men in the United States alone are unemployed, when free countries are being absorbed by imperialistic Powers, the President's recent proclamation of a day of thanksgiving for November 28 seems sadly out of place.

Couched in language which smacks of all the hoary vapors of the past, the proclamation summons the nation to a festival of rejoicing when, in many families, there is neither material for a festival nor apparent cause for rejoicing.

On the whole, it would seem that the President has overstepped himself, and has gone beyond the bounds of reason, accomplishing little more than the perpetuation of an old tradition and the creation of cynical smiles among the poverty-ridden and the thinking members of those classes which are better off.

By the alchemy of the brain, apparently it would be well were men to convert the reference of Eliphaz from Job to God Himself: "Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry."

It was in a Psalm that David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

There is, indeed, something for which to thank God because of the financial and social panic of the past six years. In times of prosperity men today, like Israel of yesterday, forsake God and His religion, making gods of wood and steel and stone and gold. But as the depths of the deep depression in the economic graph were reached, men came to seek God, and to plead with Him to alleviate their suffering.

If nothing else than this has been accomplished by the troubles of the last half decade, the panic has served a splendid purpose. Men, some of them, have come to realize that riches are not everything, that coins and paper representing coins do not mean happiness, that life is fuller, richer, far more valuable when God is taken from the closets of the mind and, dusted off, placed in a prominent position.

The righteous have never been forsaken. Miracles may not have been utilized for their salvation, but in other ways God has protected His people with a love that cannot fail. The difficulty confronting the world today is in the definition of that word "righteous."

Too many are too likely to consider themselves as being good. The Pharisees were of that many. And in language that drew upon the most insulting epithets, Jesus the Christ flayed the Pharisees with an excoriating venom which, thanks to the inspired Matthew, will be immortal.

One's own opinions of his righteousness are not what matter in the sight of God. One's own opinions are colored by education, inheritance, mental power, environment, self-love, and prejudice. God's thoughts, decisions, are based upon true knowledge of the deeps of character. His treatment of mankind is founded upon the knowledge that He has.

What has befallen man is not the fault of God. Man should be thankful that God has not permitted conditions to be worse. What has befallen man, he has brought upon himself, even as execution or a life in prison is the natural aftermath of murder.

Let the world return to God, and then it will have reason to complain if circumstances continue as they are. But this will never be. The world will not return to God. The world will sneer at religion and its "superstitious" faith. The world will preach its might, and look to the accomplishment of miracles itself. And while this deification of mankind goes on, the social condition of the world can never be improved without the intervention of some external force.

For this we can be thankful: that God has not permitted man to encompass his own complete destruction; that God has given man the promise of salvation, if man is willing to accept His terms; that, finally, God has ignored the rebellions of humanity and has not yet visited upon it the penalties which so justly are its due. Thus, and not because of shallow mouthings originating in the minds of men, can we be thankful.

Give Thanks

For sweet hopes born and for sorrows dead;
For true songs sung and for fond words said;
For the ready cup, for the daily bread;

For the race that the faithful feet have run;
For the bitter strife, for the battle won;
For brave deeds planned, and for brave deeds done;

For the truth that liveth for evermore;
For mercy's graciously open door;
For the light that shines from the other shore—

Give thanks, give thanks. Lo, the Spirit saith,
Let everything that hath voice or breath
Give thanks for life—for life and death.

—Carlotta Perry.

This price is good until December 25: *Jesus, the Light of the World*, by Mary A. Gesin, bound in leatherette paper, printed with large type on high quality paper—15 cents a single copy; 5 or more to one address, 12 cents each.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The Lord is my helper, and I will not fear what man shall do unto me."

BUILDERS WITH GOD

LAST week we left Ezra teaching the returned exiles the way to live so as to please God. After a long and dangerous journey, you remember, Ezra, with a large number of people and a great treasure, had safely reached the homeland. Ezra's most important task was to show his brethren their mistakes and how to correct them.

There was much more work to accomplish also, but the first thing for all of them to learn was God's way of living. The walls about Jerusalem had not been repaired since the enemy had gone in more than a hundred years before this. And walls were more necessary to a city in that day than paved streets are today.

When God sees that His people are trying to follow Him, He always sees that they are protected as well. And so He put in another man's heart a great desire to return to the homeland and help the returned exiles. This man was named Nehemiah.

You recall that Ezra was a scribe who copied the law of God. What position did this new man, Nehemiah, occupy? Look at the last six words in the 1st chapter of his book, and you will see. The King was fond of Nehemiah.

He must have been a good servant to the King, because we read that when the King found out what Nehemiah wanted to do, he asked him how long he would be gone. Then the King helped Nehemiah all he could to get ready for the journey.

After Nehemiah had been in Jerusalem three days he took a moonlight ride about the city one night to see just how great a work was before him. Then he called together the head men of the city and talked his plans over with them. He also told them how God had helped him and that he always asked God just how to proceed in everything.

By now they knew just what sort of person Nehemiah was, and they must have had confidence in him at once. For they said, "Let us rise up and build," at the end of Nehemiah's speech. They had a mind to work.

Nehemiah showed further what a wise man he was by the way he divided the work. He gave everyone who was willing a certain portion of the work to do. And the best part of it was, everyone was willing.

But they could not have accomplished the great task without their great Partner. And who was that? Yes, God was the Builder who helped them and protected them when the enemy came in to put a stop to their work.

The workers had to carry their swords right with them

every day. Part of the time one half the men had to guard the other half while they worked. Do you think only the men helped build the wall? Look in chapter 3, verse 12. Some of you girls, I'm sure, could help your brothers build a fence.

The enemy were very tricky, you know. They tried every way to hinder things. They tried to get Nehemiah away from his position so that they could rush in and surprise the workers. But Nehemiah was too wise for them. He said, "I cannot come down," when they pretended they wanted to consult with him.

How long do you think it took to finish this great work of repairing the walls and making new gates? Look in chapter 6, verse 15, and you will see. That's easy to remember; just as many days as weeks in a year. In all that time Nehemiah and his servants never took off their clothes, only to change them for clean ones.

But for all their watchfulness, do not forget that they could never have succeeded had not God been on their side. Nehemiah kept their courage up by telling them that very often. "Our God shall fight for us," was their watchword.

FOR YOUR BIBLE SCRAPBOOK:

This is lesson 10, and I am wondering how many of you are working on your Scrapbooks each week. If you will write and tell me, your name will appear on this Page. You know, even the older ones who read this Page like to see the names of the girls and boys who work on the lessons each week. Tell us what Sunday school you go to and who is your teacher, if you go.

Now write the story of Nehemiah and the work he did in Jerusalem. Tell about the difficulties they had while they were building and who helped them. Remember, all the time Ezra was there, too, teaching the people God's way of living. And we'll find out more about Ezra next week.

For your picture draw a part of a wall and two people working on it, while two people guard the workers. Draw another man blowing a trumpet to warn them that the enemy is near. Last copy this verse:

"My master was a worker
With daily work to do;
And he who would be like Him
Must be a worker, too.
Then welcome honest labor
And honest labor's fare,
For where there is a worker
The Master's man is there."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 10. — December 8, 1935

NEHEMIAH REBUILDING THE WALL OF JERUSALEM

Nehemiah 2:1 to 7:4

GOLDEN TEXT

"The people had a mind to work."—Nehemiah 4:6.

A STUDY OF THE SUBJECT

Topic: Nehemiah Rebuilding the Wall of Jerusalem.

Aim: God expects us to use our own judgment and strength to overcome difficulties and to ask Him to do for us what we cannot do for ourselves.

Class Discussion: Ways in which men oppose God's work today. Putting our intellectual powers at the disposal of the church. What talent do I have that God could use? Prayer a protection against discouragement.

I. United Effort. (Neh. 4:6.) The great task was done. The two parts of the wall were joined together at last. Under the most trying conditions the work went on without interruption to a successful termination because "the people had a mind to work." When men and women are engaged in a common cause, unity of purpose and willingness to work hard and long are almost certain to result in success.

II. Prayer and Work. (Vv. 7-9.) The same God who promises to hear and grant the prayers of His people in every time of need has placed upon His children certain obligations in proportion to the physical and intellectual powers He has given them. While He stands ready to respond to "the prayer of faith" on every occasion, at the same time He expects each one to exercise his own intelligence and to utilize his own strength in the accomplishment of the purpose for which he prays. God will augment our lack of wisdom, and He will add to our puny force all that is required to accomplish the work He has assigned to us, but, like Nehemiah, we must do our part.

III. Zeal in the Lord's Service. (Vv. 15-21.) God has use for every faculty man possesses. He used the military genius of Moses and of Nehemiah, the education of Paul, the judicial ability of Solomon, as He used the spiritual insight of the Apostle John. In His service we present our entire beings for His use. The returned Jews labored from sunrise till dark in the hardest kind of toil, under the most discouraging and threatening conditions, that the building of the wall might go on. God expects no less from us today. The best that we have and are is but our "reasonable service" to Him (Rom. 12:1). Giving less than our all marks us as indifferent and unprofitable servants.

GOLDEN TEXT

"The people had a mind to work."—Neh. 4:6.

The wall of Jerusalem was built because the people had a mind to work. In other words the people were interested in getting the wall completed for protection; therefore they went to work with a will and accomplished the task against all opposition. But little is accomplished when one works in a half-hearted way, but when these people built they went at it

wholeheartedly and soon something was done.

It is just as true in Christian work as it is in material work, that we must put our whole being into the task at hand and work with a will and have a mind to do it if we would expect to succeed in the Christian life. In a way the Christian life protects one as did the wall of Jerusalem protect them who dwelt inside. Have in mind to work and work with a will to build up a wall of defense for the Christian.

—L. A. R.

PRACTICAL APPLICATIONS

Nehemiah

- took his troubles to the Lord in prayer;
- instilled in the people a mind to work;
- set watches against those who would destroy the work;
- kept the people working in harmony;
- inspired the people not to fear, for the Lord was on their side.

When Right, Go Ahead. The work of rebuilding the walls of Jerusalem was not an easy task. The enemies of the Jews were mocking them and conspiring against them. A league of several of the nations was formed to come against Jerusalem. Nehemiah knew he was right. Further, he knew that the Lord was on his side and was not afraid what his enemies could do to them. He went right ahead with the work assigned him by the Lord. With one hand they worked and with the other they carried their weapons. It was an uphill job with such a handicap, but where there is a will there is a way. We should always be sure that we are right, and when we have fully ascertained this fact, then apply ourselves with determination and courage. How necessary this is in Christian work! Especially in regard to teaching the truth. The early Christians were convinced of the truth of their messages, and with unbounded zeal and fervor they preached it everywhere. These convictions concerning truth brought persecution and martyrdom, but they were certain of their messages, so they went straight ahead in face of all opposition.

A Mind to Work. The people had a mind to work. They were interested in their work. How necessary this is, if a person is to give his best. A half-hearted attempt is never successful and productive of what it is possible to accomplish when one really applies himself. The Sunday school or church worker that has a mind to work and is given opportunity to give expression to his willingness is worth several half-hearted workers.—C. E. R.

INTERMEDIATE CLASS

Teamwork

Less than fifteen years elapsed between last week's lesson and this. The first returned captives had restored their homes and rebuilt the temple, but the walls about Jerusalem still lay

in ruins. The Samaritans to the north and roving desert tribes from the south worried and robbed the returned exiles. News of this distress reached Nehemiah, who was cup-bearer to the Persian King. Himself an exile, he must first gain the King's consent to return to his homeland. God again softened a ruler's heart toward His people, and not only consent was given, but orders for material to be used in the wall and a personal bodyguard for Nehemiah. The teacher may assign to different pupils the following: Nehemiah's first action upon reaching Jerusalem; assembling the leaders and outlining his plan; how his enthusiasm spread so that each family volunteered to aid; his wise division of the work; his method of protection from enemies for the workers. Were the men and boys the only ones to do actual work on the wall (3:12)? Did Nehemiah and his helpers trust only in their own wisdom and strength (v. 9)? What sort of an overseer was Nehemiah (4:23)? How long did it take to complete this great undertaking (6:15)? What does the comparative shortness of the time reveal in regard to Nehemiah and the God he worshiped?

Remember: Nehemiah's reply to the enemy was, "I cannot come down"; apply it to your own life.—M. G.

JUNIOR CLASS

Text: Neh. 4:6-9, 15-21. **Topic:** A Difficult Task. **Memory Verse:** "Our God shall fight for us."—Neh. 4:20b.

Review. Ask, "What work did Ezra do in our lesson last Sunday?" "Describe Ezra's journey to Jerusalem." "What difficulty did they encounter and what did they do to overcome it?"

Presentation of Lesson. Today we study about the rebuilding of the walls of Jerusalem. This is a story particularly interesting to children because of their love for excitement and adventure. Present the story in such a way that it will emphasize the hardship under which they worked, and yet bring out clearly their confidence in God giving them aid. Tell story as follows: (1) how parts of the wall were built and ready to be connected; (2) the enemies hear of the rebuilding of the walls; (3) the enemies plan to fight against Jerusalem; (4) the people build the walls with a weapon in one hand and working with the other (half of the people working and other half guarding); (5) their confidence in God.

Memory Verse. "Our God shall fight for us" is the reason why the wall was successfully built at Jerusalem. Repeat it. Will God do the same for us?

Notebook. Draw picture of Jerusalem with a new wall surrounding it. Under it write Nehemiah 4:23. Give a true and false test on lesson. Example: The people were building a wall around Jerusalem (true, false).—V. C. T.

AMONG THE CHURCHES

BRUSH CREEK, OHIO

At last we are again able to announce the exact particulars of our fall meetings. Bro. C. E. Randall of Fonthill, Ont., and Niagara Falls, N. Y., will be with us from November 25 to December 8. Bro. Randall is one of our leading speakers, and his sermons will help you. Come. We want you.

S. E. Magaw, Pastor.

GOLDEN RULE HOME

The Oregon church will hold its annual Thanksgiving dinner at Golden Rule Home next Thursday night. Each family will provide a well-filled basket and spread their repast in the spacious rooms of the Home that the entire Family may join in the feast. Following the dinner a brief program, featuring the thought of Thanksgiving, will be presented.

As we go to press word reaches us that Sr. Chaffee is under the care of a physician. Her illness is not thought to be serious, and we trust that she will be fully restored to health in time to take part in the Thanksgiving festivities. Sr. Chaffee has been a resident of the Home from the time of its dedication.

The Oregon Dorcas Society recently provided the Home with hot water bottle covers, and is planning various other little items needed for the comfort and convenience of its members.

BURR OAK, INDIANA

We are back home again, with the wife and Sr. Elizabeth Zechiel, after a day's services at Kokomo. The Bible school attendance was 55; young people's Bereans, 20; and adult Bereans on Monday evening, 15. At our evening service the church occupants were 40. We feel this day was encouraging.

Sr. Jesse Zechiel rendered an appreciated service by speaking in the writer's absence at the morning worship hour.

Bro. and Sr. Dale Davis entertained the Morning Star Class in their home Wednesday the 13th. To be an energetic group doing something to benefit the work is their aim.

Our ladies are setting a pace that makes one step along to keep up with them. Another quilt is almost finished. This week they meet all day at the home of Sr. Herman Young.

An annual event took place Sunday the 17th when Bro. and Sr. Ernest Wisely, Bro. and Sr. Melvin Osborn, and Bro. and Sr. Dunn Weaver and their families gathered at the home of the Weavers in celebration of their wedding anniversaries.

Bro. and Sr. Melvin Osborn are moving from the farm into Culver. Their son Gerald and wife will remain on the farm.

In our activities, may we recognize our efforts must be toward the end of assisting others to be drawn closer in fellowship with one another and with our heavenly Father. When Jesus comes, shall we be found faithful, unmovable, always abounding in the work of the Lord.

A. E. Hoskins, Pastor.

Have you a catalog of general Sunday school and church supplies? Catalogs will be sent free on application to the National Bible Institution. The 1935 editions have just been issued.

RIPLEY, ILLINOIS

Sr. Helen Lewis has been ill, but is somewhat better at this time.

The pastor's wife is being visited by her sister, Miss Iva Reynolds, of Oregon, Ill.

We are planning a Thanksgiving Day service to be held at 9 a. m. Everyone is to take part in this service in some manner.

Our Bible study and prayer service is held each Thursday evening. We are studying "Ways and Forms of Worship."

The work here continues to progress nicely under the leadership of Bro. Harvey U. Krogh, Jr.

May the Father's blessing be upon us at all times, as we labor in His vineyard.

Ednah Cooper, Secretary.

MEETING AT ELDORADO, ILLINOIS, CLOSES

The special meeting that had been in progress for two weeks in the Church of God at Eldorado, Ill., came to a close Sunday night, Nov. 17, with the largest attendance present that had as yet greeted the evangelist. The attendance was not large at any time, which in a measure no doubt was due to the rainy weather, bad roads, and to the fact that two or three other "revivals" were in progress at the same time in the vicinity. A satisfactory interest, however, was shown by a number outside of the church membership, and it is believed that in the near future definite results will come from the effort put forth.

Bro. James McLain as song leader in the early part of the meeting rendered splendid service and contributed much to the interest that was developed. He was called home, however, before the meetings came to a close.

The evangelist in charge was G. E. Marsh, editor of The Restitution Herald, who used a large and attractive chart of the ages to advantage in presenting the outstanding truths of the gospel.

Sunday schools looking for inexpensive books for children and adults at Christmas time would do well to consult with the National Bible Institution regarding them. Gift books from 10 cents up, with or without illustrations; book marks 3 cents up; full-color pictures 3 cents up; Bibles 75 cents up; special translations 60 cents up.

The pastor and his wife of the Ripley, Ill., congregation, Mr. and Mrs. Harvey Krogh, Jr., were called to Oregon on November 24 as a result of the accidental death of Mrs. Krogh's eldest sister, Ethel Reynolds. Miss Reynolds was riding in a car which crashed into an unlighted train at Davis Junction, Ill., on the evening of November 23.

The Abreast of the Times department is, beginning with this issue, again under the supervision of the editor, G. E. Marsh, who returned on November 12 from a series of meetings held at Eldorado, Ill.

BACK TO SOUTH LAWN

Our six days of meetings with the brethren at Blood River Church in Louisiana closed Sunday night, Nov. 17, with the little log church crowded to capacity, some standing, and some seated on the floor. We have a very devoted and faithful group in this community, and the seed of truth is being sown and cultivated so that some real results may be looked for in the near future.

Monday night was spent at the home of Bro. and Sr. Lyon in Citronelle, Ala., and these lines are written as we make the last lap of our long trip back to the loyal workers at good old South Lawn Church in Grand Rapids. Word to us has indicated that the different ministers have rendered very acceptable service during our absence, and it is a real comfort to know that there are capable persons to take care of the various departments of the church work.

F. E. Siple, Pastor.

IT'S REQUESTED AGAIN

From Mrs. Nora Johnson, Briggsdale, Colo., comes the following comment and appeal:

"I surely do appreciate the weekly visits of The Herald, always filled with inspiring, comforting spiritual food. I always read every article printed.

"I'm much interested in many of the sermon topics often mentioned from our various churches and often wish we might have a brief synopsis of some of them in our paper, for those who are isolated hear very little truth from other sources."

TOWARD THE HEATING PLANT

Previously acknowledged	\$50.50
Anonymous	10.00
Eva H. M. Fletcher	10.00
George T. Rennard	2.00
T. J. Ellis	10.00
Mr. and Mrs. C. E. Lapp	2.00
Harriet E. Boice	11.00
S. J. Lindsay	5.00

Total \$100.50

For 15 cents we will send to any address the three papers containing the series of articles by S. J. Lindsay on the covenants, concluded in this issue under the title "God's Covenant With Abraham."

BETWEEN YOU AND ME—

A letter recently addressed to Mrs. Clara Chaffee, resident of Golden Rule Home since the place was opened, indicates that Mrs. Levi Mick, former matron of the Home, has been quite seriously ill since returning to the Indiana family seat.

An India paper pocket Bible (4 1/2 x 6 1/2 inches; only 1 inch thick), with maps, but without helps or marginal references, printed in medium-sized blackface self-pronouncing type, bound in a French seal leather cover without overlapping edges: \$3.50, postpaid. Order No. 1214X from the National Bible Institution.

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 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

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

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GEORGE ALVA BOYER

George Alva Boyer, son of William and Regina Boyer, was born in Powell's Fort Valley, Shenandoah County, Va., December 5, 1844, and passed from this life November 16, 1935.

He was united in marriage to Mary Susan Saum by Elder William Peters on February 15, 1877. To this union were born five children. Virginia Kathrine, Clarence Lee, and two infants (twins) preceded the father in death. One son, George W. Boyer, one brother, Samuel E. Boyer, four grandchildren, and the widow survive.

Shortly after the beginning of the War between the States, he enlisted in the Confederate Army in the cavalry, and served in White's battalion, Rosser's brigade, being considered one of the bravest of its famed members.

Throughout life he stood firmly for the principles which he considered right, according to his honest convictions. He united with the Church of God over seventy years ago and was a very devoted and ardent member until his death. Funeral services were conducted from his home on November 18 by his pastor. Words of comfort were based upon portions of Scripture selected from the 15th chapter of 1 Corinthians, the Psalms, and the book of Job. He was laid to peaceful rest in Massanutten Cemetery, Woodstock, Va., to await the return of the Lord and Master.

V. Earl Thayer.

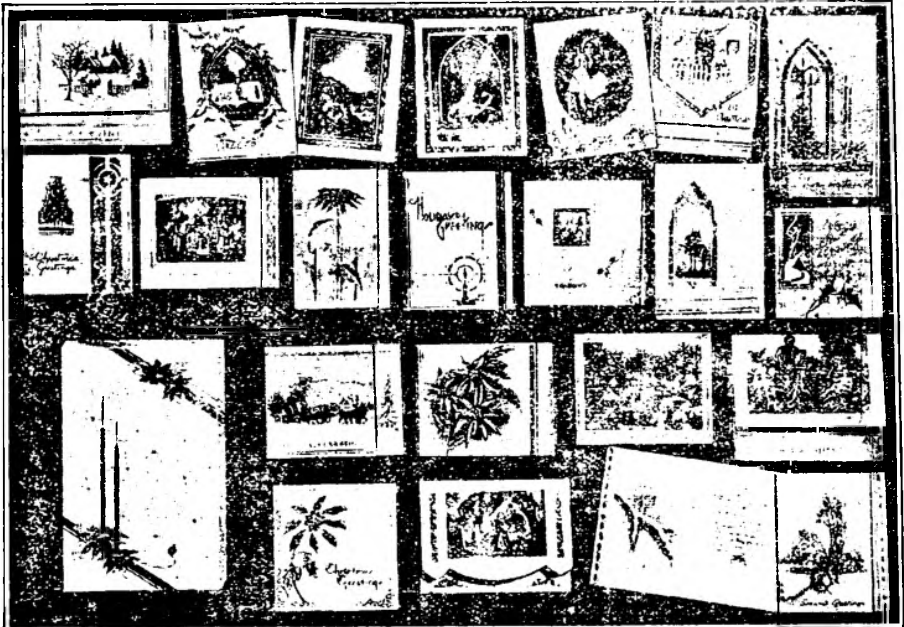
HERALD RECEIPTS

Della J. Keefe; Isabelle Smith; Mary E. Elton (for others); Bertha Lesh; Belle Hartman (for self and another); W. A. Wilson; Lilian Railton; Martha Taylor; June DeWitt; Margaret J. Donaly; W. J. Halls; E. M. Moran; Mrs. William Lansbery; Mrs. Bert Sheets (for another); Mrs. Glenn Dunbar; June Macy; C. E. Randall (for another); W. H. Boyer; Mrs. William McWilliams; John E. Miller; Nora Johnson.

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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Key to the Bible: a Bible dictionary for children; illustrated	1.25	Hurlbut's Story of the Bible: for children and adults; Bible tales	2.00
The Four Gospels: translated from the Aramaic by Lamsa	2.50	Egermeier's Bible Story Book: like Hurlbut's; for children	2.00
Emphatic Diaglott: Greek-English New Testament; thin paper	2.50	Outline of History: Wells' best selling story of the world	1.39
Bible Atlas: Rand McNally; best of its kind published	3.50	Black Shirt Black Skin: Boake Carter's ideas on Ethiopia	1.50
The Syrian Christ: an interpretation of Jesus by a Syrian native	3.00	Collegiate Dictionary: Merriam-Webster; 106,000 definitions	4.00
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THE RESTITUTION HERALD

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CRUSADERS

By Lucille Le Crone

MANY thousands of dollars were spent in the filming of the motion picture, *The Crusades*. It is heralded as a mighty spectacle, magnificent in splendor, and will no doubt be viewed by millions of people. It will go down in motion picture history as among the greatest of pictures, along with *Ben Hur*, *The King of Kings*, and *The Ten Commandments*.

Many people will know much more about the crusades than they ever would have known had not this picture been made. But how many of them will learn anything from the picture that will benefit them in their own lives?

All who have named the name of Jesus are Crusaders, fighting, not to see the cross where Jesus died and the sepulcher where He was buried, but to see Him who died upon the cross and who arose the third day from the sepulcher. Hard is the fight and many are the enemies, and who can expect to be victorious unless he manifests as great zeal and enthusiasm as the Crusaders? They were willing to leave homes, mothers, wives, and children behind them to start on a long journey, fraught with many hardships and dangers, to fight that they might rescue from the hands of the Mohammedans the holy places of Palestine. Jesus said, "Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple," and, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall receive everlasting life."

Paul tells us that "no man that warreth entangleth himself with the affairs of this life." The affairs of this life are the greatest foes we have to fight, for our warfare is not against flesh and blood, but against the foes of spirituality. Pleasure, business, home, whatever it may be that causes us to become indifferent or lukewarm to the cause of Christ and to absent ourselves from the house of worship is the foe we must fight.

No army can win a battle unless they are trained and prepared to fight. No man can fight a good fight unless he



is properly trained and equipped for fighting. He must have armor to protect himself from the attacks of the enemy and he must have weapons with which to attack the enemy. Paul exhorts us to put on the whole armor of God that we may be able to stand against the wiles of the devil. The complete armor consists of the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of hope, the sword of the Spirit, and "your feet shod with the preparation of the gospel of peace."

The girdle was used to brace the armor tight to the body and covered the two parts of the breastplate where they joined.

The breastplate was made of metal and covered the entire upper part of the body. We are to put on the breastplate of righteousness, not our own righteousness, for that is as filthy rags, and filthy rags would be little protection from the sword of the enemy. We are to have "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

That breastplate of righteousness must be bound closely to us with the girdle of truth. Righteousness alone will not save a man, but must be accompanied by truth. "Ye shall know the truth, and the truth shall make you free." "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The shield of faith is not to keep trials, troubles, and temptations from us, but to help us overcome them. "This is the victory that overcometh the world, even our faith." Then the greater our faith, the greater will be our chances for victory. Much has been written about faith, but too much cannot be said, for "without faith it is impossible to please him."

We complete our protective armor by donning the helmet of hope "of eternal life, which God, that cannot lie, promised before the world began," and by having our feet well shod with the gospel of peace. Few are well shod, for few understand the gospel of peace. (Turn to Page Ten)

Abreast of the Times

Italy Will Fight Oil Embargo

"And the foolish said unto the wise, Give us of your oil."—Matthew 25:8.

ROME, Italy, Nov. 28.—The proposal by Canada to the League of Nations that oil be included in the sanctions brought against Italy has called forth a strong protest from Il Duce. Like the foolish virgins of Jesus' parable Italy's oil supply is being rapidly exhausted and the mechanized warfare now going on in Ethiopia cannot long be continued unless a constant supply of this essential is assured. According to the latest advices from reliable authorities, should the League adopt an oil restrictive policy toward Italy the Government will at once withdraw its ambassadors from all countries supporting the oil sanctions and probably make an immediate attack by airplanes upon the British fleet in the Mediterranean.



This latest threat against the peace of the world is especially interesting to the United States, which is using the influence of the Administration to prevent the shipment of oil to Italy. What Italy's action toward this country would be if it should declare war against the League nations because of the oil sanction, is difficult to determine. This, however, is evident: Such an action on the part of Il Duce would bring the United States directly and unavoidably into the picture.

Doctrinal Dispute Goes to Court

"Are ye unworthy to judge the smallest matters?"—1 Corinthians 6:2.

MOUNT CARROLL, Ill., Nov. 26.—The bitter controversy, which centered largely in the proper mode of baptism, which has been agitating the Christian Church at Thomson, Ill., near here, for several months, came to a head today when it was brought into Circuit Court for a hearing. The church is an independent body having no connection with any nationally organized denomination and hence possesses no general body before which the matter under dispute can be brought for adjudication; therefore, it finally found its way into the court of Judge Albert Manus.

The petitioners, numbering 22 and comprising a minority of the congregation, accused Rev. David E. Todd, pastor, of preaching that some of the New Testament miracles were "myths" and that immersion was not the only proper form of baptism.

The church throughout its local history has been an immersionist body and fervently "fundamental" in its teaching. Since the present pastor assumed charge of the congregation three years ago, it is contended by his opposers,

he has disregarded these basic principles of teaching and introduced Modernism into the pulpit, and therefore should not be permitted to preach longer in the church.

After listening to lengthy arguments on both sides, the judge refused to grant an injunction forbidding Rev. Todd to continue as the leader of the church and dismissed the case.

European War Again Imminent

"Wars and rumours of wars."—Matthew 24:6.

LONDON, Dec. 2.—Again the threat of a general war in Europe has arisen. Premier Laval of France, who has been conducting negotiations with Italy in an effort to postpone the enforcement of an oil embargo against that nation, has been sternly repulsed by Mussolini, and "hope for a peaceful settlement of the Ethiopian war has dropped to a new low ebb," declares a correspondent of the Associated Press.

While Italy scoffs at "peace talk," Great Britain appears to be making every effort to prepare to meet any possible development of the next few weeks. The entire situation has been further confused by the action of Canada, which now has asserted her refusal to concur in the League's proposed oil sanctions against Italy, a proposal which was originally introduced by Canada herself.

Bagdad-Jerusalem Telephone Line Opened

"Instruction comes from Sion, and from Jerusalem the Eternal's word."—Isaiah 2:3, Moffatt.

JERUSALEM, Nov. 28.—A new telephone line extending across the Arabian Desert from Jerusalem to Bagdad was officially opened yesterday when John Hathorn Hall, Deputy High Commissioner of Palestine, had conversation with Yahsin Pasha Al Hashimi, Premier of Iraq (ancient Babylon). It required 108 days for the Jews under Ezra to traverse the 900 miles from Babylon to Jerusalem. Communication between the two regions is now practically instantaneous.

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A Question Answered

By R. H. Judd

POPULAR theology without any evidence assumes that God was speaking to two other members of the Trinity, each equally with Himself, God; and it points to the word "us" as proof of its trinitarian doctrine, even though there is not a hint anywhere in the Old Testament as to how many persons—few or many—are represented by the pronoun.

Were it an established fact that no other intelligent life existed with whom God might communicate, then we should be shut up to the idea that God was speaking to Himself; for, if as claimed, God is a trinity in unity, that would be the only conclusion that could be arrived at with any show of reason.

While it is probably true that every exponent of the trinitarian doctrine is well aware that other beings did exist prior to the advent of man, they evidence no desire that reference should ever be made to that fact, preferring to gain what they can in this connection by silence on the subject. Perhaps the futility of their argument can be forcibly shown by an illustration. The year 1934 was Toronto's Centennial Year. The then Mayor of Toronto, Mayor Stewart, said: "Let us have a centennial." Does his remark give any possible ground for supposing that by "us" in the sentence just quoted our mayor gave proof that two other mayors existed besides himself, and that his words were addressed to them, or is it more reasonable to conclude that his message was addressed to the 850,000 citizens of whom he was the acknowledged leader? There is no need to apply the parallel, for the youngest reader of these pages will have no difficulty in arriving at the truth.

That the angels were created before man is conclusively proved by such passages as Psalm 8:4 and 5 and Hebrews 2:7, where it is said, "What is man, that thou art mindful of him . . . ? Thou madest him a little lower than the angels . . ."; for nothing can be lower if the comparison by which it is measured does not exist. Still further proof, and perhaps more direct, is given in Job 38, where Job is asked the searching question: "Where wast thou when I laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy?" Surely in such a passage we have abundant proof that God had communication with and entered into the joy of His creatures (Rev. 4:11) long before man came into being, for as all will acknowledge, man did not exist until long after the foundations of the earth were laid, and it was then that the sons of God shouted for joy.

Further evidence may be had if the reader desires it. Let him get his concordance and he will be amazed to see

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Genesis 1:26.

how literally hundreds of times God is spoken of as "the Lord of hosts," "the Lord God of hosts." As to how some of these hosts appeared during past ages of earth's history the Scriptures are resplendent with illustration from Genesis to Revelation. Some

of them appeared to Jacob at Mahanaim (Gen. 32). King David speaks of them in Psalm 103:20, 21 as excelling in strength, and calls upon them to "bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure." A multitude of the heavenly hosts appeared to the shepherds at Bethlehem, praising God, and saying, "Glory to God in the highest, on earth peace, good will toward men." That they were in the form of men is evidenced by the fact that in their appearances they were mistaken for men. If man was made, as the Scriptures assert (Gen. 1:26; 5:1; 9:6; 1 Cor. 11:7), in the image of God, and also in that of the angels, how appropriate is the word, "Let us make man in our image, after our likeness." When the Scriptures abound with occasions when the angels joyfully listen to His Word and obey His commands, what more natural than to accept Genesis 1:26 as one of the numerous recorded instances? That man was "made a little lower than the angels" we have already called attention to, but in Hebrews 2:6 Paul tells us something more. He says (see margin, R. V.), "For a little while lower than the angels"; and in 1 Corinthians 15:49 that "we shall also bear the image of the heavenly." These facts are borne witness to by Jesus Christ, for He declared that in the resurrection they shall be "equal unto the angels."

There is much in the Scriptures concerning the angels. Their different ranks and the names they bear are sometimes made known, but those points in which we shall share their likeness are the most emphasized. And what are they? Perhaps the joyousness and happy service of these holy beings stand out most prominently. "Hearkening unto the voice of His Word; doing His commandments" are indeed the very features mentioned in Genesis 1:26, and are repeated throughout all Bible history.

In Isaiah 45:12-18 and other scriptures we might mention, we are told that it was "God himself" who created the earth and man—an idea quite contrary to that of the Trinity. Thus Gen. 1:26 becomes to the writer a wonderful foretaste of revelations yet to come. It reveals that God is *not* the lonely God depicted by current theology, and held in scorn by atheism. It reveals the glorious fact that God has surrounding Him a mighty host of "elohim" singing His praises, "hearkening unto the voice of his word," and ready at all times "to do (Please turn to Page Nine)

Strong Religious Conviction

WE ARE living in an age which pays scant respect to strong convictions. In fact, strong convictions are almost universally regarded today as evidence of a closed mind. What a contrast this is with past generations! Our forefathers prided themselves on the fact that they believed certain things and held certain convictions with such implicit faith that nothing, it seemed, could move them.

Now, my personal conviction is, and I must say it is a conviction which deepens with the passing years, that when people give up strong convictions they give up the best thing in life. A mind closed against any possible modification of belief is, of course, a very dangerous and terrible thing. But there is a certain so-called open-mindedness today that encourages people never to arrive at any lasting decision about anything. Some one has said that the trouble about the open-mindedness of modern man is that his mind is open at both ends. He welcomes truth and then never holds it long enough to allow it to resolve itself into any kind of stabilizing conviction.

GOD IN HUMAN LIFE

We are all of us today intrigued by the prevailing custom of trying to explain everything. We have been trying to explain our religion during the past century or two, as we have been trying to explain scientific matters. I think that on the whole this has been a very good thing. Every time we make religion more intelligible we make it more appealing. I do not want to convey the impression that one should keep his mental processes in one compartment and his religion in another; but some years ago I began to be impressed by the age-long contention of our faith that the Bible is a revelation, that the gospel is a revelation, that everything in fact in connection with our faith is in reality the coming over into human life of the purpose and power of God's unseen world. That is a very simple conception and one that the church has emphasized for centuries. There has grown up in my mind the conviction that in the gospel of Jesus Christ, in the Person of Jesus Christ, and in the entire message of the Bible, we have the reaching down of God into human life in order to accomplish something very definite in the soul of man. Religion as man's seeking after God seemed quite plausible at one time; but it no longer seems plausible to me today. The religion of Jesus Christ is not man seeking after God, but God seeking after man and finding him when man in faith accepts Jesus Christ as Lord and Savior. The value of religion depends upon the extent to which we regard it as a supernatural thing. If Christianity is not supernatural, if it does not make a difference upon man's soul because of the action of unseen powers that we only in the slightest possible measure understand, then the religion of Jesus Christ is merely a system of ethics.



I want to testify that when I came to see that the religion of Jesus Christ is revelation, when my mind came under the domination of the conviction that the value of our religion arises from the fact that it is a supernatural thing, then I began to experience an inward peace of mind and a growing sense of power that make discipleship a joyful and significant thing. Strong conviction is the most precious possession the disciple of Jesus Christ can ever have, and that strong conviction must be held with reference to this great truth—that round about us day by day there is an order of reality much more significant than our own, that these supernatural powers become available to us when we have faith in Jesus Christ, and that when supernatural powers are brought to bear upon our lives, we begin living on a new level, we begin having satisfactions we knew nothing about before, and life is no longer in bondage to circumstances that are seen but to powers that are unseen.

RELIGIOUS CONVICTIONS A JOY AND POWER

When one has strong religious convictions, he has the greatest source of joy and power that this universe can confer. St. Paul, writing in his old age to his friend and associate Timothy, expressed just such a conviction. He begins by saying, "I know." Recall that this man, Paul, was one of the best educated men of his day, fully acquainted, not only with the culture and learning of the Jews, but with the culture and learning of the Gentiles. If any man of his day would have been tempted in the interest of open-mindedness to modify his belief, Paul would have been that man. But the glory of his life is primarily due to the fact that beginning with his conversion on the road to Damascus and going through to the last moment of his life, Paul had strong, unwavering convictions about the supernatural power of the religion of Jesus Christ which never for a moment wavered or changed. . . . I think it is an inspiring thing to see this greatest of all apostles standing at the end of his life and saying that he knows something; not apologizing and stammering and quibbling and amending his remarks, but saying, at the end of a lifetime during which he had been buffeted about pretty strenuously by the events of the world, that he knows certain things and that those certain things have to do with God's relationship to the world through Christ and man's relationship to God through Christ. "I know," said Paul, "whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

WHAT BEING A CHRISTIAN MEANS

Many people believe that being a Christian means living a certain kind of life. Well, it does; but it means living that kind of life because of the faith one has in Christ. A man may live the most upright life conceivable and

not be a Christian. Now, I suppose that may seem to many people a statement that is completely lacking in a sense of ethical values. Do you mean to tell me that a life of high moral purpose does not of itself constitute the Christian life? Yes, I mean to say just exactly that; for Jesus Christ came into the world to lead men to live their lives as children of God on the basis of faith. Now, faith, that is real faith, of course, results in upright living; but a man who has just accepted Jesus Christ, who is struggling with

temptations, who is stumbling and falling every day, but nevertheless pressing on in his endeavor to do the will of God, is more acceptable in God's sight than a man of perfect morality and complete self-control would be who was doing it on the basis of his own will. What God every day wants to achieve in this world is to start men living the kind of life that can be transplanted over into eternity and lived everlastingly according to His purpose. In the day of

Please turn to Page Ten

Opinion on the Tithe

By A. E. Hoskins

"Bring ye all the tithes into the storehouse."—Mal. 3:10. "Will a man rob God? Yet ye have robbed me."—Mal. 3:8.

ROBGING GOD is robbing Him of the tithe, which is without a question the Lord's. The "storehouse" in this instance means the "treasury." Then we can read, "Bring ye all the tithes into the treasury" (storehouse). Therefore, after a thoughtful consideration, we find that the tithe is the Lord's, and must be returned to the Lord from our increase. I like an illustration of a brother in Minnesota, who said that if we failed to pay our house rent, we must move out. Why? Because the rent money belongs to the landlord. If we do not pay our obligation (tithe) to the Lord (His storehouse or treasury), I'm thinking, we will find ourselves out.

Perhaps, then, the tithe should not be given to individuals, but to the storehouse (church treasury), "that there may be meat in mine house" (Mal. 3:10).

Then the treasurer of the Lord will care for the needs of the church, which include salaries, rent, light, fuel, state and national organizations, etc. The church should budget to the state and national work. Here is where the isolated members can find a way to support the work, by either sending their tithes to some church or to state and national centers.

Each individual and church using the tithe will find the Lord's promise is true. God never fails, but my, oh, my, how many times have we failed our Lord in performing our obligations. The blessings will be such that there will not be room enough to hold all our loving God will pour out, through our giving as a good steward in putting to use these talents God has entrusted into our hands. Can we conceive of these blessings of the Lord: "that there shall not be room enough to receive it"? Again, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9, 10.

The real cause of not being blessed and prosperous lies in the fact that "ye have robbed me . . . in tithes and offerings."

Do not feel worried; the poor preacher will be taken

care of. What we need to do is our part in paying the debt we owe to the Lord. However, there is another thought that may help out the situation: purchasing equipment for the church, THE HERALD's heating plant,, needed articles for poverty-stricken families, sending some one THE HERALD, may be done not only by paying the tithe, but by giving our offerings. In Malachi 3:10, nothing is said about the offerings; so it appears that the offerings are our gift. It appears that one can, however, send the tithe to a church, indicating by request that it should be used for the minister. The minister will receive plenty if you will budget your household by placing in one column under the heading "tithe" your apportionment for your church storehouse (treasurer). Personal gifts to individuals should be from your "offerings," and not from the tithe.

May I add this thought: Abraham, we find in Genesis 14:20, paid tithes to Melchizedek, priest of the most high God. One did arise in the similitude of Melchizedek, who is Jesus Christ, to be forever a priest. We were adopted into the Abrahamic family through our High Priest; thus it becomes proper to do as Abraham did, if we are of that faith, by paying tithes into the Lord's treasury. If we fail to do this, are we in the faith?

Let it not be said of us, "Ye are cursed with a curse: for ye have robbed me, even this whole nation."—Mal. 3:9. Instead may it be said as in the 10th verse.

I pray this will start us into a deep consideration on how to care for all needs, such as are found in the local churches, our National Bible Institution, and evangelism. God has a business-like method whereby the cry for funds will be eliminated, if we will listen to Him through His Word. Every church, in fact, through the Lord's plan can overflow the storehouse (treasury) enough to care for national as well as state needs.

The joy and the blessings will be ours by doing the will of God. May you with an open heart of willingness freely "honour the Lord with thy substance."

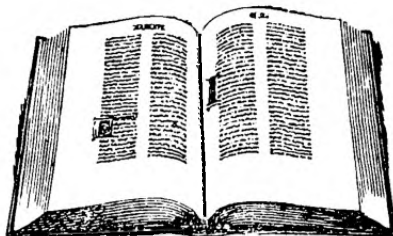
The Bible and Civil Life

THE BIBLE is a book. In it are recounted the beginnings of sin, disobedience, and pain, the origins of the rainbow, of languages, and of the races of men. There are the stirring stories of the patriarchs, Abraham, Isaac, Jacob, and Joseph. There is the history of a little nation whose contribution to the world is unequalled by any of the mighty empires of antiquity. There are Psalms sung by the sweet singers of Israel, and Proverbs which contain the cool, distilled wisdom of the race. There are the impassioned utterances of the great prophets who stand like a Himalayan range against Israel's skyline, and who were the social and religious conscience of Israel. There is the imperishable good news contained in the Gospels which tell of the life, and repeat the matchless teachings of the greatest soul who ever made his abode among men. There are letters written to churches and to individuals by one of whom the historian John Lord could say: "After Jesus the most colossal figure of the ages." And at the close there is the book of Revelation which gives us a picture of a multitude no man can number, singing and praising God, the glorious vision of John who saw the Holy City coming down out of heaven.

This is no mere book; it is a great literature. It is the literature in which God has spoken, and through which men have been lifted out of the littleness of self to become a part of the imperishable and the eternal. I should think everyone would want to know about the Bible, and would want to tell others about this jewel which has been entrusted to human hands.

The influence of the Bible upon civil life has been exerted in the largest degree through its influence upon the thoughts and aspirations of public leaders and as it has molded the thinking of multitudes. Only at rare intervals have men sought to make it directly the guide in the formation or direction of a state or to derive directly from it the underlying principles of social organization. Its primary influence has been indirect, but nevertheless powerful.

On April 10, 1606, the first charter of Virginia was granted by King James I. In the instructions issued by the authority of the King it was enjoined to use all proper means to draw the natives to the true knowledge and love of God. And before the expedition bound for Virginia left England, an ordinance was passed under the sign manual of the King and the privy seal, which contained this declaration: "That the said presidents, councils, and the ministers should provide that the Word and service of God be preached, planted, and used, not only in the said colonies, but also, as much as might be, among the savages bordering among them, according to the rights and doctrines of the Church of England."



The origins of the Massachusetts Bay Company are to be found in the Dorchester Adventurers, founded in 1623, of which Thomas Dudley wrote: "About the year 1627 a number of friends in Lincolnshire 'fell into discourse about New England and the planting of the Gospel there' . . . and 'we' procured a patent in 1629 . . ."

Coupled with the desire to enter upon a favorable commercial venture, there was a desire to have the Scriptures preached in America.

The Fundamental Orders of Connecticut (1638) state in part: "And well knowing where a people are gathered together the Word of God requires that to maintain the peace and trust of such a people there should be an orderly and decent government established according to God . . . do therefore associate and conjoin ourselves to me as one Public State or Commonwealth and . . . enter into a combination and confederation together, to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus Christ whom we now profess, . . ."

Roger Williams, in founding his colony in Providence, Rhode Island, first incorporated the idea of religious toleration into government. No one can read of his determination to follow the mandates of Christ in the formation of his colony without being conscious of the depth of his devotion to the Scriptures. One of his letters to Governor Endicott reflects both his convictions and his knowledge of the Scriptures. "Oh remember it is a dangerous Combat for the *potsheards* of the Earth to fight with their dreadfull Potter: It is a dismall *Battle* for poore naked *feete* to kick against the *Pricks*; It is a dreadful *voyce* from the *King of Kings*, and *Lord of Lords*, *Endicott*, *Endicott*, why *huntest* thou *me*? Why *imprisonest* thou *me*? Why *finest*, why so bloudily *whippest*, why wouldest thou (did I not hould thy bloudie hands) *hang* and *burne me*? Yea, Sir, I beseech you remember that it is a dangerous thing to put this to the *maybe*, to the *venture* or *hazzard*, to the *possibilitie*."

Still later in our history, Benjamin Franklin appealed to the 127th Psalm and to the New Testament in speaking in 1787 before the convention assembled to form the Constitution of the United States: "In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence. To that kind Providence we owe this opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten this powerful friend? or do we imagine that we no longer need His assistance? I have lived for a long time (81 years),

and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the sacred writings, that 'Except the Lord build the house, they labour in vain that build it.' I firmly believe this, and I also believe that without His concurring aid we shall proceed in this political building no better than the builders of Babel. I therefore beg leave to move that, henceforth, prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

Upon the Liberty Bell itself are cast the words: "Proclaim liberty throughout the land to all the inhabitants thereof."

When we come to the influence of the Bible upon the lives of British and American leaders and statesmen, we find that it has a distinguished and commanding place, giving them inspiration, direction, and courage.

We may begin with *Alfred the Great*. Though we cannot give credit to the tradition that he was a translator of the Scriptures, there is no reason to doubt that he was zealous for the spread of their knowledge among his people. So impressed was King Alfred with much of Hebrew legislation that he prefixed to his body of laws a translation of the Ten Commandments called "Alfred's Dooms," with abridged portions of the three following chapters of Exodus.

Like all of his Puritan brethren, *Oliver Cromwell* lived by the Word of God in the Bible. He was "saturated with Bible thought and Bible phrase . . . His life was molded by God's Book." When the time came to raise up an army against the political oppression of Charles I, Cromwell gathered about himself a trusted band of Puritans, fierce and unrelenting soldiers. They were the most strict Puritans, fighting, and praying, and believing in God with all the zeal and faith of the Old Testament Israelites. The army was made up chiefly of men of religion. Hard drinking was prohibited; oaths were fined. Cromwell led his men into the battle of Dunbar with the stirring words from "Let God arise, let his enemies be scattered." Among his troops there circulated a small pamphlet of extracts from the Bible entitled "A Soldier's Pocket Bible." Some 25,000 copies of a reprint of this were distributed over two centuries later among the soldiers during the American Civil War.

A biographer of Cromwell comments: "Cromwell was not only a religious man, he was a man to whom his religion was everything." During his last illness he called for his Bible and read the passage, "I have learned in whatsoever state I am therewith to be content . . . I can do all things through Christ which strengtheneth me." And he continued, "This scripture did once save my life, when my eldest son Robert died."

William Gladstone (1809-1898) ranks easily as one of England's greatest statesmen. One of his biographers states: "Above all, he (Gladstone) was a Christian gentleman, for

religion goes with the name of Gladstone as poetry with the name of Burns or Browning, as war with Wellington or Washington." Lord Salisbury has said that Mr. Gladstone will be remembered less for his political achievements than for his Christian ideals in politics. His whole career was devoted to the attempt to reconcile politics to the Sermon on the Mount. "His earliest passion and his latest enthusiasm was the passion and enthusiasm for the character and teachings of Jesus Christ. An indefatigable student of Homer, Dante, and Shakespeare, the literature of which he was most fond was the Bible." Speaking of the Book, he said: "If asked the remedy for the heart's deepest sorrows, I must point to 'the old, old story,' told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind." Who can doubt that the Scriptures influenced the reforms which he led and the bills which he sponsored?

The inventor and diplomat *Benjamin Franklin*, in giving counsel to a young man, said: "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest."

George Washington, the father of our country, had a high regard for the Scriptures and expressed it thus: ". . . Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society." A section of Washington's Valedictory Message to the Governors of the States, June 8, 1783, is saturated with biblical phrases and allusions: "I now make it my earnest prayer that God . . . would *incline the hearts* of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another . . . that He would most graciously be pleased to dispose us all *to do justice, to love mercy*, and to demean ourselves with that charity, *humility*, and pacific temper of mind which are the characteristics of the divine author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation."

All of us know *Thomas Jefferson* as the author of the Declaration of Independence and as a President of the United States, but not so many know of Jefferson's Bible. The so-called Jefferson Bible is more accurately *The Life and Morals of Jesus of Nazareth*. This work is extracted textually from the Gospels in Greek, Latin, French, and English. It was Jefferson's original purpose to prepare a book on the life and teachings of Jesus, told in simple excerpts, for the Indians. He abandoned this plan, however, and the book which he did prepare on the life and teachings of Jesus was for his own use. He made use of the four languages so that he might have the texts in them side by side, so that they would be convenient for comparison. In this book Jefferson pasted a map of the ancient world and the Holy Land, from which he gained assistance as he studied the New Testament. Jefferson wrote a letter to Edward Dowse on April 19, 1803, in which he paid tribute to the Scriptures: "I always have said, and always will say, that the studious perusal of the sacred volume will

make better citizens, better fathers, and better husbands."

John Quincy Adams speaks emphatically of the Scriptures: "The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world . . . , and I say to you, 'Search the Scriptures.'"

Andrew Jackson in his rugged way put the matter very pointedly: "It (the Bible) is the rock on which our Republic rests." Daniel Webster rises to real eloquence when he speaks of the Bible: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

Zachary Taylor has gathered up in one sentence the conviction that motivated the Pilgrims in coming to our shores: "It was for the love of the truths of this great and good book that our fathers abandoned their native shores for the wilderness."

Ulysses S. Grant knows of no book which has guided the affairs of men equal to the Bible. "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future."

Robert E. Lee was not only a great soldier, but an able educator of renown. He sums up his dependence on the Scriptures in this sentence: "The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength."

William McKinley while a youth joined the Methodist Episcopal Church and was a member of the Bible class. He would have men study the Scriptures, so that they might become better citizens. "The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we will become, and the higher will be our destiny as a nation."

It is extremely interesting to note how the Bible appealed to two men of such widely different temperaments as Woodrow Wilson and Theodore Roosevelt. *Woodrow Wilson* on May 7, 1911, while governor of New Jersey spoke these words regarding the Bible: "For this is a book which reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision, he stands up a free man, whatever may be the circumstances of his life." A few days before his inauguration to the Presidency, Wilson made this statement in an address at Trenton, New Jersey: "The opinion of the Bible bred in me, not only by the teaching of my home when I was a boy, but also every turn and experience of my life and every step of study, is that it is the one supreme source of revelation, the revelation of the meaning of life, the nature of God, and the spiritual nature and need of men. It is the only guide of life which really leads the spirit in the way of peace and salvation."

The name of *Theodore Roosevelt* brings up a picture of action, and in a directness characteristic of him he says: "If a man is not familiar with the Bible, he has suffered a loss which he had better make all possible haste to correct."

At the time of his African trip, the first book chosen for the "pigskin" library, a gift by his sister Mrs. Robinson, was the Bible. She says: "He could not do without that book. He counted it a literary masterpiece. He also read it for inspiration and consolation." It was a firm conviction of Mr. Roosevelt's that a study of the Scriptures would make for better social living. That sentiment is expressed in the following exhortation which he made: "If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better because we have lived in it . . . we plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory, 'doers of the word, and not hearers only.'"

Calvin Coolidge regarded our national foundations as being quarried from the Scriptures. "The foundations of our society and of our Government rest so much on the teachings of the Bible, that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country."

King George V promised his mother, Queen Alexandra, that he would read from the Bible each day and continue that practice. Some years ago he declared: "It is my confident hope that my subjects may never cease to cherish their noble inheritance in the English Bible, which, in a secular aspect, is the first of national treasures and is, in its spiritual significance, the most valuable thing that this world affords."

The relation of religion to law and government is acknowledged when, in the midst of the solemn and impressive ceremony in which the President of the United States is inaugurated, he places his hand on this Book of the Ages and takes an oath of fidelity. This is also the custom in induction of appointees into many other civil offices.

One could ask no better word for America in these confusing days than that said by Woodrow Wilson in an address in 1911:

"America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture.

"I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations—that if they would see America free and pure, they will make their own spirits free and pure by this baptism of the Holy Scripture."

—Dean Frank G. Lankard, Brothers College, Drew University; National Commemoration Committee Pamphlet No. 3.

EVANGELISTIC WORK

By T. A. Drinkard

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

THE writer is indeed glad to see a deep interest being manifested in evangelism. It was a great mistake when such effort was partly abandoned years ago in favor of other plans. It has been my policy through the years to earnestly plead for evangelistic work, for when we fail to do according to God's plan regret and sorrow will be the result.

We have no authority to build except according to the Bible plan. Say what we may, this rule must be followed. We are often asked, What is the gospel? And such a question comes from those who profess that they know all about it. Of all questions over which difficulties arise, there is less excuse for not understanding what the gospel is than not knowing all others if we will follow the Bible teaching.

Fundamental truths? Yes. What an expression! We all need them. We claim to have grown up with them, but how far afield we go when we try to tell what they are and why.

We preach what we think they are, and when we are challenged to defend our claims we feel like compromising and saying, "Now, I may be wrong—yes, yes; sure, there are Christians in all denominations." Did you ever read of one instance where Christ gave a command to make excuses for the truth, so it would make it easier for people to accept and obey it? If not, why teach such a command either by example or by command?

What is fundamental truth? For instance, what are hope and faith, and the difference? By Hebrews 11:1 faith is shown to be that upon which hope is built or fundamentally established.

The gospel is fundamental in its nature. It is the foundation upon which all truth rests. How necessary! By 1 Corinthians 15:1-4 we are taught the fundamental truth. The gospel had been preached. The people heard it, they received it, they stood in it, they were saved by it. What a blessing! There need be no quibbling about it. What more do we need?

Can men and women be saved without it? If so, why teach it? Can we believe it so strongly that we can say we know we are right? When we do this we will be called narrow-minded and such names that go therewith. But truth is more sacred to me than human ties and friendship. I shall always be true to my faith regardless of criticism. I have seen so much failure result from compromise.

God has called the church for a purpose, and commissioned her to teach the truth, never once commanding her to compromise it or its author. Evangelize! We are still under the commission. It takes faith, courage, and determination to go forward. But the happy reward justifies faithful service.

The writer is willing and ready to meet all opposition and do everything possible in evangelistic work. God has ordained that those that preach the gospel shall live of the gospel. To me this teaches that the church should financially stand behind those who are out teaching the gospel. For some years I have prayed that an evangelistic fund would be started through THE RESTITUTION HERALD. Has the day arrived? I am willing and ready, like some others, but how can we go without support?

There is no need for a large salary for evangelists. They should be willing to share poverty, trials, and troubles with the brethren; but they should receive enough to cover necessary home expenses. Keep going, brethren; you are coming to see what I have seen for years. When you seek to carry out God's plan, you will find Him blessing you far more than you expected. Contribute to the fund to be used in sending qualified men to teach the gospel. The signs seem to indicate that Jesus is soon coming. Happy day! Your money will do you no good then. Won't you please use it *now* to support those of us who are in manual work, to carry the gospel to the world? God expects you to do *His* will, not *yours*. May I plead that you surrender to Him in all things? To will is but to do, and doing pays in the end.

FROM IO VICTIS

I sing the hymn of the conquered, who fell in the Battle of Life,—
The hymn of the wounded, the beaten, who died overwhelmed in the strife . . .
The hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part.

—William Wetmore Story.

A QUESTION ANSWERED

Continued from Page Three

his commandments." It reveals that in *form* they are like unto us, and we like unto them, and when linked to the words of the Lord Jesus and His servant Paul, it reveals to us that we shall be like them, and like Him who is not ashamed to call us brethren (Rom. 8:29), not only in form, but in character and activities also. It reveals also that this period of sin and sorrow shall pass away, and that we shall join with the heavenly hosts, each in our own sphere, in praising God and having fellowship and communion with Him. It reveals the truth that, like them, we shall run and not be weary, we shall walk and not faint, for like them we shall "excel in strength," going on from "strength to strength," and the last enemy, death, shall be no more.

The writer could say much more on this wonderful theme, but space and time forbid. If this little study is half the pleasure to the reader that it has been to the writer, he will feel well and abundantly repaid.

STRONG RELIGIOUS CONVICTION

Continued from Page Five

judgment, the righteous man will receive the righteous man's reward but that will not be eternal life. Eternal life is reserved for those who have made the venture of faith, who have staked everything on the conviction that God is working in the world through Jesus Christ to accomplish a great end. What Paul believed was a Person. He did not just believe certain things about Jesus Christ, he believed Jesus Christ. He had been born into sonship under the sovereignty of God when he met Christ on the Damascus road and that religion was not just a creed for him; it was not just this belief or that; it was personal relationship with a personal Savior, it was walking every day in the light of His glory, it was meeting life's hard circumstances and triumphing over them as an heir of God and a joint heir with Jesus Christ. "And am persuaded," he said, "that he is able to keep that which I have committed unto him."

When Paul said he knew whom he believed, he was thinking of that day when he had seen Christ in a vision and realized for the first time that here was God's supernatural, power-laden Son whom High Heaven had ordained to lead men into eternal life. When Paul said, "I know whom I have believed," his mind went back to that definite day when his conversion occurred. But when he said, furthermore, "I am persuaded that he is able to keep that which I have committed unto him," he was thinking about all the years that had intervened between the day of his conversion and the day upon which he dictated his second Epistle to his friend Timothy. The thing Paul had committed to Christ was his whole life. He just took it, as it were, with all its imperfections, with all its sins, with all its incompleteness, and put it in the hands of Christ. "Here is my life, Lord," he said, "do with it as You think best." Now the Lord had been doing something to that life of Paul's for thirty years, and what Paul says in this verse is, in effect, that he never regretted for a single moment the complete and unreserved commitment of his life that he had made. . . .

I ask you about the joy of strong convictions, whether you feel that your life is so guarded and sustained by Jesus Christ that no matter what the circumstances of life do to the outside of you they can do nothing to the inside of you. If trouble and sorrow and disappointment have not already come upon you, they will, in some measure, be your lot before your span of life is ended. Can the circumstances of life hurt the real you? Yes, they can destroy the real you. They can decimate and pillage until within and without your life will be a desolate charnel house. But if by the simple act of faith you lift that part of you which alone is real and eternal out of the reach of life's circumstances by putting it into the hands of God, then no circumstances of life, no matter how bitter and devastating they may be, will ever overcome and destroy you.

Against what day? Against that day when the silver

cord be loosed or the golden bowl be broken; when the pitcher is broken at the fountain, and the wheel broken at the cistern; when the body shall return to the dust from whence it came, and the spirit return to God who gave it; when a great multitude shall cry out with a voice of many waters, "Alleluia, the Lord our God, the Omnipotent reigneth," and when the angels shall fall down before the throne of God and worship Him, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen."—Earl L. Douglass, D. D., in *The Presbyterian*.

CRUSADERS

Continued from Front Page

For offensive armor we take up the sword of the Spirit, which is the Word of God. It was that sword Jesus used when He was taken into the desert, into a high mountain, and on a pinnacle of a temple, to be tempted. It is that sword which is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow."

The sword was carried in a position where it was easily accessible, but had to be unsheathed before it could be used. We may fill our minds full of the Word of God; but unless we understand, apply, and use that Word, it is as valueless as the sheathed sword.

Having put on the whole armor of God, there is yet one thing necessary to fight a winning battle. That thing is strength, and is achieved through prayer. A daily prayer for strength from on high is essential if we would live a victorious life.

Jesus is our leader, the captain of our salvation, who was made perfect through sufferings. If we will but follow where He leads, victory will be certain.

"In pastures green? not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be,
Out of sunshine into darkest night."

He will not ask me to go where He has not first gone, and will not leave me to go alone.

There is no neutral ground in this warfare. We are either on the side of right or on the side of wrong. Jesus said, "He that is not with me is against me." Reader, on which side are you? If you have not enlisted in the service of the Captain of salvation, do so now. Don't wait to be drafted, for the day is coming when every knee shall bow before Him and every tongue confess that He is Lord. He offers you an everlasting crown of life if you will serve and obey Him.

If you have already enlisted, make sure that your armor is complete, lacking in nothing. Keep in training by attending church services regularly. No soldier trains one day and rests a month. To keep fit and build up endurance he drills every day. Every good soldier of Jesus Christ will be found in the Lord's house at every service. Be obedient unto Him in all things, and great will be your reward.

Berean Department

ARLEN MARSH, EDITOR

Books, and Books, and Books

A good deal of furor has been raised during recent months about the use of books other than the Bible by the speakers, teachers, and writers for Christianity. In connection with the furor, there has appeared a considerable modicum of nonsense.

In the first place, books—books in general, that is—are neither the answer to humanity's prayer nor the work of the devil. Propaganda which has been conceived by both sides of the argument raging about the product of the printing press would have us believe that one of these two extremes is true. The medium, like the medium in time of war, seems not to have been struck.

However, it does seem necessary to question, and to question seriously, the idea being fostered by some elements that to own a library that encompasses a wide variety of subjects in a large number of titles is a waste of time and money, as well as conducive to gradually increasing neglect of the Bible. And it also seems necessary to question the idea being fostered by the opposite element which would point to secular and general religious reading as the salvation of the church.

The argument that a library of, say, five thousand volumes, could not possibly be assimilated in a lifetime is fallacious on the surface. The mere fact that five thousand books are on one's shelves does not necessitate that every one of the five thousand be read through slowly and meditatively. On the contrary, the five thousand volumes are for reference purposes and for recreation.

One may purchase, for example, an encyclopedia. He does not immediately set himself down to the perusal of every article in every volume of the set. When he requires the content of the encyclopedia, he uses it; when he does not, he ignores it. So with the large library. It is a mighty reserve of fact, illustration, and new thoughts; and it should not be deemed necessary to read each book through from cover to cover with a view to remembering every fact within it.

It is, furthermore, a poor reader who cannot read the average book through within three to five hours. To state that it requires a full month to read a book with an eye to discovering the major part of its contents and implanting it deeply in one's thinking processes is exaggeration to the *n*th degree; the book could almost be memorized in that length of time. The editor speaks from practical experience in making these assertions: for the past eleven years his schooling or his job has required the reading of an average of three books a fortnight or their equivalent in news-

papers and magazines, entirely exclusive of reading done solely for amusement. And a good proportion of that reading stays by him still.

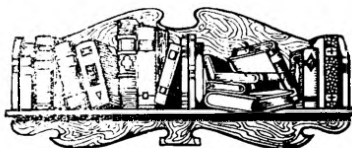
The other side of the question presents different fallacies. Books are not intended for inspired truth. They are not infallible. They are the product of some one's thinking, and that thinking should be taken merely as a guide to the thinking of the reader. Yet the preachment goes the rounds that broadening the field of Christian reading will revivify the church. Broadening the field of Christian reading will never revivify the church. Only the inauguration of thought among Christian people will accomplish that.

The medium which should be obtained is this: Study of the Bible involves study of every science under heaven. Study of the Bible requires knowledge of history, anthropology, languages, astronomy, theology, mythology, debating, oratory, archeology. Consciously or unconsciously, these things must enter in to the comprehension of what the Bible teaches.

For example: Who would *know* but what the higher critics of the nineteenth century who derided the Bible as untrue to historic fact and a compilation of unproved traditions were right, if he were not aware of the fact that Marston and Cobern have set forth in their books the findings of the archeological expeditions which have established the veracity of the Bible above that of every critic? Who could *prove* that the resurrection of Jesus Christ actually occurred without the application of sound logic by such men as Morison to the uncorrelated biblical accounts of the first Easter? Who could deny, other than by an unsupported hope, the truth of Darwin's theory of the origin of species if he were not familiar with the discoveries and opinions of Burbank, Clayton, and others of their ilk?

These questions—these questions of the Bible's truth—are answered within the Book itself; but who would *know* that fact had not science been applied to it? Who could *prove* that the Bible declaration that the soul is mortal, that it will die, is true, were it not for the miracles of modern surgery which have brought dead men back to life? Who could *prove* that nothing but a divinely ruled kingdom can solve the problems now facing men, unless he knew the trials and errors of the past millenniums?

These are the reasons for which one should read books—or a portion of the reasons. To find evidence to confound those who do not at first believe the Bible, and so lead them to belief; to find the full beauty of the Bible, hidden from the ignorant—here is the purpose of wide reading. Let the extremes be forgotten, and the medium accepted.





THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end."

EZRA HOLDS AN OUTDOOR BIBLE CLASS

JUST THINK! there was only one Bible in the whole land of Judah. And that was written on parchment and rolled up like a scroll. It wasn't nearly as large as our Bible, for it had only the first five books of the Old Testament. It belonged to Ezra.

How many of you boys and girls who read this page have your own Bibles? I hope all of you do. There is something very dear and precious about one's own little Bible. Don't you think so? We think more of it and it means more to us than any of our other books. And it is right that it should.

How many of you know how many books there are in our Bibles today? How many in the Old and how many in the New Testament? Who wrote the first five books that Ezra had? No doubt many of you know more facts about the Bible if we had space enough to ask them.

Well, here were the people of Judah with their temple rebuilt, their wall repaired, their homes made comfortable. Their thoughts turned to the God who had helped them do all these things. They wanted to know more about Him. They wanted to learn just what He wanted them to do.

Remember, most of these people had never seen or heard the law of God. It was long, long years after Moses' death, and he it was who had received the law from God and taught it to the people. Books, such as we have, were unknown, and the fathers had to teach their children, and the children their children, just by word. And if some of the parents failed to teach God's words, you can see how they would soon be forgotten.

Now they asked Ezra to read the law to them. How many of you know how long he read? Ezra's Bible class didn't last only one hour, did it? Ezra had studied so much and the people had so much respect and love for him that he made a good teacher. There were many children there, too.

They had built an outdoor pulpit for Ezra to stand on, and the people were all seated on the ground before him. When he started to read they all stood up. Something as we do when the band plays our national anthem. It was a sign of respect that the people showed for God's words.

Now all of you, please, find the place in Deuteronomy where God tells His people that they should teach their children His words every day. It's in the 6th chapter, verses 5-9. When Ezra came to these words, the people must

have felt very, very guilty. For they had not done it. No wonder they wept!

But Ezra told them to hush their crying and dry their tears. For this was the time to be happy. They knew now what God wanted them to do, and the thing to do was to go ahead gladly and cheerfully. Ezra was right there to explain anything they didn't understand and to teach them more about God.

At noontime Ezra told them all to go home and prepare a feast and divide it with those who perhaps didn't have very much. No one was to be hungry or lonely or sad that day.

You know, reading the Bible and trying to do as it tells us to do, does make us happy. The other day I read a story of a little Chinese boy who lived in California. He had been taught to love Jesus by some people who held a Sunday school. His parents were both dead, and he lived with his uncle.

Now Lin (that was his name) was always kind and respectful to Uncle Ting, even when he abused him. For often Lin had to dodge blows from Uncle Ting, who didn't want him to go to the Christian Sunday school.

Lin, however, went whenever he could slip away. He often sang the Bible songs he learned, too, as he went about his daily tasks. And Uncle Ting listened in spite of himself.

At last he could stand it no longer. He wanted to find out what there was about the God Lin worshiped that could make him so happy and so kind in spite of rough treatment. He followed Lin one day and slipped into the back seat and listened!

He went often after that, and soon he was asking the teacher about the God Lin lived. He wanted to be kind and loving, too. They taught Uncle Ting and prayed for him, and soon Lin's home was happy, you may be sure.

FOR YOUR BIBLE SCRAPBOOK:

You will be able to write a very good story, I'm sure, for this week's page, because it is such a happy one and so interesting. Write the story of Ezra and the outdoor Bible class, how the people felt about the words of God Ezra read to them, what Ezra told them to do. Tell what they did after the class was over. Don't forget to tell how long it lasted. Then make up a little story of your own about a boy or girl who found a Bible on Christmas, or some other story about a Bible. For your picture draw a pulpit with Ezra reading the Bible and the people standing listening. Or paste pictures to represent this scene.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 11. — December 15, 1935

EZRA TEACHING THE LAW OF GOD

Ezra 7:10; Nehemiah, chapter 8

GOLDEN TEXT

"Thy word have I hid in mine heart."—Psalm 119:11.

A STUDY OF THE SUBJECT

Topic: Ezra Teaches the Law of God.

Aim: Knowledge of the Word of God is the foundation of Christian character.

Class Discussion: Comparative value of different methods of Bible study: textual; chapter; books; subjects; historical; prophetic; literary; etc. The value of the Bible to us.

I. The Teacher's Preparation. (Ezra 7:10.) "Ezra had directed his heart to inquire in the law of the Lord, and to do it, and to teach in Israel statutes and ordinances."—Leeser. The first step to successful religious leadership is heart-regeneration. One's deepest emotions, the principles upon which his entire life is based, must be consciously dedicated to God's service. By prayer, meditation, Bible study, and by putting into practice in his own life the things he has learned, one becomes qualified for the responsible office of a teacher of the things of God.

II. The Art of Teaching the Bible. (Neh. 8:1-3.) Ezra was an "expounder of the law" as well as an exponent of it. By patient study of the Word, by comparing, analyzing, and applying the law of God to different circumstances in his own life, Ezra was able to make its meaning clear to others. "All the people . . . were attentive" to his exposition of the Scriptures because of his obvious familiarity with them. Attendance at church services, Berean meetings, or Sunday school cannot be increased and maintained by leaders who prepare themselves indifferently for their task of teaching. Above all else religious teachers must know their Bibles, and show in their own lives its practical value.

III. Encouraging the Spirit of Worship. (Vv. 5-12.) "Ezra opened the book in the sight of all the people; . . . and . . . all the people stood up." His manner of handling the sacred volume indicated his respect for it. The people instinctively arose and stood with reverently bowed heads as the law was read in their hearing. It was God's Book Ezra held in his hand! It was God's Book from which he read! God was speaking to them through the lips of Ezra His servant! How could they do less than stand in the evident presence of the Almighty! We stand when a man speaks to God in prayer for us. How much deeper should be our sense of reverence when God speaks to us through His Word!

GOLDEN TEXT

David, the author of our text, hid God's Word in his heart so that he might not sin against Him. The people in our lesson today were learning God's Word so that they might better serve and worship Him. Speaking of the righteous in Psalm 37:31 we find, "The law of his God is in his heart; none of his steps shall slide." Notice the benefits of knowing God's Word, or as it has been expressed, of having God's Word in one's heart.

In 2 Timothy 2:15 Paul admonishes Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Rightly dividing the Word of God is another benefit derived from knowing His Word. Let us learn God's Word so well that we may worship in sincerity and live in a way that will be pleasing in His sight.—L. A. R.

PRACTICAL APPLICATIONS

Ezra

- turned the people's hearts to God through reading of the law;
- expounded the meaning of the law to the people;
- knew obedience to God must come through understanding of the Word;
- believed worshippers of God should rejoice rather than weep;
- turned his early training to the salvation of his people.

The Word of God. Well did the Apostle say, "The word of God is quick, and powerful, and sharper than any twoedged sword."—Heb. 4:12. Much sin is committed because of lack of knowledge of the Word. Jesus said: "Ye do err, not knowing the scriptures and the power of God." The power of the Word to touch men's hearts is graphically illustrated in a story that has recently reached this country from China. One evening a certain town was visited by a large band of Chinese brigands. Upon entrance into the town, they began to kill the children and many of the older ones on the streets to intimidate the people. The villagers were ordered to stay in their houses and hand out all their valuables. It was just a short time before the hour of the mission service. When the hour of service arrived the missionary felt he should go and hold a service. He and his wife went to the place of meeting and started the service with songs and prayer, and shortly a large band of robbers came rushing into the house of God. The missionary didn't know what to say or do, but finally turned and read the account of Jesus' trial and crucifixion without comment and closed the meeting with the bare announcement if they would come back the next night he would read the same story. The next night they were back and came back for six nights to hear this simple story read without comment. At last an invitation was given to accept this Christ and they all came forward and gave themselves to the Lord Jesus. The Word of God was powerful enough to melt the hearts of these murderers.—C. E. R.

INTERMEDIATE CLASS

Studying the Bible Together

Associated together in a great work in today's lesson are Ezra, the scribe, and Nehemi-

ah. You remember, Ezra's great desire was to learn God's will, to live it himself, and to teach it to those about him. He had to wait until Nehemiah had completed the wall before he could accomplish much teaching. Immediately he began by calling a great meeting and reading to the people assembled "the book of the law of Moses," the first five books in our Old Testament. How long did he read? What was the people's response? What other provision did he make so that the words of God might be understood (vv. 7, 8)? Why did the people weep? A brief report may be given by the teacher on the method of writing in those days, the manner of making a book, the peculiarities of the Hebrew language, such as the use of only consonants, the vowels being supplied by the reader, the reading from right to left, etc.

Discuss fully in class ways in which the Bible is different from other books. What difference does it make whether we study the Bible carelessly and as a matter of form, or eagerly, reverently, and intelligently? We like to study an "Official Guide" when we are interested in a certain game.

Remember: The Bible is the "Official Guide" for your life; study it well.—M. G.

JUNIOR CLASS

Text: Neh. 8:1-12. **Topic:** A Happy Gathering. **Memory Verse:** "And Ezra blessed the Lord, the great God . . . and they (the people) bowed their heads, and worshipped the Lord with their faces to the ground."—Neh. 8:6.

Review. Select three children from the class to represent the enemies who tried to capture Jerusalem, the worker who worked on the wall, and one who watched. Have each one tell what part he played in last Sunday's lesson.

Presentation of Lesson. Review lesson 9. Again we return to Ezra teaching the people. Present this word picture to the class: Ezra standing on high pulpit, others beside him. He is holding the part of the Bible known to us as parts of Old Testament, or Law of Moses. The people all gathered around to hear him read. Emphasize verse 3 to show how interested the people were. Also verse 6 to show how glad they were to hear God's Word being read to them. How the Word was explained to the people. The people weep. Nehemiah and Ezra exhort them to be cheerful. Their rejoicing. This lesson should develop a reverence and love for God's Word.

Memory Verse. Children close their eyes as teacher reads memory verse. Children tell what they could see in their mind as verse was read. Repeat in unison.

Notebook. Ask, "What picture could you see in your mind as we studied this lesson?" Write a short story of the lesson describing this mind picture. Illustrate, if time permits.

—V. C. T.

AMONG THE CHURCHES

SIGNS OF THE TIMES

World events of startling significance continue to pile up rumors, facts, threats, and counter-threats in a confusing but always lurid and ominous kinoscopic vision that appalls the watcher and fills his heart with dread. Germany has taken the initial steps toward the restoration of the Holy Roman Empire of the Middle Ages. Italy continues to threaten the peace of all Europe, if not of the entire world, with her dreams of conquest. Greece restores the monarchy. Great Britain prepares to defend her far-flung empire against possible attempts to dissolve it. Surely these are times for the student of prophecy to watch and pray with unusual diligence. Help us put The Herald into a thousand new homes this next year to keep men and women informed of the serious import of these changing conditions!

REPORT FOR NOVEMBER

Sermons: Dana, N. C., 5; Guthrie Grove, S. C., 12; Brumfield, Ky., 1; Hillisburg, Ind., 2; Plymouth, 1; North Salem, 1; Pleasant View, 4. Funerals, 1. Baptisms, 3. Money received in Indiana: Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$6.50; Conference board, \$9.34. Expense, \$10.00.

We are happy to introduce those who were baptized into Christ to the church. Their names are Paran Guthrie, Jr., Clarence Guthrie, and Guy Rogers, all of the Guthrie Grove, S. C., church. I do not know their post office. At present we are holding a special meeting in the Pleasant View Church, Hedrick, Ind.

J. H. Anderson, Ind. Evangelist.

SOUTH LAWN CHURCH, GRAND RAPIDS

It was a pleasure upon the return from our Southern trip to find our church family well for the most part and the work proceeding splendidly. We regretted a delay en route which kept us from getting home in time for Berean the 21st. There were 95 present that night, and Sr. Brauer's class had prepared a special treat, expecting we would be there to help enjoy it.

All meetings on the 24th were well attended, and it was a real pleasure to greet the members of our church family again.

On the night of the 25th the church parlors were filled with the church members and friends who had gathered to surprise the pastor in honor of his birthday. In addition to their cheerful selves they brought armloads of things for a miscellaneous shower. Only those who have gone through such experiences can know what it means to have such faithful, loyal friends. The material gifts which they brought are the eloquent voices speaking the heart of the people. Do you wonder that this is to us indeed a thankful Thanksgiving?

And now the committee is busy with plans for the birthday of our King.

F. E. Siple, Pastor.

HERALD RECEIPTS

Earl C. Canfield; H. H. Hawkins; Otto Dick; Lois Hunt; Nellie M. Blakely; William Platts; Mrs. F. M. Hoskins; Mrs. William Scott; R. H. Judd; Harriet E. Boice; Ida Jeffrey; Teresa E. Martindale; Mrs. A. M. Seroggs; Almeda Wertz; L. G. Jaegar; Mary McRae; Fred Williams; Mrs. Claude Graham; James A. Patrick (for others); Jennie Baker.

BURR OAK, INDIANA

These words find us in four days of meetings with Bro. Austin. The first night the church was filled almost to its capacity. The Great Pyramid indeed is a marvelous work, and the subject is in the hands of one who can convincingly present its geometrical and astronomical revelations.

Sunday last our Bible school attendance was 1 above last year, having 52. Sr. Hatten and Sr. Zechiel are busy with the Christmas program, a pageant, "The Heart of Christmas."

There was splendid attendance at both Sunday services. Subjects used were "Why We Call Ourselves the Abrahamic Faith" and "Conditional Immortality."

Our choir has two new members, Bro. Allen Weaver and Bro. Joe Geise, and the music presented is splendid. Sr. Elizabeth Zechiel, pianist, has had our choruses printed and placed in the back of the song books.

Thanksgiving morning at 9:30, our church and the United Brethren Church will have a thanks and praise service. This ought to be truly a thanks service, for the blessings to all people this last year have been exceptional. The work in most of our churches has pushed forward. Let us go on doing more than ever for the spreading of the gospel. The Psalmist says, "Blessed be the name of the Lord from this time forth and for ever."

A. E. Hoskins, Pastor.

FROM EMMA C. RAILSBACK

Dear Coworkers:

Knowing that the Los Angeles church is suffering at the present time because of removals of families who have helped bear the responsibilities of the work for years, our good-bys were mingled with regrets on the evening of November 6, when a good representation of the church assembled on Berean night in the home of the Bro. Harold Nokes family to enjoy a social evening in honor of Bro. and Sr. John Saylor, who were leaving for Arizona about the same time we left for Oregon. Bro. A. Leonard Brady, the Berean president, conducted a very appropriate program, followed by refreshments served by members of the class.

While we know that the situation in Los Angeles is somewhat discouraging, we know, too, that many other localities have just as serious and even worse discouragements to meet, and there are still many staunch defenders of the truth there who will continue to hold up the light of God's Word by accepting responsibilities that others have had to relinquish. "Hold fast till I come," said the Master, "that no man take thy crown."

On our way north, as previously announced, a meeting was held on November 10 in the home of Sr. Mary White of near Fresno, beginning at 11 a. m. Besides the Thompsons of Tulare, three of the Groat family of Hanford, and others we had met on the way south in

BETWEEN YOU AND ME—

In the mail of November 27 was this brief note from Miss Ruchie Alexander, Hammond, La.: "Enclosed find check for \$25 from the Happy Woods Sunday School, a contribution to the paper bill. We like the quarterlies and would regret very much to be without them, and it would be strange indeed not to have the paper coming every week." Such support from our Sunday schools and churches is very much appreciated—and remember it benefits them as much as it does us.

Again we wish to express our appreciation of the act of the Maurertown, Va., Sunday school in once each month taking up a collection for the exclusive use of the National Bible Institution. Cooperation between local and national work is sorely needed.

Between forty and fifty attended the 6 o'clock dinner at Golden Rule Home on Thanksgiving Day. In the course of the brief program that followed the dinner Bro. and Sr. Romine were extended a hearty welcome to the community by the local church.

The editor, who recently visited the church at Eldorado, Ill., brought back a splendid report of the work of Bro. C. E. Lapp, who labored in that community for several years. Bro. Lapp's faithful service is still bearing fruit.

The pastor of the Oregon, Ill., church spoke to a large audience in the Methodist Church in that place on the morning of Thanksgiving Day. The service was participated in by the four Protestant churches of the city.

With funds furnished from the Reserve for Evangelism, V. Earl Thayer, pastor of the Churches of God in Virginia, has been holding a series of meetings at Skelton, W. Va. Early attendance averaged about 50. This is entirely new territory to the Church of God. The meetings are being held at the request of Clarence Poland, subscriber to The Herald and a resident of Skelton.

Bro. Richard E. Powell, formerly of Eureka, Calif., has been ordered to the St. George's Reef Light Station by the Government. Since the station is bachelor, his family remains at Eureka.

The interest is increasing in the meetings now being conducted at Brush Creek, Ohio, and Evangelist C. E. Randall is "giving us meat in due season," writes Pastor S. E. Magaw.

Next Sunday evening the pastor of the Church of God at Oregon, Ill., begins a pre-Christmas series of studies with a sermon entitled "Heaven Rejoices—Earth Sorrows and Sleeps."

Renewing her subscription to The Herald, Sr. Claude Graham of St. Louis comments as follows on recent articles: "We especially enjoyed those by Bro. Lindsay (on the covenants), and Bro. Vivian Kirkpatrick."

The editor is grateful to Bro. H. W. Patterson of El Cajon, Calif., for some interesting material just received which will soon find a place in the paper.

September, there were a number of new faces in attendance at this meeting, making an assembly of around 25. The morning subject covered some of the fundamentals of the faith, particularly immortality, by whom possessed and how obtained. At the close of this discourse Gordon Page, son of Sr. Eva Page of Los Banos, applied for baptism, and Bro. E. E. Groat conveyed a group of those present to the Baptist Church of Fowler, where after a brief interval he performed the sacred ordinance which is the beginning of a new life for this young brother. Returning to Sr. White's home, we found a long table stretched to the limit and loaded to capacity, from which we refreshed the natural man. After this we reassembled to enjoy a fine practical sermon by Bro. Groat on Christian fortitude, followed by the Communion service. It was indeed good to be there and an invitation was extended for us to plan to stop on our return trip to California.

We enjoyed the hospitality of Sr. Bernice Roberson of Fresno that night, after which we journeyed on to Red Bluff, stopping en route to make brief calls at Maderia, Stockton, and Wheatland. Our visit with the three Chamberlain sisters in Medford was very pleasant, and we were happy to get better acquainted with the daughter of Bro. Hiel Hathaway and her family. Only a short time could be spent at the Bro. and Sr. Scroggs home, as the weather and road promised to be very annoying to travelers, and it fulfilled the promise to the letter. We found them all in usual health.

Arriving in Corvallis sometime after dark, we found that Sr. Barber had made ample provision for hungry travelers, and then later we found, too, that the local congregation had heard somehow that two candidates for the kingdom of God had traveled 44 more or less stormy years together, and we were very much surprised when after the morning service a bountiful repast was spread, the chief attraction of which was a large pyramid cake beautifully decorated with roses, festoons, and 44 candles. This was an honor unforeseen and unmerited.

According to plans of the Conference board, we will continue our efforts here in Corvallis and vicinity until January 15, when we will go to Felida to remain approximately three months. We trust that a full cooperation of all isolated as well as local members may be had and that the weak may be strengthened and encouraged and our hearts drawn together, with a more fervent love of the truth and of the brotherhood in these perilous last days of Gentile times. We will be glad to get the addresses of any isolated and suggestions concerning visits or any matter in which good may be accomplished.

Emma C. Railsback,
434 S. 15th St., Corvallis, Ore.

CLEVELAND, OHIO

It was my happy privilege to officiate at a very pretty church wedding in the Golden Rule Church of God at Cleveland, Ohio, October 22, when Sr. Adelle Hicks and Bro. Ellis Onderdonk were united in marriage. Both these young people are members of the Golden Rule Church. We pray that God's blessing will attend them and that they will continue faithful in His service in the future as they have in the past. The only thing that marred the pleasure of the occasion was that Bro. Lyon was sick and unable to officiate at the wedding. Bro. Lyon baptized both these young people, and it would have been very fitting if he could have performed the marriage ceremony.

I filled the pulpit for Bro. Lyon the 10th, 17th, and 24th of November because he was unable to take his usual place at the services. I may have to go back again the 1st of De-

ember. Bro. Lyon had a siege of pneumonia, and it is taking him some time to get back to his usual health, although he is making steady progress.

It was fortunate for Bro. Lyon that his sister, Mrs. Margaret Duval, a trained nurse, could be with him and take care of him. Those who know Sr. Duval know that he got the best of care.

James A. Patrick.

EMMA JANE OAKS

Emma Jane Allard, daughter of Greenleaf P. and Melissa Allard, was born July 12, 1883, on the Allard homestead, two miles south of Gladbrook, Iowa, and died November 20, 1935.

She was married to John W. Oaks on October 28, 1902, and they resided on the Oaks homestead for thirty years, from which they moved to Gladbrook only about a year and a half ago.

To this union were born five children: Lora, now Mrs. Earl Reinhard; George, Floyd, John, and Mac, all of whom, with her husband, survive her. She also leaves her mother; three sisters, Mrs. Pearl Engel, Mrs. Leta Stauffer, and Mrs. Edna Wiese; two brothers, Wallace H. and Ray C. Allard; two half-brothers, O. J. and W. G. Allard; and two grandchildren, Lynn and Leroy Reinhard.

She was a member of the Church of God, in which she has been a very active worker, both in the local and in the state organization. As a neighbor she was always interested in the

welfare of others, and all who had the privilege of knowing her were her friends. Her loss will be keenly felt, not only by her immediate family, but also by the entire community.

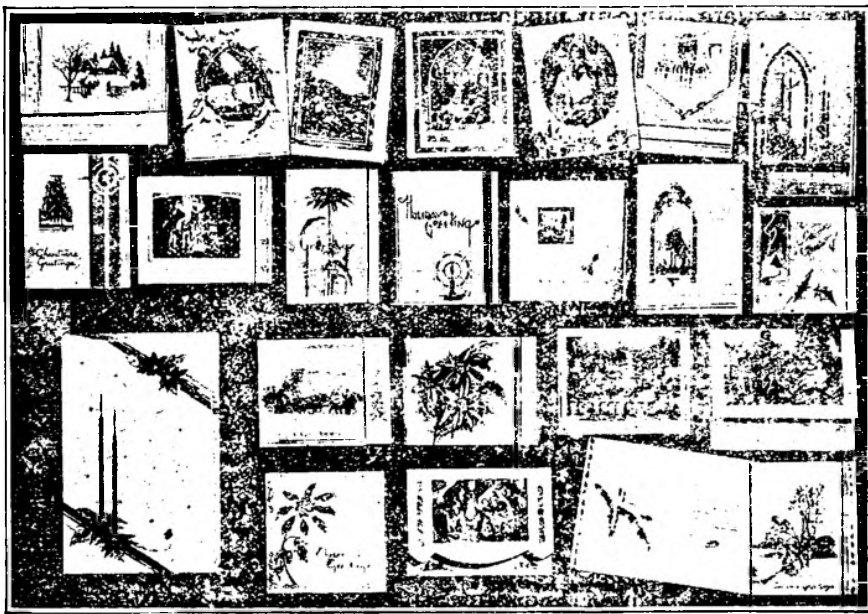
Funeral services were held in her home church in Gladbrook, which was filled to overflowing by relatives and friends, and a great bank of flowers showed the esteem and sympathy of those who loved her. The home pastor, J. W. Williams, gave a sermon on the Shunammite woman's reply to the question of the prophet in her bereavement, "It is well," and she was buried in the Badger Hill Cemetery to await the call to life in the morning soon to come.

Mrs. Florence M. Allard.

CONTRIBUTIONS TO N. B. I.

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Lilian Railton	3.00
Mr. and Mrs. John E. Miller	2.00
Mr. and Mrs. Harold Starbuck	2.00
Ontario	2.00
Mr. and Mrs. G. E. Marsh	10.00
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Oregon, Illinois

THE RESTITUTION HERALD

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Munitions of War and the Jews

By Norman John Macleod



MUCH confusion exists regarding the topic of the return of Israel. Most people see in it only one movement, whereas there are at least two distinct phases to that development. In the first place the return from Babylon is confused many times with the regathering that is now gaining momentum, and will include that other thing known as the "restoration" of Israel. In order to understand the latter subject, something must be said in regard to the return from Babylon; one subject enlightens the other.

The return from Babylon with the consequent inhabiting of the Holy Land was only a temporary affair. From the time that Zerubbabel set out across the desert with a small group of exiles, until the day when Titus "sowed salt" around the city in token of perpetual desolation, no peace existed for those returned exiles. From the very nature of things it was seen that that return was to be a temporary thing. When Jesus was coming out of the temple of Herod (the third one to be built in the city of Jerusalem) He told His apostles: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." That happened in the days of the invasion of the Roman general, Titus. The great regathering of Israel shall be a permanent thing, as it is told in the words of the prophets that they shall not be "rooted up again." Often these two regatherings are spoken of in the same breath by the Old Testament writers and are, therefore, quite generally confused.

The regathering in the days of the Persian Empire consisted only of Jews. The term "Jew" is also one that is confused. Commonly today we say "Jew" when we mean any descendant of Jacob. Then again we use it to mean only the descendants of the tribe of Judah. The Bible writers usually make a point of distinguishing when they mean the twelve tribes of the children of Israel by using such terms as "Jacob," or "the whole house of Israel," or as is said in Romans 11:26: "And so all Israel shall be saved." That passage does not mean that every individual

Jew will be saved, but that all twelve tribes are to be considered.

Let us follow the history of the dispersion and regathering of the children of Israel. The northern kingdom of Israel (approximately ten tribes) fell away and were led captive to the Assyrians long before the two tribes (composing the kingdom of Judah) were captured. Then when the nation of Judah was overrun it was not deported bodily to Babylon.

There were several captivities. First the region outside of Jerusalem was captured about the time of Josiah's death at Megiddo. The kings of Judah remained upon the throne but were subject to the Babylonians. The outlying regions outside Jerusalem were captured and the inhabitants deported except enough of them to take care of the soil. Later the city was made subject and many of the princes and others were taken, of which Daniel was one. Then when Zedekiah raised rebellion, the city of Jerusalem was captured, destroyed, and the inhabitants deported. After seventy years' exile, as predicted by Jeremiah, Cyrus of Persia made a decree allowing and assisting the Jews to return to their land. He and the leaders of those who set out were much disappointed at the small number who took advantage of that decree. Many of the Jews found that they could make more money in the city of Babylon than they could by returning to Palestine. Members of only three tribes returned under the command of Zerubbabel: Judah, Benjamin, and Levi, with the possible inclusion of some members of the tribe of Manasseh. The people came to be known as Jews. Later, under the leadership of Ezra and Nehemiah, others returned to the homeland. But as prophesied in Ezekiel 37 the great regathering will include all twelve tribes of the children of Israel, not merely Jews. The movement is, therefore, still in its infancy. Many remarkable things will be accomplished, but there are other things that will follow of necessity.

The group that were gathered in Palestine rejected their King when He came to them. At least the city dwellers did. The people of (Please turn to Page Nine)

Abreast of the Times

Liquor Consumption Increases

"Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation."—Ezek. 23:33.

WASHINGTON, D. C., Dec. 4.—Contrary to the predictions of the advocates of repeal, the eve of the second anniversary of the legal sale of liquor in the United States found the consumption of intoxicants on an upward swing. Treasury figures showed an increase in the use of both domestic and foreign liquors during the past year. The effect of the education provided by the Eighteenth Amendment is still felt, however, for consumption is still less than 70 per cent of what it was in 1917, the high point of pre-prohibition drinking. Consumption in September of this year was about 64 per cent of the record for 1917, the last year of open saloons. How proud the advocates of repeal must be that through their selfish and immoral efforts thousands of young people who had had no opportunity to acquire the drinking habit are now being educated in the joys (?) of intoxication and drunken debauch!

(In the near future an article on this subject will appear from the pen of John O. Conrad in our columns. Watch for it.—Editor.)

Anti-Semitism in Poland

"Thou makest us a reproach to our neighbours."—Psalm 44:13.

WARSAW, Poland, Dec. 1.—Fleeing toward the city of Radom in an effort to escape a savage anti-Semitic outbreak which was directed against the entire Jewish population of the township of Klwow, ten Jews were injured, one fatally, in an attack that was made upon them. They had undertaken the journey after all the Jews in another town of the Radom district made a mass migration as a result of anti-Semitic excesses.

German Church Deprived of Rights

"The God of our Lord Jesus Christ . . . gave him to be the head over all things to the church."—Eph. 1:17, 22.

BERLIN, Germany, Dec. 2.—"It is not your function to concern yourselves with the life hereafter. That is God's task. The message Jesus gave us, as all His parables show, is concerned with this life. Our task in this can, in the last analysis, be determined for us only by Der Fuehrer (Hitler)."

Such was the astonishing declaration of Hans Kerrl,

Minister for Church Affairs, in his first ultimatum issued last Thursday to the Protestant churches of Germany. The authority of the church, the nature and scope of its teaching, as well as its program of labor, are to be determined and defined, not by Jesus Christ, but by the political dictator of Germany!

"One organ alone can govern the church and give it spiritual (?) leadership," said Herr Kerrl. "That organ is the Reich's (Government's) church committee with its state and provincial committees."

How appreciative we of free America should be of the religious liberty that is guaranteed to us under our Constitution! And how loyal we should be to the Government that assures us this freedom of conscience and of worship! The time may come when we, too, will be deprived of the blessed opportunity we now have to advance the truth of God. Let us make the best of the time that is now available to preach the gospel in its purity.

The Red Advance

"Behold a great red dragon."—Revelation 12:3.

RIO DE JANEIRO, Brazil, Dec. 7, 1935.—The Communist outbreak, which for a time threatened the overturn of the Brazilian Government and the establishment of a Soviet system in its place, has been apparently defeated by the energetic efforts of President Vargas and his military supporters. The termination of the rebellion came only after several days of savage fighting during which time hundreds of bombs were dropped upon the Communists' positions in both the northern states, where the outbreak began, and in the capital far to the south.

The most dangerous menace facing religion at this time is the advancement being made by the advocates of Communism and Socialism. Fascism and Naziism also possess very dangerous elements, as does any other form of dictatorship, but the latter two political systems are more limited in the territorial scope they cover, while the former systems cover the entire world.

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When the Bible Marches

By Arlen Marsh

FOUNDED upon a high type of dogmatism, a positive though fluctuating belief in the cardinal facts of the Bible, Christianity swept the world during the first millennium after Christ as fire sweeps the dry timber of California forests in the fall. It was then an inspired faith, a faith having for its basis neither an enervating reformatory movement nor a hypothetical, moralistic philosophy. The faith that carried Christianity across the Mediterranean and into the gardens of the Roman nobility, the faith that sent barbarians into battle dreaming of angelic generals, had its genesis in something far deeper than reform and humanism have ever gone. It had, in short, its genesis in a strict regard for the exact veracity of the Bible and the absolute necessity of holding to that regard.

There was, to be sure, wide variation in interpretation of the Scriptures before the first three centuries after Christ had passed. This was to be expected. No religion can anticipate enfolding atheists and idolaters, monotheists and animists, philosophers and superstitious, without also anticipating an adulteration of its original concepts. Christianity was no exception. The progress of the centuries could result in nothing except the slow acquisition of some pagan rites and theories, the gradual disintegration of the faith of the early fathers, and a general diminishing of the quality of the conviction which held its devotees.

Christianity, however, struck deeper than the idolatry of the pagan hordes; it offered more than the cynical skepticism of the Greek and Roman philosophers; it gave an anthropomorphic conception of the Deity in the place of the vaguely defined Cause or Spirit of the animists and pantheists. And it did, therefore, continue to maintain its hold on the popular imagination long after its one-time fervor had expended itself on the martial selfishness of such men as Diocletian and Constantine.

As an immediate result of the spread of the Christian faith and practice throughout the known world, commerce and industry received a mighty impetus. This was, it is true, secondary to the primary result, which was the desire to inculcate in the minds of the benighted heathen the knowledge of Jesus as the Son of God and Savior of mankind. The missionary ideal, if not the ideal of the Golden Rule, was fully developed and in active operation long before Charlemagne assumed the office of Holy Roman Emperor.

In consequence of the wish to Christianize the world, trade was given ample

opportunity to follow the missions, whose leaders made the more savage spots of earth safe for faint-hearted retailers and industrialists. Christopher Columbus, erroneously supposed to have been the discoverer of America, made his first voyage, according to his own journal, more for the sake of taking Christianity to the infidel hosts of India than for the sake of uncovering a Northwest Passage for the ships of commerce.

The Renaissance, of course, was a direct outgrowth of dissension in the ranks of Christendom. Luther and Calvin and others of like ilk turned their backs on the Pope at Rome and hewed for themselves new churches. In England, the King, irritated by the refusal of the Roman Prelate to grant him a divorce, severed his connection from the Church of Rome and so brought into being the Church of England. Respect for the enormous temporal power formerly wielded by the papal throne waned rapidly, and it was not long before the sole authority vested in the Pope was religious.

The bickering of the various elements in the heretical order gave rise to a demand on the part of the people that the Bible be furnished them in their own language. This need partially had been met by Tyndall and others early in the second millennium of the Christian era, but lack of convenient and rapid reproducing facilities kept their translations of the Greek texts and Latin Vulgate from falling into the hands of the majority. It became necessary, consequently, to invent the printing press; and about fifteen hundred years after the ignorant Chinese had discovered the art of printing, the first press to be seen in Europe was constructed.

No better method of obeying to the letter the Great Commission left by Christ could have been devised than that represented by the invention of the printing press by a European. Where a missionary had once been able to reach a thousand through his oratory, he was now able to reach a hundred times that number through his writing. Into places where an active Christian worker could not go, portions of the printed Bible and comments on them went undetected, if suspected. The influence of the press was beginning to make itself felt.

Hard on the heels of the printing press followed its corollaries—the development of inks, papers, type faces, linotypes, monotypes, teletypesetters (which, from a master keyboard located in the . . . *(Please turn to Page Eight)*).



A Little Child Shall Lead Them

By Evelyn Phillips

YESTERDAY evening, my little daughter was browsing through my private collection of books trying to decide on something for me to read to her. "Is *The Making of an American* good?" she would say. "Is *Freckles* good? Is *The Rosary* good?" So she went on from book to book. Invariably, I answered, "Yes, that is a very good book, but too old for you and Junior yet." She and Brother are 8 and 6 respectively. Finally she asked about that *Printer of Udell's*, which she had already started to read laboriously by herself, but hadn't gotten far because the mountain brogue was too difficult for her childish tongue. I began to plead the merits of *Little Men*, but Sister was deaf to my well-meant suggestion and insisted that she liked that book and no other would do. Junior pleaded hard for *Little Men* also, but I finally persuaded him to give up his way, for the time being, in order to check Sister's tears of disappointment. Then for two hours we all sat spellbound, and I was amazed at the play of good and desirable emotion that the book called forth from those two tender minds.

That set me thinking back over the road we have all come. When I was a child, I gained my whole education out of these same books. True, I went through high school and acquired a smattering of Latin, algebra, history; but these things did not play upon my emotional life as a rule. I should still have been a dead thing, yet unborn, had I not managed to cram four, five, six, seven, or eight books every two weeks into those spare, precious moments between cake stirrings, stocking darning, sweeping, and school routine. I aggravated my mother almost to the point of fury, at times, because I vanished into my book world the minute a task was done. Mother did not understand the value of the tried and true friends I was making. So many of us don't understand, when we try to change the course of nature or dam a crystal stream with rocks and rubbish. Jesus' prayer on the cross shows that He understood us perfectly, with all our ignorance. Ignorance is responsible for all the sins of the world.

Of late years, I discovered that other books kept me away from the Book of books. So I long ago gave them all up and relegated them to the moths and to the dust, so great was my appreciation of the One Treasure the Lord had given me. I also determined to concentrate my children's attention upon the treasure I loved most of all. So I have discouraged them repeatedly from asking me to read other things. Life seemed too full for both business and pleasure. But a difficulty has met me there. I cannot always arouse in their hearts the same emotions I feel as I read that Book. Last night's experience taught me the reason. Their emotional life is largely undeveloped. School almost entirely, or largely, developed their reasoning faculties. To bring only our reasoning faculties to our contem-

plation of the Book is to lose the best treasures stored therein. Mental digging will not show us the heart of God in the face of Jesus Christ. As God has expressed it, the world by wisdom cannot know God. He is spiritually known or discerned. Mentally? No! Felt with the heart? Yes! "That they should seek the Lord, if haply they might feel after him, and find him. . . . For we are also his offspring."—Acts 17:27, 28.

When we eliminate feeling (emotion) from our contemplation or worship of God, we have cut ourselves off from our source of power. These book friends, as I have shown, develop this emotional life in a child or a grown person, and give him something to bring to the contemplation of God through His Word, that only they, or our own experience, could give. A child has no experience-life to draw from, so he must develop his emotional understanding through the experiences of others. That is, his experiences do not interpret themselves until later. God is our interpreter, through His Spirit, and we can't expect to understand life until the Interpreter or Spirit is a part of our lives. Then we are taught of God, and true wisdom is our everlasting portion. Hence, Jesus says, "Ye must be born again" before you can enter into kingdom joys or kingdom understanding. Then comes to pass the saying that is written, "They shall all be taught of God."

Expecting power of a church whose emotional nature is undeveloped or unborn is about as hopeless as expecting fruits of the Spirit or fervent love of a dead corpse. "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." "God is not the God of the dead, but of the living."

That flame that lighted upon the heads of the apostles so long ago has been defined by one lover of the Lord as "divine fire." Then the Spirit of God is manifested to us as emotional responsiveness to the goodness and righteousness of Jesus Christ, whether within our Head or within the members of His body. Let us not despise the humble means by which we are led up to the full measure of perfect love. Let us not forget the good things from God that lighted up our childish way until we cast them aside for something better, for the wisdom out of which those lesser things grew. "First that which is natural, then that which is spiritual." If we appreciate not the natural things, how shall we appreciate the spiritual things? For of Him, and by Him, and for Him are all things.

"Every good and every perfect gift . . . cometh down from the Father of lights," whether it be a story, a song, a truth, a gift of any sort that can express our love. When Christ ascended up on high, He led captivity captive and gave gifts unto men. Let us praise Him for them all and

make use of them, not for ourselves, but for Him and the glory of His kingdom and the happiness of His people. For we are all His offspring and He has a desire concerning the

work of His hands. God is not willing that any should perish, but desires that all should come to a knowledge of all truth. Jesus said, "I am the way, the truth, and the life."

What Makes Your Face Look the Way It Does?

By D. G. Harvey

"My confusion is continually before me, and the shame of my face hath covered me."—Psalm 44:15.

OUR question may seem to the reader an unusual and foolish one. But bear with me. It is not as foolish as it may seem. We are not considering the features we look upon in the mirror. We do not intend to sing praises of the beauty or ridicule the more homely features, but to call attention to the change that has come to our faces as the years roll by.

I would call to your notice an innocent little child. Notice how clear the wide open eyes, which speak the great faith and the joys of childhood, the hope of the future.

That degraded man in the gutter, that bloated face and weak, bloodshot eyes, that drink-crazed brain, from whom you turn in disgust, was once like that little lad at your knee. That lewd woman of the street, with that hard expression, yet an expression of fear, once was like your innocent little daughter. What has brought the change?

Before you and I condemn them (for we cannot know their trials or their weaknesses), let us examine our own face.

Have we the same bright, hopeful expression of the child?

Not one of us. Why the change? What has caused the pain, the anguish, the shame, that hopeless expression, in Mother's eyes? The cares of life. Why the worry, the anxiety, the shame, in Father's face? What has caused this change? Why the deep lines? Why the tight-drawn lips? There is but one answer, Sin.

What, my mother, my father, a sinner? That, my friends, is not a question for me to answer. But sin has left its mark on us all. How true, the iniquity of the fathers is visited upon the children (Ex. 20:5). But equally true are the words of Solomon: "A foolish son is the heaviness of his mother." And hear Paul: "For none of us liveth to himself, and no man dieth to himself."—Rom. 14:7.

"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," sums up the matter. Sin, disobedience to God, brought death, and with death every pain, every sorrow, and all shame. Sin and death are universal.

But there is joy in the promise of God that when His Son is come to execute judgment in the earth there will be no sin. Our most cherished hope of today will be realized: life, health, peace, and plenty.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."—Rev. 20:6.

"And the inhabitant shall not say, I am sick."—Isa. 33:24.

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Psalm 72:7.

"And the tree of the field shall yield her fruit, and the earth shall yield her increase."—Ezek. 34:27.

These promises are yet future, it is true. But hope and peace can be restored even in this life, for our Lord has promised, "Peace I leave with you, my peace I give unto you."—John 14:27. Says Paul, "The peace . . . which passeth all understanding."—Phil. 4:7. A peace that is hard to understand, peace of mind, joy even in times of trouble.

The true Christian has this peace of Christ, that perfect love which casteth out fear. 1 John 4:18: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5:22, 23. Listen to Paul again: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3:12-17. "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. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and pa-

Please turn to Page Ten

Diabolus the Antigod

By J. G. Haupt

I SHALL not attempt to write upon any phase of the bad works of diabolus or any of its agents. The physical portions of this unholy work—murder, theft, etc.—are handled by the civil and criminal courts of the world. The one church of the Bible does not stand alone in opposing the doings of the agents of crime.

I must limit my attention to those misdeeds of diabolus that affect the vital truths that God Himself and Jesus Christ, His only begotten Son, through the apostles and other holy missionaries, have given for our instruction and guidance. If the pure words of truth have been falsified since they were written, or if they have been falsely translated into our language, it becomes our bounden duty to correct the errors, if we can find them.

The Holy *Pneuma* of God gave voice to His holy will on the great day of Pentecost, upon which the one church, Christ's own, God's own, was founded. There was and is, thus, but the one church built upon one doctrine, one faith, one hope, one love. The omnipotence, the omniscience, the oneness of the one God stand first. Our God is unchangeable.

The evangelist Luke gives us the first New Testament truth regarding the Messiah, the Christ. The angel Gabriel had been sent by God to Mary, as he had been sent a few months earlier to Zacharias.

To Mary was promised that she should be the mother of God's only begotten Son, this Son to be begotten by the Holy Breath of God. God breathed upon her His Holy Breath. The King James translators called this breath of God, His out-breathing, a ghost. This misleading translation, here and wherever used, as in the day of Pentecost, has led to incalculable harm.

We may well in prayer ask our heavenly Father to breathe upon us His Holy Breath. We may not know, we can probably but weakly conceive of, this Holy Breath of God, but we know that it proceeds from Him, and is an expression of His will, His desire, His love.

In Matthew 12:31, 32, we have very strong language. Blasphemy as to the Son of man, speaking ill of Jesus the Christ, may be forgiven—of course upon true repentance and faith—but a sin as to the Holy Breath, the Holy *Pneuma*, can never be forgiven. This *Pneuma* of God involves His very being, His effulgence, His omnipotence. Even this "never" might possibly, through great change of heart and mind, be forgiven by God.

We know of at least two expressions in the matter of this blasphemy. One is the total denial of God's existence—atheism, infidelity. Another is that of blaspheming God, in accusing Him of the ghastly, horrible torment that God is often accused of having in store for unrepentant sinners in the day of judgment. The Bible doom of these sinners, the

second death, preceded by such symptoms of punishment as wailing and gnashing of teeth, seems sufficiently severe to meet God's idea of justice.

There is no Holy Ghost, but the Holy *Pneuma*, the Holy Breath, in Matthew 12:31, 32. This *Pneuma* of God is a true comforter to every believer.

Every distinct departure from the one faith apparently makes a sect. It has been claimed that almost all these sects are equally opposed to vice and consequently considered equally good. But God speaks strongly through Paul in Galatians 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." This curse is repeated in the next verse.

The thought in Revelation 22:18, 19 may apply only to that book, but its force cannot be limited. We read there, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

It is plainly taught that baptism follows repentance and faith. Aside from the departure from the faith at Corinth in regard to the resurrection, as reported to Paul, who had founded the church of God at that place, as recorded in 1 Corinthians 15:12, there was apparently no schism in the Bible period. It seems to have been several centuries after John had finished the book of Revelation that falsehoods began to be taught in the churches, the first appearing to have been in the line of three Gods, one being Jesus, the Son of God, the Holy *Pneuma*, called by them "Ghost."

The Bible leaves no doubt. Galatians 3:27 states the most intimate relationship between Christ and the Christian. It reads, "For as many of you as have been baptized into Christ have put on Christ." Acts 8:16; 10:48; 19:5; 2:38; Romans 6:3—all show that baptism was into the name of Jesus Christ.

This should have been continued until the present day. It was eminently proper inasmuch as Jesus is the Head of the church, the Head of its corner, its chief Corner Stone. Jesus has ascended into heaven as the great High Priest of the church.

We have here six witnesses that testify that baptism was in the one name of Jesus. Witnesses could be multiplied by counting the number of baptisms during the next several centuries, as in reading the works of the early fathers we find no change in this practice for a long period.

Let us turn to Matthew 28:19, where a very suspicious participial phrase has been inserted. These six witnesses

that we have given ought to be sufficient to prove that the insertion of this phrase was a fraud. We find three more witnesses in the fact that Mark, Luke, and John knew nothing of this matter when they wrote upon the same topics that are contained in Matthew 28. Before the crucifixion, baptism was not into a particular name or names. On and after Pentecost, all baptism was into the name of Christ.

It seems that a great change, from the one God of the Old Testament into a trinity of Gods, would have received special mention at the beginning of each of the four Gospels. The real student of truth will not fail to be assured of the falsity of this phrase, which was doubtless inserted in a copy of Matthew, after the first great schism of the third and fourth centuries.

Turn with me to 1 John 5:7. Here a trinity of Gods is introduced, without any reference to baptism. The whole

verse is suspicious. All of the five chapters of this first Epistle of John, except this verse 7, were evidently written by John himself and are found in the same uncial text in which John wrote the Gospel and all the three Epistles. This one false verse is found only in cursive texts, which are much more modern. The fraud in Matthew was probably perpetrated before 700 or 800 A. D., this one in first John probably not earlier than 1000 or 1100 A. D.

There are not a few passages mistranslated by the King James translators that collectively give very wrong impressions to the English reader, unless he is familiar with the truth and can read between the lines.

This article is available as a 4-page tract from the National Bible Institution: 10 cents a dozen, 60 cents a hundred, postpaid.

The Principle of Shame

By Conrad Dickel

IT WAS revealed to Daniel, the man greatly beloved of God, that "many of them that sleep in the dust of the earth shall awake, some to age-lasting life, and some to shame and age-lasting contempt" (Dan. 12:2).

This principle of shame is worthy of our serious consideration. David, the man after God's own heart, invoked shame on his enemies, evidently considering it as severe punishment as was possible of being inflicted. "Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly."—Psalm 6:10. He also besought God that he himself should not be made ashamed. "In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness."—Psalm 31:1.

John, the beloved disciple, admonished the brethren to "abide in him (Jesus); that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

Paul instructs Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

The ability to experience shame is, as it were, a by-product of the knowledge of good and evil, which knowledge was acquired through an act of gainsaying, or disobedience. It is evidently the purpose of the Almighty to have mankind experience to the fullest extent the terrible effects of disobedience.

The gainsaying and disobedient must come to a realization of the errors of their ways, and this realization will bring with it shame, an element of that "spirit of judgment, and . . . the spirit of burning" spoken of in Isaiah 4:4. It is also said that "they also that erred in spirit shall

come to understanding, and they that murmured shall learn doctrine" (Isa. 29:24).

It might be asked, "Why should mankind have to experience disobedience and its attendant train of evils, and ultimately the fiery torment of shame? Why did not God preserve man in his original state of innocence, so that he would not have all this suffering to endure?"

The answer is that man in his original state of innocence was incomplete, insomuch that he shared with the lower animals their ignorance of the difference between right and wrong, good and evil. In God's design, man will ultimately be complete, having gained through much suffering this divine knowledge, as even the Captain of our salvation, the Lord Jesus, was made perfect through suffering (Heb. 2:10).

Enoch, the seventh from Adam, is a type of the complete man. The number 7 denotes completeness; moreover, it is recorded that Enoch "walked with God," that is, he was in complete harmony with God, and "he had this testimony, that he pleased God."

Before mankind reaches the full stature of the man of God, sin must give way to righteousness, pride must give way to humility, falsity must give way to truth. A large element in accomplishing this will be the element of shame.

When man at last sees the futility of his own efforts, and acquires a chastened and a contrite spirit, and realizes that obedience is better than sacrifice, then will he be in a position to come into complete accord with God. When this accord is reached, the vista of glory is boundless; then will the angels' song come into fruition, "Glory to God in the highest, and on earth peace, good will toward men." Then shall that supreme law be actually observed, "Love the

Lord thy God with all thy heart, . . . and thy neighbour as thyself."

The eventual realization of the wisdom of God's purposes is bound to cause an overwhelming love and adoration of the great Author, by all men, and when this love is in effect, what glorious possibilities are seen in those inspired words, "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.

WHEN THE BIBLE MARCHES

Continued from Page Three

offices of the great news agencies, set type for newspapers throughout the nation by remote electrical control), folding machines, and all the machinery for manufacturing these offspring of the original press. To the early desire of the people to learn more about the Bible, a desire directly traceable to the positive dogmatism of such groups as the Calvinists and Separatists, are due the livelihood, ease, and education of millions of citizens of the modern world.

Even before the printing press was conceived in Europe, Christianity was exercising a mighty power over the destinies of commerce and industry. Architecture took new forms under the hands of the men who built the great cathedrals, who reared flying buttresses and spires and domes and arches for the worship of Jehovah. Old forms were renovated, new ones created; men became original, and the building trades, always important, took on a more vivid life. Out of the ideas for the construction of the great towers and spires of mediæval churches came the skyscraper. As interest in a credal faith waned, so waned originality in architecture, which today is almost altogether copied from the work of ancient and mediæval masters.

A rise in culture was coincident with the wish to know more of the Bible, and improvement in industry coincident with the rise in culture. Painting rose to a fine art from the crudities of ancient attempts, and the greatest of the painting was dedicated to the service of God, woven about such doctrinal ideas as the Communion, the divinity of Christ, the resurrection, the ascension of Jesus to heaven, the crucifixion, the birth in the Bethlehem manger, the miracles of healing. Music, too, leaped to a peak never since equaled; and the work of such masters as Beethoven, Wagner, and Handel put in eternal melody the stories of the Bible. From the interest in culture generated by the thought of worshipping God there sprang another incentive for increase in trade: music must be sold; art could be copied and photographed; and both things were done in profusion.

Nor could the sciences stand still if industry and culture were to march under the banner of strange design, *Excelsior!* The alleviation of pain became an active motive in the work of many doctors; alchemy was discarded for the idea of either proving or disproving the statements of the Bible; the awakening of a conscience in the selfish, egocentric nature of humanity brought with it humani-

tarian ideals. S. P. C. A's., and S. P. C. C's. Bubonic plague was run to earth; diseases which had decimated Europe were swept out of existence or controlled; leprosy lost much of its dreadful aspect; the lame were made to walk and the blind to see, while electrical devices and surgery gave hearing to the deaf. What once had concerned men little, came, under the beneficent guidance of Christianity, to be vitally important.

Manufacturing developed into a science and an art, not simply a process of making something. As the late aftermath of what Christianity had caused, electricity began to be used for measuring, and cameras were produced that could take pictures with exposures of not more than one two-millionth of one second; cameras were developed that, by electrical control, could photograph the interior of the stomach from all angles at once. Airplane engines were built with parts measured and ground to an accuracy of one ten-thousandth of an inch; a cooling system was installed in Boulder Dam which cooled in ninety days a mass of concrete and steel which, in the normal processes of nature, would have required three hundred years to cool. Railway trains raced across the continent at average speeds of seventy miles an hour and more, including stops; giant airplanes soared over oceans, their four engines lifting more than forty tons of dead weight over a mile into the air. It all was the aftermath of what Christianity had inspired.

In medicine, men perfected X-rays, radium treatments, fluoroscopes, violet rays, and inoculation against disease; they learned to keep parts of the human body alive indefinitely—forever, if need be—long after the original owner of the body had died. Doctors and surgeons transferred parts of an animal's eye to a human eye, and a man blind for two decades came to see. Bacteriology isolated the causes of the diseases which for millenniums had whipped mankind with a scourge more deadly and more painful than any whip of a slave driver. And all this, too, was the aftermath of what Christianity had caused.

Men, however, were a selfish lot and an egotistic lot. They preferred to believe, for their own satisfaction, that they were responsible for the things created, and that nothing greater than they existed. Like the lady frog in Aesop's fable, they puffed themselves up in their own conceit until they literally exploded. Their civilization, misused and misunderstood, came crashing down about their ears. The Bible had marched and been forgotten; it had been ridiculed; it had been despised; it had been taunted and rejected. And, as the things for which men strove had been built upon a foundation of credal religion, a foundation of positive faith in well delineated doctrines, so those things began to perish as the foundation was undermined. The great falling away had come to men, not only religiously, but culturally, commercially, and industrially, as the inevitable consequence of continuous neglect of Christian principles and doctrines.

"So mightily grew the word of God and prevailed."—Acts 19:20.

"THE OLD RUGGED CROSS"

By Emma C. Railsback

IS IT idolatry to sing praises to the cross? The song by the above title is set to very pretty music, and the sentiment would seem to be of a devotional nature. We hear it at funerals, over the radio, at gatherings which are religious in nature, and others which are not.

We look to the Scriptures for enlightenment. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth."

We learn from Revelation 19:10 and 22:8, 9, also Colossians 2:18, that man is forbidden to worship angels, God's heavenly messengers; from Acts 10:25, 26 and 14:12-15, that he is forbidden to worship men, God's earthly messengers. In 2 Kings 18:4 we find that the Israelites had taken the serpent of brass that God commanded Moses to make (a type of Christ) and had been worshiping it by burning incense to it for a long period of time, and it was classed with other forms of idolatry; therefore, King Hezekiah destroyed it. In Judges 8:27 we find that Israel practiced idolatry by worshiping the golden ephod that Gideon had made, and the thing became a snare to Gideon and his house then, too.

I recall reading something in the Apocrypha about Jeremiah hiding the ark of the covenant in the mountains lest Israel take to worshiping it, and it become a snare to them. No man knows of Moses' sepulcher, probably for the same reason. Israel was very much inclined to want some likeness of something to worship.

In Catholicism the cross is made an object of worship; yes, and in Protestantism, too. The Apostle John said, "Little children, keep yourselves from idols."

In a semi-religious meeting I attended recently no prayer was offered to God, but "The Old Rugged Cross" was sung in a devotional manner and highly praised.

The late Charles Gardner, author of a translation of the Gospel by Matthew, said, "A fiction of the brain may become as real an idol as the veriest stick or stone, and much more subtle in its influence."

We are exhorted to sing with the understanding as well as with the spirit. Let us not worship the cross by singing its praises and thereby fall into a form of idolatry, and also know covetousness, which is idolatry, too, according to the Apostle Paul.

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A THOUGHT FOR THE WEEK

A minister speaking on "the love of money is the root of all evil" said, "If you fear that you are guilty of loving money too well, just give some of it away to the church."

—Harvey Krogh, Jr.

MUNITIONS OF WAR AND THE JEWS

Continued from Front Page

despised Galilee, especially from despised Nazareth, accepted the King, and "the common people heard him gladly." But the blase, sophisticated city dwellers were the ones that turned the tables upon Him. Nothing good could come out of such a despised community as Nazareth! So the city people thought. When, therefore, the King came as predicted in Zechariah 9:9 the city of Jerusalem cried out, "We will have no king but Cæsar"; "Crucify him! Crucify him!" When the King comes again He will be received (Zech. 13).

Several elements in the present situation are comparable to the first return from Babylon. When the Jews came back from Babylon it was to turmoil, confusion, and civil war. When the neighbors of the Jewish colony were not bothering them, they were fighting one another, or were suffering from invasion from one or more of the powerful nations of the world. A three-cornered civil war raged in the later days of that period between the Pharisees, the Sadducees, and the Herodians. At one time there was a Sadducee for high priest going through the elaborate ritual of the offering of the firstfruits. At a certain point he poured a libation upon the ground instead of upon the altar. The Pharisees who looked on began throwing the firstfruits and vegetables; the Sadducees brought in their soldiers and before the day ended it seemed doubtful if there would be any Pharisees left.

Barabbas, who was released instead of Jesus, was a man who had led a rebellion against the Herodian party supported by Rome. Even when the city was being besieged by Titus the parties within the city were killing one another because they each blamed the other for bringing in the Romans. So disgusted did the Romans become at the interminable civil wars and conflicts within the Jewish State that they finally sent the army to destroy Jerusalem and to scatter the Jews throughout the world.

The present return is not one of internal warfare, but has elements that are going to lead to trouble. Isaiah 11:13, 14 sets up a situation that is being fulfilled at the present time, I believe. Judah and Ephraim are not going to bother each other, but they are going to fly upon the shoulders of all their neighbors. Already are the Jewish colonists talking expansion. Already are the Jewish colonists taking things into their own hands. Speculation has driven the pioneering Zionist into neighboring lands to the northeast and south. The League of Nations is hearing one request after another to set up the Jewish homeland as an autonomous Government. But the League of Nations is Great Britain. No success will come of that movement until the Jews are in possession of the bargaining power that is essential to diplomatic success. But will they not possess that very bargaining power?

During the World War Dr. Weizmann went from Government to Government bargaining for a Zionist homeland

for a munitions secret that was in his possession. The nation that could purchase that secret would win the war. The Germans could not promise the Jews a portion of the territory of one of their allies as the "fruits of victory." But Lord Balfour promised the Jews the thing they were after and in return the British secured the munitions secret.

What is the present situation? Running across northern Palestine through the Valley of Esdraelon is the pipe line that conveys oil from the Mosul oil field. Oil is one of the most precious munitions of war that can be in anyone's possession. The other pipe line is in Syria to the north of Palestine: if the predictions of Mr. Rothenberg (head of the Zionist Movement in America) are true the Jews will have that one in their possession, also. For the Jews hope to own the land from the Nile north to the Euphrates where the River Chebar empties into it at the ancient site of Carchemish. That is in accord with the boundaries of the land set down by the prophecy contained in Genesis 15:18: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Then in the Dead Sea region lies the richest potash deposit in the world. What a spoil is there! Untold, incalculable wealth is at the very door of the Jews. Would not the nations of the world seek such wealth? Would not the Jew be in his old position to bargain? To be able to say to the nation or group of nations: We will give you the products of these fields if you will recognize the colony of Palestine as an independent nation!

Already is Zion quite largely restored commercially (they have their own ships) and economically; socially they are a new, vigorous group; now they are seeking political and religious independence. Those things must wait until the Jew is in a position to bargain diplomatically. Those things must wait until that time when nationhood will be restored to that colony, and that must wait until the completion of the movement of regathering and restoration. The munitions of war are not only giving prestige to the Jews in Palestine, but are gathering all nations down there to battle when the city shall be captured as recorded in the 14th of Zechariah. The time of peace promised to the children of Israel is beyond that time of strife which now seems to be developing in the "land brought back from the sword."

WHAT MAKES YOUR FACE LOOK THE WAY IT DOES?

Continued from Page Five

tience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Why should the true Christian not be bold? Should he not rejoice in hope? Why this fear? "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:6.

THE LITTLE LAME PRINCE AND THE MAGI

Continued from Children's Page

Gaspar: "How did you learn of His coming? Have you noticed His star?"

Josiah: "Yes, it is the star has led me to seek Him. All our line has believed faithfully He would one day come to redeem Israel."

Melchior: "From whom is your line descended, friend?"

Josiah, speaking proudly: "From that good King Josiah, for whom I am named. We once were a proud family, but our house has fallen on evil times. Our property has all been seized by Rome, and we suffer cruelly from Herod and his craven servitors."

Balthazar: "Come with us, little lame prince, forget your sorrows for one night while we lay our gifts at Messiah's feet—Messiah who will one day rule righteously."

Josiah: "But I have no gift to give Him."

Balthazar: "You have yourself, your heart of love and faith in Him. Perchance He will find that enough."

Josiah: "Could I only live until He is grown, I know He would heal me, for the scroll says that the lame man shall leap as an hart. Then I could enlist in His cause."

Melchior: "Balthazar, last night I dreamed a dream. It has bothered me all day."

Balthazar: "What was your dream?"

Melchior: "An angel appeared to me and told me we must not return and tell Herod when we have found the newborn King, for He will kill Him."

Gaspar: "It seemed he spoke falsely when he said he would also worship before Him."

Balthazar: "We will return home the northern route, and that sly fox shall not learn the King's whereabouts from us." (All leave; music back stage, "O Little Town of Bethlehem." End Act 3.)

Act 4, late at night, simple home, Mary humming a lullaby, seated before cradle. Joseph enters and stands behind her chair.

Joseph: "The boy thrives, Mary."

Mary: "Yes, my husband, already He seems to smile and know us."

Joseph, hearing knocking: "Hark, who comes?" (Joseph opens door and bids visitors enter. Enter Josiah and Wise Men.)

Joseph: "Good friends, what brings you to our humble home?"

Balthazar: "We seek the Messiah, the One sent by God to be King of the Jews."

Melchior: "Over mountains and through desert wastes a star has led us to your door."

Gaspar: "This Babe! He must be the Messiah, the Christ of God!" (Wise Men kneel offering gifts. Josiah, kneeling behind them, looks up beseechingly to Mary.)

Josiah: "I have no gift but myself to lay at His feet."

Mary: "It is enough." (Music back stage, "All Hail the Power of Jesus' Name.")

CURTAIN

Berean Department

ARLEN MARSH, EDITOR

Worldliness

* * *

By Hanna Barber

I have been reading Brother Vivian Kirkpatrick's articles on separation from the world. I would like to see more articles along this line. We need them.

He gives the thought that we must not do anything Jesus would not do, if we are trying to follow Him. If He should come to gather His jewels, do you think He would go to the theater or dance hall to get them? Do you think jewels would be found in such places? Would there be shining lights in there, looking at gross pictures which many theaters have?

The reason I am dwelling on this is that I think more of our people go to theaters for entertainment than anywhere else, and I think some of them do not realize how wrong it is.

Another way of going out in the world is to marry out of the faith. I think it is just as wrong as it used to be to take strange companions. I never see anything said against this, and I wonder if the parents of our young people in the church teach them that this is wrong. So many are marrying out of the faith. I have known of good workers in the church who, when marrying in the world, pass into oblivion as far as church work is concerned. This weakens the church, and we need the young people to take the places of those who will soon have to give up their faithful services on account of age.

I knew a young lady in the faith a few years ago who became acquainted with a young man out of the faith. They were good friends, but when he wanted to call on her regularly she told him that she could not go with him any longer, as he was not of her faith. He said, "Perhaps you may be right. I will investigate and see." He did so, and after studying he learned the truth, and became an ardent worker in the church. He admired her for being so firm in the faith, and told her after he learned the truth that he was so glad that he found the true faith.

Let us be firm in the faith, be shining lights that may win some others for Christ.

To the Prejudiced!

There is a certain bigotry which has ever been connected with religious faith of any kind, a bigotry almost universal, yet which should be avoided as the plague.

It has, furthermore, a great variety of forms and pseudonyms. In one instance, it will be known as dogmatism; in another, as conservatism; in another, as radicalism; in a fourth, simply as living one's religion. Its ramifications are endless, and its results are dire.

To be concrete, for example, there is the man who is vociferous in his denunciations of any efforts to lift the intellectual level of the church. "The gospel," he growls, "has not been supported by men of letters." To be sure, Paul talked with the best educated group of his century as one of their social and mental peers; Luke was a well educated physician; Aquila was a wealthy and cultured man; Crispus was a man of learning; but nevertheless the gospel has not been supported by men of letters, and consequently no effort should be made to attract such men to the church.

And there is the Carrie Nation type of individual who battles with a violent pen and with wild gestures against the onrushing tide of wickedness among our young people, whose feet shall certainly slide in due time if they have not slidden already. Youth, under the kindly ministrations of this type of human fungus, carries the Scarlet Letter, the Brand of Cain, and the Mark of the Beast. Youth naturally, highly flattered by these attentions, rushes madly to the church to cleanse itself from sin under the guiding hand of the Reformer.

Which leads, of course, to a consideration of that peculiar specimen who believes that practically everything is evil and that the only safe thing to do is to read the Bible. (This variety generally drouses through the sermon and complains about the minister.) The Apostle may have said that nothing in itself was evil, that he could eat, drink, and be merry as long as he did not cause a fellow man to stumble from the path of righteousness, that he even could satisfy his hunger with meat offered to idols; but that was and is beside the point. Nothing in or of the world is good, including amusements, books, magazines, newspapers, people, bathing suits, and hamburgers.

In general, the sole consequence of this excessive stiffness is the heaping of ridicule upon the church. Like the extraordinary theories which have set the date for the coming of the Christ for nearly every day since the Crusades, the strictness of the bigots, which usually is unsupported by sufficient biblical evidence, is preposterous. Christianity is not obstinate opinion; it is scriptural fact.

New Class at South Bend

A junior Berean class has recently been organized for children whose ages vary from 8 to 12 years of age. It is held at the home of Mr. Lynn Leighty from 6:30 to 7:30 o'clock with Mr. Leighty as our teacher. The officers elected were: president, Miss Alverta Leighty; secretary, Mr. Donald Stilson. We are studying some general principles of the Bible at present.

Donald Stilson, Secretary.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

THE LITTLE LAME PRINCE AND THE MAGI

*A Christmas Play for Intermediates and Juniors,
Eleven Boys and One Girl, Chorus of
Girls Singing Behind Scenes*

WRITTEN in simple form, calling for inexpensive costumes and scenery, this play is designed for use on a small stage. Space forbids detailed description of the dress of the period, which may be found in any good Bible reference work. Act One, outside Jerusalem, late afternoon, dark curtains for background, a large gate, palms along roadside, a large star, dimmed, whose light may be turned on. Enter two workmen, Jonadab and Zechariah, and Josiah, who walks with a crutch, all poorly dressed.

Zechariah: "The air grows chill. Let us hasten homeward, Jonadab."

Jonadab (turning to Josiah, in rear): "Come, Josiah, for I am weary with my labors. You have not earned much today. Your father will be disappointed."

Josiah: "No, Jonadab, he did not want me to go. I will hurry as fast as I can."

(They move across stage, and the Wise Men, Gaspar, Melchior, and Balthazar, enter, all richly clad. They address the laborers, who turn at their entrance.)

Balthazar: "Have you heard aught of the Messiah, the One born to be a King?"

Gaspar: "Yes, born to be King over all the land, to release Israel from Rome's cruelty!"

Melchior: "Can you tell us where to find the Messiah? We come from our homes in distant Persia to worship Him."

Zechariah: "I have never even heard that One was to be born to be King in Herod's stead. Have you, Jonadab?"

Jonadab: "I know nothing of such vain hopes, but all our people stand in dire need. Josiah, have you heard of it? Your father reads his scroll day and night."

Josiah: "Yes, both my father and my grandfather often speak of Messiah. All my life I have wished to see Him. See, yonder bright star! What does it mean?" (Star's light is turned on.)

Balthazar: "We have followed it all the way here. It has shown us our directions when we thought surely we would be lost."

Gaspar: "We have spent many years reading the prophets and studying the heavens."

Melchior: "We know the time is ripe for Messiah's coming. If only we can find Him!"

Josiah: "I know only He is to be born in Bethlehem. Perhaps the star will lead you again." (Laborers and Josiah leave, followed by Wise Men. Music back stage, "The Bethlehem Star." End of Act 1.)

Act 2, the next day, Herod's throne room, bright curtains; Herod, gorgeously dressed, seated in large chair, speaks in harsh tones to a servant, bowing before him.

Herod: "Call in Shaphan, the scribe, and Hilkiah, the priest, at once."

Servant: "Yes, your Majesty, it is done." Servant leaves, entering at once with Shaphan, carrying scroll, and Hilkiah, carrying rod.)

Herod: "All the city has gone mad, babbling of One Christ to be King. Tell me, where is He?"

Shaphan repeats Matthew 2:5, 6, beginning, "In Bethlehem, etc."

Hilkiah: "Do not be alarmed, your Majesty, 'tis false. Israel needs not a Messiah."

Herod: "Shaphan, find Him and bring me word. Hilkiah, go, quiet the multitudes, as I have given you orders." (S. and H. leave with downcast heads.)

Herod, addressing servant: "Find the Wise Men of whom Hamath speaks. Bring them before me."

Servant: "Yes, your Majesty, it is done." (Enters a minute or two later with them.)

Herod, in smooth, deceptive tones: "Hamath, my general, tells me you were guided to our country by a star of great magnitude. Tell me the purpose of your visit."

Balthazar: "Your Majesty, we have been students of the heavens for many years, and we find in accordance with Holy Writ that Messiah's day has come. It is His star that has led us here."

Melchior: "He is born to be King over all the world, as well as Israel, and we would worship before Him."

Gaspar: "All our lives have been spent for but this one event. We desire only to find Him and lay our wealth at His feet."

Herod speaks the words of Matthew 2:8, beginning, "Go, etc."

(Wise men leave; music back stage, "Crown Him King," Herod frowning and muttering, "Treason." End of Act 2.)

Act 3, evening of the same day, outside Jerusalem again, bright star lighted. Josiah, walking painfully along road, is overtaken by Wise Men.

Balthazar: "Good evening, friend, our paths cross once more. Where do your footsteps lead?"

Josiah: "To Bethlehem to find the newborn King, if God grants me that great blessing."

Please turn to Page Ten

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 12. — December 22, 1935

CHRISTMAS LESSON

Matthew 2:1-12

GOLDEN TEXT

"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21.

A STUDY OF THE SUBJECT

Topic: The Coming of the King.

Aim: To encourage watchfulness for Jesus' second coming, and to stimulate desire for it.

Class Discussion: The practical value of astronomy. Compare the first and second coming of the Lord: prophecies literally fulfilled at His first coming; prophecies to be fulfilled at His second coming. What Jesus is coming for.

I. The King's Coming Promised. (Matt. 2:1-8.) For generations the Jews had been expecting the coming of one who would "turn away ungodliness from Jacob" and restore the nation to the favor of God. The prophecies that were the basis of these hopes were fulfilled insofar as they related to Messiah's first coming in every detail. The prophecies which foretell His second coming are quite as definite as those that pertained to His first appearance, and will be fulfilled with equal fidelity.

II. The Sign of the King's Coming. (Vv. 9, 10.) It is interesting to observe that it was to Balaam, a Gentile prophet, that the intimation came that "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17), and that it was to Gentile prophets ("wise men from the east") that the star appeared. The Messiah came the first time as the Lamb of God, to be made a sacrifice for the sins of the whole world (1 John 2:2). The result of His coming and sacrifice was the breaking down of the wall that separated Jews and Gentiles and granting equality before God (Eph. 2:11-22). What more fitting, then, that the sign of His coming should be revealed to Gentiles? The signs that mark the second appearing of the Lord as just at hand are being remarked much more generally by Gentiles than by Jews.

III. The King Revealed. (Vv. 11, 12.) The wise men, known by tradition as the "Three Kings of the East," with their gifts of gold and frankincense and myrrh, provide striking types of "the kings of Tarshish and of the isles (who) shall bring presents: (and) the kings of Sheba and Seba (who) shall offer gifts" when Jesus comes again to be "King of all the earth" (Psa. 47:7), ruling over the nations in His Father's name. The gifts kings will then bring to lay at Jesus' feet will consist in part of scattered Israel, whom they assist in the return to Palestine (Isa. 66:18-20).

GOLDEN TEXT

"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. 1:21.

These words were spoken by the angel, Gabriel, to the virgin Mary before the birth of Christ. Many names have meanings. The name "Abraham" means "father of a multitude," "Jacob" means "supplanter," "David" means "well beloved." So with the name "Jesus." It means "Savior." That is the reason for the Christ child being named Jesus. Our

text also tells us, "Call his name JESUS: for he shall save his people from their sins."

And what a wonderful Savior we have in the man Christ Jesus! Christ died to redeem us from our sins. He gave His life freely that even you and I might live, if we do God's will, but His death will be in vain so far as we are concerned unless we accept Him as our personal Savior, and live a life acceptable to the Father. Make your choice today and live for Him.—L. A. R.

PRACTICAL APPLICATIONS

Jesus

- was born at the appointed time;
- was literally, as predicted, the "seed of the woman";
- was born to be Governor of Israel;
- as the Son of God, brought hope to mankind.

Surety of God's Word. God's Word is sure! When Herod inquired of the priests and scribes where Jesus would be born they promptly told him the place as set forth in prophecy. The time of His birth had been decreed and when the fullness of time came, He was born of woman. God's Word is sure! God had warned Judah that unless they turned from their evil ways, they would go into captivity for seventy years. They failed to give heed to the warning and were taken captive. When the seventy years were up, they were delivered. God's Word is sure! God told Abraham that his seed would be a stranger in a land that was not theirs for four hundred years and afterward should come out with great substance. The record reveals that they came out in that selfsame day. God's Word is sure! There are manifold evidences of the surety of the Word of God.

Man's Schemes Defeated. There have been many attempts to frustrate the purpose and work of God. But every effort man has put forth to defeat the plan of God has served to defeat his own aims. Haman, an avowed enemy of the Jews, plotted the death of Mordecai. The gallows which he made for Mordecai was the one upon which he was hanged. Pharaoh decreed that all the male children of Israel should be killed. The decree was not fully carried out, one boy was saved, and Pharaoh was forced to feed, clothe, and educate this boy, who in time delivered the people of God from the hand of this same king. Man's opposition to God always ends in defeat for man.—C. E. R.

INTERMEDIATE CLASS

Why We Observe Christmas

We have been studying the lives of some of the great leaders of Hebrew history, and we come now to the greatest Leader of all time—Jesus our Savior. The entire history of the Hebrew nation points toward the coming of the One who was to save them from their sins.

A long space of time exists between last week's lesson and this—400 years. Jerusalem's walls were torn down and must be rebuilt more than once. The condition of the people became gradually worse until at the birth of Christ the Romans ruled over Judea with a terribly cruel governor, Herod. The several miraculous events surrounding the birth of Jesus may be given by different pupils. With the shining of the guiding star of Bethlehem a new "star" had arisen for all people—a star of hope, of promise, of life. Discuss how Jesus fills all these needs, every need of our lives.

The teacher may ask two pupils to report on the words "observe" and "celebrate," bringing out the distinction. Can we celebrate a certain day without observing the reason for its celebration? Do we often do that? Would you enjoy a celebration of your birthday which left you out of it entirely? Determine to simplify as far as you are able the celebration of Christmas in your home so that the Savior's birthday may be observed.

Remember: The One who came once as our Savior is coming again as our King; let us be ready to welcome Him.—M. G.

JUNIOR CLASS

Text: Matt. 2:1-12. Topic: The Star Tells a Story to the Wise Men. Memory Verse: "When they saw the star, they rejoiced with exceeding great joy."—Matt. 2:10.

Review. Test the class on their previous knowledge of the birth of Jesus.

Presentation of Lesson. As most children already know this story, plan to dramatize this lesson. Select some child to be the king. Have the wise men come to the king and ask the question found in verse 2. If your class is large have the king send for several chief priests and scribes and ask them if they know about the birth of this baby. Have them answer in unison verse 5. The king calls the wise men and tells them to go as found in verse 8. The wise men depart. The manger scene could be given next, with wise men there (v. 11). Then verse 12 could be given by having wise men asleep and next morning telling their dream. If possible have the wise men talking often about the star.

Memory Verse. Ask, "Why were the wise men glad to see the star?" Child should answer, "Because they knew Baby Jesus had been born." Repeat memory verse.

Notebook. Teacher should have a pattern of a star and wise men to draw around as most children would find it difficult to draw this picture freehand, and yet they love to make it. Under the picture write the memory verse.

(Suggestion: If children can play the story well, the children should be asked to give it before general assembly of Sunday school.)

—V. C. T.

AMONG THE CHURCHES

FIRSTFRUITS OF OUR NEW EVANGELISTIC PROGRAM

West Virginia, an entirely new field to the Church of God, is the first State to be reached through assistance of the Evangelistic Fund which was established at our last General Conference. The splendid report, found elsewhere in these columns, brings vividly before us the great need that exists for such work and the rich results that may be obtained by it.

An inquiry having reached our office some months ago from a brother living at Skelton, W. Va., concerning the possibility of securing an evangelist for a little special work in that community, we referred him to Bro. V. Earl Thayer, pastor of the church at Maurertown, Va. Following negotiations with Bro. Thayer, as indicated in his report, a meeting was arranged for and carried to a successful conclusion with ten baptisms.

Feeling that the effort was worthy of the support of the General Conference, the Executive Board voluntarily appropriated \$15.00 from the Evangelistic Fund to help in meeting the expenses of the meeting. The local community responded generously to the further financial need for the work, and the consequence is that many new members have been added to the body of Christ, a new and promising field opened up for further labor, the local membership of the Maurertown church increased, and the general work of the church strengthened.

Who will contribute further to the missionary effort of the Church of God through the Evangelistic Fund, and thus have a part in the blessed work of spreading the gospel of the kingdom of God in new localities?

G. E. Marsh, Secretary.

SOUTH LAWN CHURCH, GRAND RAPIDS

Sr. Martha Doan's Berean class of girls gave a very impressive pantomime on December 5. Some of the girls acted out the story of Abraham and Isaac while another read the account, and then they showed how this was a type of Christ.

On December 7 the church held its annual business meeting and election of officers. A wonderful expression of confidence in the board which has served during the past year was given when the ballots overwhelmingly returned almost all of the officers to their places. The past year has been a very successful one in many ways. In spite of depression the church has made many improvements and advancements and paid itself almost completely out of debt.

Many forward steps are now being planned. Among others a young people's choir to sing at the Sunday night church services will be in charge of Sr. Palmer.

The Christmas dramatic cantata to be given at the school gymnasium on Sunday night, Dec. 22, is making splendid progress.

F. E. Siple, Pastor.

Sr. Jessie M. B. Kauffman of Riverside, Calif., while renewing another's subscription to The Herald, comments on an interesting sermon to which she listened in Los Angeles, in which Norman John Macleod pointed out some of the startling events now transpiring and their prophetic significance. Prophecy keeps us awake to the nearness of our Lord's return.

VIRGINIA — WEST VIRGINIA

On November 19 it was our privilege to start a series of meetings at Skelton, W. Va., which proved to be very profitable as well as pleasant. At this particular place, which is in reality a coal mining camp, we found four isolated people who were members of our faith. These people were hungry for the gospel and made a contact with us through our national headquarters. After some delay a meeting was arranged, which continued for ten days.

Twelve sermons were given at the community church building, and ten people presented themselves for baptism during this effort. The candidates for baptism were all married people with families. All the children of these families number 27.

We are very happy to introduce to the household of faith through these columns Mrs. Ellen E. Toney, Mr. and Mrs. Clyde Poland, Mr. and Mrs. Roy R. Capps, Skelton, W. Va.; Mrs. Lonzo Capps, Sprague, W. Va.; Mrs. Clarence Poland, Mrs. Blondell Bressler, Mr. and Mrs. Arnold Capps, Skelton, W. Va. These newly baptized members, with the other four, who have been isolated for so long, wish to be registered with our Maurertown, Va., congregation. The Maurertown church gladly welcomes these brethren to share with them a church home. This number added to our Virginia churches brings our list of new members in this section to 22 plus the names of these four above mentioned, who were not listed on any church roll. Yes, we are encouraged, since accomplishing this much in the first year and a half of our sojourn here.

V. Earl Thayer.

In the near future the series of articles on the covenants by Bro. S. J. Lindsay, which have appeared recently in this paper, will be published in booklet form. These articles are far too valuable not to be put in more permanent form.

HERALD RECEIPTS

Elizabeth Dauterich; Mrs. W. H. Poole; Alta King; James Browning; Mr. and Mrs. M. Fetters (for self and others); A. L. Corbaley (for self and others); Bessie Eickmeyer; Hanna Barber; Rena Coyner; Mrs. F. M. McCrory; Mrs. Howard E. Huey; Emma Murray; H. J. Stadden; Mrs. James Sanford; George A. Waters (for self and another); E. Anderson Drake (for self and others); Horace G. Pierce; Mrs. H. M. McInturff; Frances Pierce (for another); May Williams; Julia W. Law; John A. Corbaley; Mrs. J. G. Haupt (for self and others); Mrs. L. E. Marston; Azalia Winfrey (for another); Jessie M. B. Kauffman (for another); Fred N. Patterson; George McMurtrie.

TOWARD THE HEATING PLANT

Previously reported	\$100.50
Mr. and Mrs. C. E. Randall	6.00
Mattie Benjamin	5.00
Mr. and Mrs. B. F. Cook	3.55
Silas M. Claypool	3.00
Mrs. Dewitt Dauntler	5.00
Amy L. Young	5.00
Total	\$128.05

BURR OAK, INDIANA

Four nights of eventful messages by Bro. F. L. Austin are now history. A lasting impression will ever be upon us. Many came each night for miles to attend, coming from Argos, Plymouth, Knox, South Bend, Lakeville, Eagle Creek, and North Salem, with perhaps others we know not of. Each night the house was nearly filled, and each lecture was filled with interesting things coming from the Word of God and seeing in picture that silent sentinel, the Great Pyramid of Egypt. Not a word it speaks, yet truly it is an altar and truly witnesses unto the Lord.

We feel very thankful to have had these lectures. Our thanks are to God for bringing into our midst Bro. Austin and using him in this very wonderful way. We pray that all of our churches will have him come and impart these marvelous truths in the various communities. You will never regret it.

The words of Jesus came to the writer as we observed these pictures and heard the lectures, "But as the days of Noe were, so shall also the coming of the Son of man be"; also the words of 2 Peter 3:3, 4, "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."

Thanksgiving morning at 9:30 we enjoyed a union service with the United Brethren Church. Bro. Austin gave a splendid address, having for his thought "Victory." Scripture reading, prayer, and testimonies by the congregation made the day a better thanks and praise day. This service seemed to draw us closer together and with God, whom we thank.

Sunday's services were inspiring to us and we feel that God was glorified. Bible school attendance was 55. The sermon was "Found Blameless."

The committee is working hard on the Christmas pageant, "The Heart of Christmas," by Verna Whinery, a very beautiful presentation.

A. E. Hoskins, Pastor.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

H. H. Hawkins; Lois Hunt; Ella Siple; Albert Siple; Harriet E. Boice; Mrs. L. C. Margrave; Mr. and Mrs. J. H. Williams; Mr. and Mrs. Harold Starbuck; Mr. and Mrs. Delos Andrew; Mr. and Mrs. M. Fetters; A. L. Corbaley; Harvey Krogh, Jr.; Eva H. M. Fletcher; Helen M. Chisholm; H. J. Stadden; Jessie M. B. Kauffman; Mr. and Mrs. H. S. Bell.

CONTRIBUTIONS TO N. B. I.

George McMurtrie	\$3.00
Mattie Benjamin	5.00
Emma Eaton	2.00
Mrs. R. A. Robinson	7.95
Cecil A. Smead	2.41
Lydia Mathes	1.06
Orland Marsh	2.11
Samuel L. Burk	5.00
Frances Pierce	2.00
Harold Hardesty	1.08
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On January 1, 1889, he was united in marriage with Millie Stogsdall, to which union five children were born. His wife, Millie, died March 9, 1909. On December 23, 1917, he was united in marriage with Mrs. Julia Rapp, of Mattoon, Ill.

He died November 27, 1935, in his home in Blue Mound, Ill., where he had lived a number of years, leaving surviving, of his immediate family, his wife, Julia; two sons, Allen and Cleo; and one daughter, Allie; one son, Arthur, and one daughter, Elsie, having preceded him in death. He also leaves one sister, Mrs. Dora Conner of Charleston, Ill.

I have known Bro. Grubbs for many years. He was strong in his convictions of what he believed to be truth, and a hard-working, upright man. He had selected the scriptures upon which he desired his funeral sermon to be based, and his wishes were carried out accordingly in the church of his youth; and we laid him in the Partlow Cemetery to rest and await the call of his Master.

L. E. Conner.

THE RESTITUTION HERALD

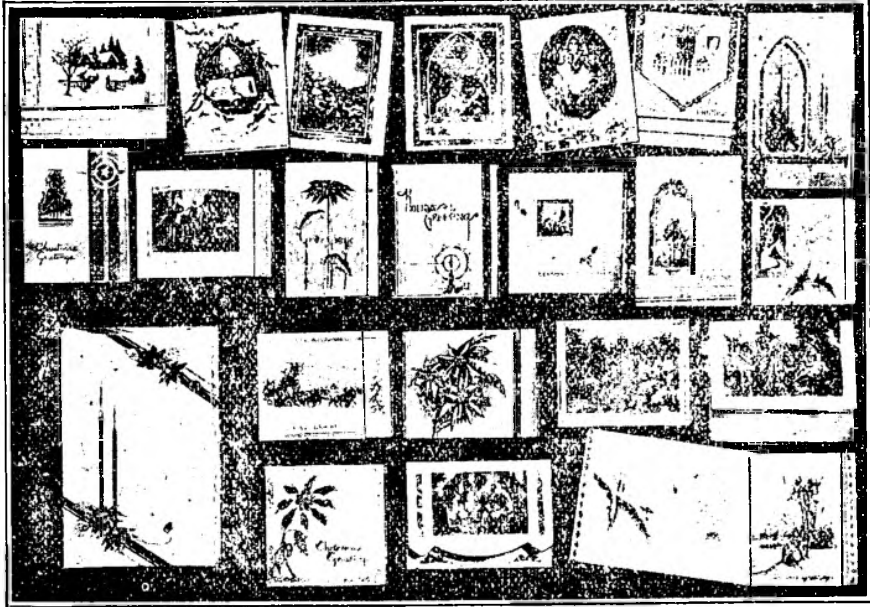
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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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Oregon, Illinois

THE RESTITUTION HERALD

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NUMBER 12

The Birth of Jesus



AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.—Luke 2:1-20.

Abreast of the Times

Japan Would Christianize America

"Behold, there came wise men from the east."

KOBE, Japan, Dec. 14.—"Under the belief that he has a word of divine revelation intended for the Christian intent on achieving a Christian world—a world of brothers relieved of brutal obsession with the insensate pursuit of private gain," Toyohiko Kagawa, the "Wesley of Japan," will arrive in San Francisco on December 18 to make "the tide of Christian thought flow back across the Pacific." to put the matter in the language of the *Christian Century*.

For some time Mr. Kagawa studied in Princeton University, and is well qualified to meet American audiences from the American standpoint. He once described this country as being "Heaven America" and "Hell America." He is author of fifty books that have had wide popularity and has written hundreds of magazine and newspaper articles on behalf of the "down and outers" of his own land.

Speaking of the religion of Japan, he says, "My father was devout, according to the Japanese conception of devoutness, but morally he was impossible. In Japanese religions and religious devotion, piety and personal morals are wholly unrelated."

How strange it is that Japan, a "heathen" land to which America sent missionaries nearly a hundred years ago, and to which they are still being sent from here, should now be sending a missionary to us! And yet can we deny the need of real missionary work in so-called Christian America in these days of greed and skepticism?

In this connection it is interesting to recall that some two years ago the Japanese Christians were asked to express their opinion on the subject of Modernism, and in a most positive manner declared themselves for the inspiration of the Bible, belief in the miracles, and expressed themselves as determined to stand for the historic interpretation of the Christian message as really a revelation of the eternal God. However misled they may have been regarding many important truths of the Bible, it is refreshing to find a modern group of former idol worshipers defending the integrity and inspiration of the Word of God.

Scientist Seeks Life Mystery

"Thy youth is renewed like the eagle's."—Psa. 103:5.

NEW YORK, Dec. 12.—"The Utopias of today are sometimes the realities of tomorrow," Dr. Alexis Carrel of Rockefeller Institute reminded his hearers as he foretold the scientific possibility of greatly prolonging human life and of maintaining human beings in a state of suspended animation for hundreds of years. While admitting these possibilities were now purely theoretical, there was one question upon which the eminent scientist spoke with posi-

tive assurance: "There is no hope," he said, "of conquering senescence (the process of growing old) and death." But we rejoice to know that "the wisdom of this world is foolishness with God" (1 Cor. 3:19), and that "the creeping palsy of old age" will at last give way to the wonder of perpetual youth and vigor!

Anti-Jewish Riots Continue in Poland

"Ho, ho, come forth, and flee from the land of the north, saith the Lord."—Zechariah 2:6.

WARSAW, Poland, Dec. 10.—Inability of the Polish Government to cope with the rising tide of anti-Semitism has developed a panicky atmosphere among Poland's four million Jewish citizens. The Polish Cabinet last night held a secret session to discuss the best means of combating the anti-Jewish excesses, which have already resulted in the death of fifteen Jews and the injury of five hundred or more since last November.

To further complicate and aggravate the situation, the Foreign Office has been informed of the intention of a delegation of Polish Jews residing in Germany to petition Col. Josef Beck, Polish Foreign Minister, to take more energetic measures in Berlin to protect the rights of the 350,000 Polish Jews in that country whose business permits have been annulled by the Hitler Government. Members of the delegation already have informed Jewish leaders of Warsaw that they face the alternative of starvation or emigration, and since the doors of western nations are barred, they intend to return to Poland.

The largest Jewish paper in Warsaw, the *Naze Przegląd*, frankly reported that Polish Jews opposed the return of these emigrants to Poland where pogroms have got beyond the control of the Government and the position of Jews already is grave.

Gradually but irresistibly more pressure is being brought to bear by the nations of the world to force the despised brethren of the apostles and prophets to leave their shores, and there remain but few places whither they may flee, *with the exception of the land of their fathers!*

THE RESTITUTION HERALD

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Date of the Magi Visit

By J. S. Lyon

JAMIESON, Fausset, and Brown's comment on this is: "It is perhaps best to leave this in the obscurity in which we find it as the result of two independent, though, if we knew all, easily reconcilable narratives."

Matthew records the flight into Egypt immediately after the visit of the Magi.

Luke states nothing regarding the wise men, but says that the holy family retired to Nazareth in Galilee immediately after the presentation in the temple.

These two statements contradict one another apparently, and make necessary the assumption of details not recorded in order to bring about any harmony.

Matthew 2:12 reads, "And being apprised in a trance not to go back again to Herod, they retire through another way into their country." This is spoken of the Magi. Verse 13 reads, "Now at their retiring into their country, the Lord's messenger is appearing to Joseph, saying, 'Rouse, take along the little Boy and His mother and flee into Egypt.'"

The second "now at their retiring into their own country" might possibly refer to the holy family, but it would be a considerably forced rendition; but if that were true, we would have a worse dilemma in explaining why it then would be necessary to leave Galilee to escape a massacre in Bethlehem of Judea.

The second difficulty in dating the visit of the Magi at the Nativity is in the two-year-olds' slaying. Is it reasonable to believe that the star in the east appeared long before the Nativity, so that the visit of the wise men was timed to bring them to Bethlehem for that event? Lange, who did believe it, says that the wise men were mistaken in believing that the star announced the birth of the expected King, and that Herod in turn was thereby deceived as to the date of birth, and so issued his decree that to insure success should destroy the male children up to two years of age. Possibly Lange is more mistaken than the Magi, for they were divinely guided, and divinely warned not to go back to Herod. If they gave information to Herod that made him think the star announced the Nativity some fifteen months previously, it undoubtedly was truth from their lips, not a mistake.

When Herod heard from the chief priests and scribes that the advent was scheduled to occur at Bethlehem, He gave the wise men no intimation of his evil purpose that would put them on their guard. They even would have re-

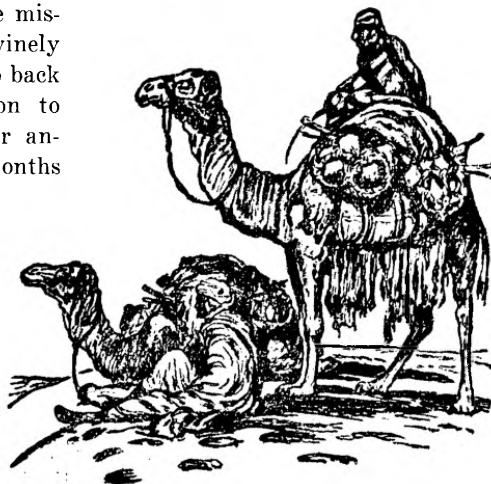
turned to tell where the Child was, had not the Lord changed their purpose by a warning vision. There is no question but that the words in the texts imply that Herod depended upon learning exactly when the star appeared to the wise men, to ascertain the time of the Savior's birth.

In the difference between Matthew's record and Luke's record, wherein they refer to these events, we must note that Matthew sums up the story of the conception and birth in a short seven verses, while Luke, saying nothing about the Magi, does record in some fifty-two verses many incidents that must be scattered in among Matthew's seven. These comprise the annunciation, the visit to Elisabeth, the registration decree of Augustus, the journey to Jerusalem, the birth in the manger, the angelic anthem, the adoration of the shepherds, the circumcision, the presentation in the temple, and return to Nazareth.

Since Matthew skipped so many of these events, we have every reason for confidence that there should be a break in his narrative, so far as time is concerned, between the last verse of chapter 1 and the first verse of chapter 2. So evident is it there should be a break there, that all versions divide the chapters there. Any student of harmony of the Gospels must be impressed with the frequency with which it occurs that one writer will relate two incidents as adjoining in time, when the other synoptists will insert one or more incidents that separate the first narrative by considerable time. To illustrate: Between the 19th and 20th verses of chapter 17 of Matthew's Gospel we have to insert Luke 7:36 to 8:3 and John 7:2 to 10:21 with a time elapsed of about two months, even in the close array of events in a one year ministry.

We therefore can be satisfied to accept Luke's statement that the holy family returned to Nazareth after the Nativity events. It remains to determine how to place them back in Bethlehem at some date to coincide with the visit of the Magi.

Two alternatives are offered. It was the custom, and a compulsory one, that attendance be made in Jerusalem at the feasts of Passover, Pentecost, and Tabernacles. As Bethlehem was the home of his fathers, it is quite possible that during these feasts, Joseph and his family made this their domicile most of the period. It was impossible for Jerusalem to accommodate with lodgings the million or more who were in those days accustomed to assemble at these occasions according to the (Turn to Page Nine)



Growth of the Kingdom

By A. J. Eychaner

THIS text in many respects is a remarkable one. It is the outline in parable of the kingdom of God, in the varied and successive stages of its development.

Let us draw an outline here upon the blackboard, that the eye may aid the ear, and that we may get a clearer conception of the Master's teaching; thus:

1. The Sowing Time.
2. The first appearance of the Blade.
3. The development of the Ear.
4. The Full, or Ripe Corn in the ear.
5. The Harvest.

What is this illustration intended to represent? The text says, "So is the kingdom of God." It is the kingdom, then, that Jesus is illustrating. It does not refer to any condition of men in their relation to salvation, but to the kingdom to be set up among men.

The illustration is from nature and is easily understood. The successive stages in the figure are clearly marked, and we are not left to guess at its meaning, for we are told that Jesus is discoursing on the coming kingdom.

The divine government that God is establishing among men is a successive work, and marked by distinct stages in its growth. I said, "Is establishing," I mean by that, that the work has already begun, by the sowing of the word of the kingdom. We are yet in the sowing time.

You will not be startled then when I say that these stages in the growth of the wheat represent ages in the work of redemption. God's purpose is to redeem the world by means of the kingdom. But before He will set up the kingdom He must prepare a people, who shall be the teachers and rulers, and who are prepared to administer the divine government in righteousness. Hence the sowing time or an age of preparation.

From the nature of the figure it is evident that the *blade age* is after the *sowing age* is past. And the blade stage is followed by an age which shows signs of fruitage: spoken of as the "*ear*." This is followed by an age when the principles of that divine kingdom will have reached all the world—the age of "*full corn*." After this an age of "*harvest*," or the age of the world's ingathering.

The kingdom of God in its administration of blessing the world will cover three ages of growth besides this present age of sowing. The "leaven" of another parable was put into *three* measures of meal. This is only another way of teaching the same great truth.

We think that we interpret correctly, when we apply

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."—Mark 4: 26-29.

the sowing time to the present age. We should also bear in mind that the sowing time referred to in these parables has especial reference to the publication of the gospel of the kingdom, which we know began in Galilee (Mark 1:14). "The sower soweth the word."—Mark 4: 14. This "word" is the word of the kingdom (Matt. 13:19).

This is the same word or gospel which Jesus commissioned His disciples to preach in all the world (Mark 16:15). And the prophecy of the Savior is that this gospel of the kingdom shall be preached in all the world for a witness to all nations (Matt. 24:14).

The kingdom of God is to be a government of God for the people, through His chosen instrumentalities. The earth is yet to be filled with a knowledge of God. Mankind are to be schooled and disciplined, until their actions shall conform to the divine law.

Let us consider attentively these distinct phases of the kingdom's growth as introduced by the Great Teacher.

The formative or elementary state of the kingdom, spoken of as the appearance of the blade, aptly represents the kingdom when it first appears, after this age of sowing. It will be after the second appearing of the Christ and the dawn of a new age in the world's history that the kingdom will first appear (2 Tim. 4:1; Dan. 7:13, 14). It will be like the tiny shoot of the wheat when it first comes up through the soil—so small that Jesus in another parable likens the kingdom at this point to a grain of mustard seed, or the smallest of all seeds, but capable of the most marvelous growth (Mark 4:30-33).

At this stage of its growth, Daniel compares it to a stone, which in its wonderful growth becomes so great that it ultimately fills the whole earth (Dan. 2:35, 45).

Before this blade state can make its appearance to begin this work, the elements which go to make up a kingdom, in its organized state, must all have been developed and brought together. The territory, subjects, laws, central place of government, and rulers, each and all are necessary, and will receive their proper share of preparation in the divine plan. After these have all been made ready the kingdom in organized form will begin its work (Dan. 2:44).

The kingdoms of this world are given to the Christ when He comes (Dan. 7:14; Rev. 11:15-18). The resurrection of the righteous dead and change of the living will take place before the kingdom is organized, for they reign with Jesus (Rev. 5:10; Dan. 7:22, 27; 2 Tim. 5:12).

This reign with the Christ will begin with His coming.

The first age will be one of conquest, the antitype of the conquest of Canaan by Joshua. The judgments of God will be abroad in the earth (Psa. 149:1-9; Isa. 26:9; Acts 17:31). This age of conquest and judgment will be followed by the millennium or the thousand years of Revelation 20.

There will also be a resurrection at the beginning of the second age (Rev. 20:4). Those who come up in this resurrection are the martyrs who were beheaded under the power of the Beast during the first age of the kingdom.

After the close of the millennium there will be an open rebellion of the forces of sin, which will be followed by severe judgments (Rev. 20:7-9). This will be followed by a general resurrection of all the dead, at the beginning of the third and last age before the harvest.

This will be the final age of probation. That there will be probation for those who never have had an opportunity in this life, there can be no doubt:

First, because Christ tasted death for every man; and because He is the true Light that lighteth every man that cometh into the world (Heb. 2:9; John 1:9). Second, because the books are then opened. We always open books at the beginning of business, and when business is over we

close them by settling the account. The dead are raised and the books are opened, that in them their works may be written; for they are judged by the things written in them.

After the books are opened, they will remain open until the close of the age, when the dead will be judged out of the things that were written in them; and we are told that whosoever was not written in the book of life was cast into the lake of fire, or the second death.

Then the harvest of the earth is ripe. The time has come for reaping. The angels will gather out of His kingdom all things that offend and they who do wickedly, and shall cast them into a furnace of fire (Matt. 13:41). Paul says that Christ must reign until He has put down all His enemies, when the kingdom will be given up to the Father, and God will be all in all. The wheat has been gathered into the garner. The righteous shine as the sun in the kingdom of the Father.

The Stone has become a great mountain and fills the whole earth. The three measures or ages have been leavened. Blade, Ear, and Full Corn have been rounded out, the Harvest over, and the New Heavens and New Earth come in view.

The Star of Hope

By E. O. Stewart

"For we have seen his star in the east, and are come to worship him."—Matt. 2:2.

FOR many centuries a few faithful men in Israel had looked for the fulfillment of Numbers 24:17, which reads thus: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."

For four centuries, since the days of Malachi, a death-like prophetic silence had enveloped Israel's once fair and God-favored land. Prophetic dreams of inspired seers had become a matter of mere history. These four centuries devoid of heaven-born visions had lulled the hopes of that once favored nation who alone could boast of having received the oracles of God.

Israel's kings had come and gone, and the once mighty kingdom had fallen into ruin, with the positive declaration of God that "it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27).

At the close of the fourth century of prophetic silence the stillness was broken by a heavenly messenger announcing the soon coming of Israel's ruler. "He shall save his people from their sins" was the emphatic declaration.

One evening as the lights were turned on in the blue canopy of the eastern heavens, wise men discovered that a newly born star had appeared among the myriads of heavenly lights overhead. They soon discovered that this star was not stationary as the other stars seem to be, but began to move toward the west.

Soon angelic voices break forth in praise and song. The stillness of the night is broken when the heaven-born message of "peace on earth" falls upon the ears of shepherd boys who watch their flocks by night. The wise men follow the star till it stands still over the little town of Bethlehem. This star announces the fact that the long looked for King of Israel is born. The Star, the hope of Jacob, is arising out of the dim twilight ages of prophetic dream-land.

Jesus is the root and offspring of David, the bright and the morning star (Rev. 22).

He is now seated at the right hand of God, and is soon coming to brighten the earth with His glory.

Until that good day His promise shines as a light in a dark place, until the day dawn, and the Day Star arise in our hearts.

"The Star that rose in Israel
Now shines at God's right hand,
He'll soon appear in splendor
To shine through all the land.

"Our Star of hope is Jesus
He'll brighten up the way,
If we are true and faithful
We'll shine with Him for aye."

Wonderful Names of Our Wonderful Lord

Ephesians 5:1-20

GOD named His only Son with jealous care. According to the Bible record, we find names of our Savior covering a thousand years in the process. God was naming His Son in the book of Isaiah, and a thousand years later in the book of Revelation. There are still other sidelights on His character through His name. Some of these names are very familiar, such as "thou shalt call his name JESUS: for he shall save his people from their sins," and again, "His name shall be called Immanuel," which, being interpreted, is, "God with us." There are many others with similar familiarity.

But, on the other hand, there are some that are little known and are like precious ore that lies buried. These are sprinkled through the Scripture, and it will be our meditation to discover them. The first of these unfamiliar names of Jesus is in the Scripture lesson—Ephesians 5 and 2.

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." This is a chapter about the believer's walk—how he should conduct himself, a walk that has to be patterned on the love of Christ, who loved us unto death and offered Himself as an offering that was to God a sweet fragrance, because it was an offering of love.

It is not the first time that the expression occurs. If you would read the story of Noah, you would learn that when judgment was passed upon the earth and after the flood, everything was new even as a new creation. We read: "God smelled a sweet savour and said, I will not again bring a curse upon the earth." Now, Paul is borrowing the figure and saying, "Even as our judgment was passed in Christ and we are in Him a new creation, and as He is a delight to the Father, so we in Him are a sweet savour to God."

He is truly the Rose of Sharon, the Lily of the Valley, and the most prominent characteristic of both the rose and the lily. It is not its beauty, but its fragrance, even as is recorded in the beautiful old hymn: "I've found a friend in Jesus, He's everything to me; He's the fairest of ten thousand to my soul; the Lily of the Valley in Him alone I see, all I need to cleanse and make me fully whole. In sorrow He's my comfort, in trouble He's my stay; He tells me every care on Him to roll. He's the Lily of the Valley, the bright and morning Star; He's the fairest of ten thousand to my soul."

Luke 1:78—"The dayspring from on high hath visited us." This is a verse which fell from the lips of Zacharias, the father of John the Baptist, and who was filled with the Holy Spirit at the birth of John. To him was given great revelation, and he prophesied aloud, and among other great messages came this.

The word "dayspring" is an old English word which is

not used any more. It was used three hundred years ago to speak of the sunrise or the dispelling of the gloom.

To Zacharias and Elisabeth the long night of prophecy and expectation had ended, and their son was to be the bright and morning star, heralding the approach of the glorious Son of righteousness. So they used the appropriate term for the Son of God—"Sunrise."

Jesus is the Sunrise in all of life's perplexities. Friends may fail us, and they do. We see the weakness of those upon whom we lean, but Jesus never fails, and His presence dispels the darkness of every night. The Old Testament writer exclaimed: "Weeping may endure for a night, but joy cometh in the morning." Sometimes the darkness is greater just before the dawn. If you feel that darkness today, let Him come in, for He brings warmth and gladness.

When the disciples had toiled all night and caught nothing, we read the significant words: "In the morning Jesus stood upon the shore." No child of God ever is utterly abandoned, but He waits. Yet I think we have to do our part. If we claim the privilege of sons, we should bear the responsibilities of sons, and those responsibilities bring us into His very presence.

THE ENSIGN OF THE PEOPLE

This is a beautiful expression. It is the name given to our Savior in Isaiah 11:10—"In that day he shall be the ensign of the people, and his rest shall be glorious."

An ensign is a symbol of pride and patriotism. "The Son of God goes forth to war His kingly crown to gain; His blood-red banner streams afar; who follows in His train?" Yet to the Israelite who wrote this text, there was no ensign and little patriotism. As captives, the Israelites lived in a foreign land, and none seemed to rescue them. Their present was not very hopeful, and even as they looked back into the past, their history was a checkered history. Times of closeness to their Father were mingled with times of distance because of their own wandering. So they found a sweet peace in looking forward to the coming of One who would raise their standard high, whose ensign would be the ensign of the people, and whose rest would be glorious.

The Lord Jesus Christ is the Ensign of the people today. The Socialist will tell us that the church represents the capitalist, but the church is the church of the people, for He is the Savior of the people. Out of Russia comes anarchy. Millions lie in wait to tear from our standard the Stars and Stripes, and substitute the red flag, and only the power of Christ will keep this Red menace in its place.

Christ again and again has called the common people to Him with His words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Revelation 1:8—"I am Alpha and Omega, the beginning and the ending, saith the Lord." The Son of God is the Source of all life. He is needed at the beginning and at the ending of every life.

In Colossians 1:16, we read: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions,

Please turn to Page Ten

GIFTS

By Lorena W. Suthard

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

NOW when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem. . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matt. 2:1, 11.

The birthday of our Savior will soon be with us, and brings again, to the mind of the writer, the question of "gifts." In the record we learn of God's precious gift of eternal life through Christ. "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.

About 1,935 years ago, in a dirty old stable, within the city of Bethlehem of Judea, there was celebrated the birthday of the world's greatest son, Jesus Christ, the Savior of the world. There was not an elaborate party with many guests, to pass the time of day, tell jokes, be served with refreshments, and present a number of meager gifts, "just because they had been invited to the party." No! There were no costly engraven invitations to this party. The shepherds, near by, had seen and worshiped the newborn babe. Others, no doubt, out of curiosity, had gazed upon the wee boy; but from afar there came wise men to worship Him.

The wise men of old were considered as the spiritual masters to direct the actions of the kings. Here were Knowledge and Wealth to bow before Innocence and Poverty. The wise men knelt in submission to their newborn King, offering first themselves, their service, and then their gifts, of gold, frankincense, and myrrh; all precious gifts, given because of an overwhelming desire within the wise men to love, worship, and serve this new Master of the kingdoms to come. This was the first real Christmas celebration.

The years have passed, and many Christmas celebrations, but the true significance of Christ's birth, the fact that through Him the nations were to receive eternal life, has become obscured. Few people even pause to think what the word "Christmas" means. To the majority it has become the season of exchanging gifts, a season when gay, colored lights; evergreen trees; candy; nuts; gifts wrapped in tissue, tied with tinsel, all mean empty joy. By "empty" we mean the gift is given, a polite "thank you" spoken or

written, and another gift given to repay, in a way, the first giver. There is no love of Christ in the heart as a rule, because the giving of gifts now is merely a threadbare custom.

Now, friends, if we give gifts only to be thanked by men, then we have our reward, but if each gift is given as to Him, not that we expect to "exchange" with our fellow men, then "verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."—Matt. 6:3, 4.

This heavenly reward is worth everything in life. When the soul of man comes in contact with God, he receives the power to cause a hundred lights to burn in the darkness with a glow incomparable. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:14, 16. Not only the illumination of lights, shining to reflect the great mercies of the Giver of all light, but as the hand clasps the hand of the most high Personality, there comes to that mortal soul the warmth as of a fire glowing within, which must then emanate from that individual for the sole purpose of assisting others to know God.

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:15, 16. As a light can be seen from afar, so the godly warmth can be known, even as the electric radiant sends out its contribution to mankind. Christ's powerful love animates life and assists in directing marvelous achievements.

Today we can offer ourselves to Christ even as the wise men offered themselves to Him. It is our privilege to worship Him. We can bring as gifts golden speech of praise; for frankincense, that holy incense—we can offer our good deeds on the sacrificial altar to go up as a sweet-smelling incense before God; and may the myrrh we bring by our service preserve Him, the Anointed One. "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."—Rom. 12:1.

THE ANGEL CHORUS

By Mary A. Gesin

'Tis night in old Judea; the stars shine softly down,
And deeply azure silence enfolds the little town
Of Bethlehem, David's city, of prophet bards' renown.

Out on yon rugged hillside shepherds their vigils keep;
There in the lonely darkness they silently guard the sheep,
While o'er their weary forms chill winds of winter sweep.

"What meaneth yonder brilliance?" a startled watcher
cries,

As to his wondering vision appears in midnight skies
A light, so bright and glorious all other starlight dies.

Stark fear engulfs the shepherds, for an angel from the
Lord

Announces this strange message—a new and hopeful word—
"Fear not, great joy I bring you," are the tidings that
they heard.

Suddenly a chorus of heavenly voices sings;
"In the highest glory," the angel music rings,
"Peace on earth and gladness." Joy to their hearts it
brings.

In haste they leave the hillside, forgotten all their cares,
With only heavenly music resounding in their ears;
Banished by the angels are all their foolish fears.

The Christ in David's city was born that very day,
And shepherds found Him lying upon a bed of hay—
The Christ who o'er men's hearts shall one day hold full
sway.

For on another midnight, at daybreak, or at noon,
Will sound an angel chorus; O may we hear it soon,
And for its music ever we'll keep our hearts attune.

And when we hear the tidings from angel's lips so sweet,
While to the waiting earth God's message they repeat,
"He comes, your Lord and King," we'll worship at His
feet.

—o—

A little stream had lost its way
Amid the grass and fern;
A passing stranger scooped a well
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that all might drink.
He passed again, and lo! the well,
By summer never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

—Charles Mackey.

THE DESTINY OF THE CHURCH

By Emma C. Railsback

GOD called Abraham from among the idolaters in Ur of the Chaldees because Abraham was a man of faith. He entered into a covenant with him and made a sevenfold promise, and Abraham believed God and He counted it unto him for righteousness.

Most important of all these promises was the one which foretold a seed (the Christ) through whom all the nations of the earth should be blessed. God reiterated these promises to Isaac, Jacob, Joseph, and Moses. He called the natural seed of Abraham out of Egyptian bondage through Moses and covenanted with them to make of them a kingdom of priests, a holy nation, if they would obey His voice and keep His commandments. In other words, this seed was promised the rulership in the future kingdom of God.

The gospel was preached unto them in many ways. Every sacrifice offered under this Old Covenant law pointed to the great sacrifice that taketh away the sin of the world; but the word preached did not profit them, not being mixed with faith in them that heard it. However, not all were lacking in faith, for the great Apostle to the Gentiles enumerates many who had obtained a good report through faith, going back to Abel, Enoch, and Noah, who believed in the promise of God to bring in the seed of the woman who was to bruise the serpent's head.

When the fullness of the time was come, God brought forth His Son, the promised seed, made of a woman, made under the law. He came unto His own, and His own received Him not, but to as many as received Him, to them gave He the power or privilege to become the sons of God.

The outpouring of the Holy Spirit on Pentecost resulted in giving the gospel message to the vast multitude assembled at that time and three thousand Jews believed and were baptized. As a people, however, they rejected the message and said, "We will not have this man to rule over us." Christ had warned them that the kingdom would be taken from them and given to a nation bringing forth the fruits thereof. The message went to the Jew first, however, even after the conversion of the Apostle Paul; but they put it from them and judged themselves unworthy of everlasting life, and then God turned to the Gentiles to take out of them a people for His name. God's purpose in that respect is being accomplished in this present gospel age.

When the fullness of the Gentiles is come in, He who is at the right hand of the Father, officiating as Mediator, High Priest, or Advocate for those who are Abraham's seed through faith in Christ, will return to sit upon the throne of David and reign over the house of Jacob forever. Then will the blessing of the nations begin. This is in accord with the promise of the angel Gabriel to Mary. All who have obtained a good report through faith will be made perfect when the Lord Jesus Christ shall descend from heaven and the dead shall be raised and the living changed.

The highest of all callings ever made known to mortal man is the great salvation, the high calling of God in Christ Jesus, offered to the church. Christ loved the church and gave Himself for it, that He might present it to Himself a glorious church, not having spot or wrinkle. Paul said he had espoused them to one husband that he might present them as a chaste virgin to Christ. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. The children of God are heirs of God and joint heirs with Christ. When Christ, who is our life, shall appear, then shall we also appear with Him in glory. If we suffer with Him, we shall also reign with Him. They will be equal unto the angels; neither shall they die any more. They will execute judgments on the heathen. They will be kings and priests of God and of Christ and shall reign with Him a thousand years. The church then will become the chosen generation, the royal priesthood, the holy *Nation*. She will have obtained the divine nature and be associated with Christ in the government and blessing of the nations, in fulfillment of the promises made to Abraham.

"He shall save his people from their sins."

DATE OF THE MAGI VISIT

Continued from Page Three

laws laid down by Moses. The Sabbath day journey was at these times extended to two miles, in order that those camped around the city and domiciled in the towns of the environment might be able to reach the temple on holy days. Though Bethlehem was five miles from the city, this would not be too far to take the Passover lamb that Joseph must slay in the temple some time after three o'clock on the preparation day and reach Bethlehem with it by sundown.

The second alternative is the assumption that soon after the Nativity Joseph removed his place of domicile to Bethlehem. This is based on the words of Matthew 2:21-23: "And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God . . . , he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth." It would seem from these words that Joseph had intended to go into the proximity of Jerusalem, to Bethlehem, possibly. It also seems that it had not been his intention to go to Nazareth till God warned him to do so. Edersheim says, "The first intention of Joseph seems to have been to settle in Bethlehem, where he had lived since the birth of Jesus." But he offers no proof other than may be found in the words of Matthew above quoted.

One of these assumptions must be adopted if the visit of the Magi did not occur at the Nativity.

It would be possible, if it fitted, to insert Matthew's

story of the Magi and the flight to Egypt into Luke's narrative some time preceding the presentation in the temple, but this seems to be impossible due to Luke's expression of verse 39, chapter 2: "And when they had performed all things according to the law of the Lord, they returned into Galilee."

In Matthew, it is stated that the wise men entered into the *house* where they found the little Boy and His mother. In Luke's narrative of the Nativity the occurrences were at a public inn and in the manger of the outlying sheds. Some have suggested that after the first night, room was made inside the inn for the mother and Child, and it was there the wise men found them. It is plausible, were it not for the two great difficulties in the matter of the return to Nazareth, and in the two years of time computed by Herod.

If we place the visit of the Magi at Passover in the spring of 3 B. C., it would be too short a time, three months after the Nativity, to be in entire harmony with every statement. But if we place it fifteen months after the Nativity at Passover in 2 B. C., it will satisfy all requirements. It would be fitted to Herod's decree, for he would be sure to add a few months to make sure of covering the age of the Child. It would precede the death of Herod by seven or eight months. Herod died November 7, 2 B. C.

The only weak point that appears to the writer in this presentation is the assumption that Mary and Jesus were at Bethlehem at this time. It is no assumption to say that they were in the neighborhood of Jerusalem at the time, for we have that evidence from Luke 2:41: "Now his parents went to Jerusalem every year at the feast of the passover."

It seems better to the writer to believe this possibility, rather than to think that Matthew and Luke are contradictory.

The question one may ask in good reason is, Why did it take so long for the wise men to reach Bethlehem? Of the character of these particular men we know little, other than the term "Magi," applied to Eastern philosophers in general. Daniel, at the court of Babylon, had been the president of an order of Magi. When the star appeared, it perhaps was the cause of study on the part of these men to learn something of its portent. The idea was not confined to Palestine that the time was ripe for the coming of Messiah. The Babylonian exile had brought Eastern savants knowledge of the Hebrew Scriptures. That they were men who were approved highly by God must be admitted from the circumstances of His leading directions. Having determined that a King was being born in Judea who was to become great, their determination to pay tribute to Him does not necessarily require us to expect that they set out without delay. If the Child was to become King, there would be no need for haste, and it would be natural for them to time their preparations and visit to correspond with the great festival which was attended by so many from far and near.

The books and pages are voluminous that have been written by many authors of varying viewpoint relative to this incident, but in these few paragraphs the author hopes to have pointed out the difficulties and the possible solutions.

WONDERFUL NAMES OF OUR WONDERFUL LORD

Continued from Page Seven

or principalities, or powers; all things were created by him, and for him." Not only the human race, but the very earth itself and all creation wait in longing for the fullness of His salvation. Paul said that the very creation groaneth and travaileth in pain until His final redemption from a curse which hath fallen upon the earth. It has twisted our human nature beyond all recognition, and we wait for this blessed Son to bring peace. . . .

"I am Alpha and Omega, the beginning and the ending, saith the Lord." But He is not only these two extreme letters of the alphabet, I believe He is the central letters as well, and I believe that He is needed not only in infancy and in old age, but His presence is very precious in youth and in middle life, when the heat of the battle presses to the gates and when we need a power greater than ourselves to carry us through.

There are those, perhaps, who put off their acceptance of Christ in the strength of manhood, hoping possibly that when they come to the last final stage of the alphabet, the Omega stage, they will find Him. But this is doubly a mistake. In the first place, they will find they do not want Him then as they might want Him now. Christ does not appeal to old age where He has been definitely scorned all through life, and it is very, very seldom we hear of one who comes to Christ at the extreme end of his life. But the other mistaken notion is that which we have tried to suggest—that we miss so much by keeping Him from the central part of the alphabet, for He is not only Alpha and Omega, but He runs through the other letters and He plays marvelous melody upon each one. And thus we come to the last of these wonderful names.

A NAIL FASTENED IN A SURE PLACE

The chapter in Isaiah from which this reference is taken (Isa. 22:23) is a chapter of substitution. The Prophet is lamenting the invasion of Jewry by the Persians. It is a chapter wherein the children of Israel are driven from place to place because of their worldly contacts until finally Isaiah stands forth and says: "The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his Father's house." Elsewhere he says that "he is the one who shutteth and none openeth, and openeth and none shutteth," and now we have this reference speaking also of the solidity of His background. He has set before us an open door and none can shut it. Through that door we go to victory and peace.

He is the firm background as well as the fastened nail. . . . He is the nail fastened in a sure place because He is the Rock of Ages, and thus we sing, "The Lord is our Rock; in Him we hide, a Shelter in the time of storm; secure whatever betide, a Shelter in the time of storm. Jesus is a Rock in a weary land, a weary land, a weary land; Jesus is a

Rock in a weary land, a Shelter in the time of storm."

And so we are acceptable to God because our Savior is a sweet-smelling Savor unto God. We have the promise of His blessing, for He is the Dayspring from on high. We have the promise of His victory, for He is the Ensign of the people. He fills our entire life because He is the Alpha and Omega, and upon Him we can rest and depend, for He is a Nail fastened in a sure place.—Stanley H. Bailes, D. D., in *The Presbyterian*.

This is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of wedded Maid and Virgin Mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

—Milton.

THE YOUNG SHEPHERD BOY

Continued from Children's Page

them. And the music that came from their lips was so beautiful, Ben-Levi knew it came from heaven.

"Glory to God in the highest, and on earth peace, good will toward men," was the song Levi and Ben-Levi heard. Never would they forget it. It could mean only one thing. Levi's hopes were at last to be fulfilled. The Messiah for whom he had waited so long was here.

"Come, Father," said the boy, "come, let us go to Bethlehem and see if God has at last sent us Messiah. Hurry, Father, I must see Him with my own eyes."

Thanking and praising God, scarcely realizing what he was doing, Levi stumbled over the rough fields after the boy in the direction of near by Bethlehem. On the outskirts of the village was an abandoned building which they knew had once served as a shelter for cattle. A sort of cave it was and always warm inside. Perhaps this held the manger the angel meant.

Entering, they found, even as the angel told them, a babe lying on a bed of hay, a young woman hovering over the little one, and a man standing watch over both.

"Is this the Messiah of Israel, this little babe?" Ben-Levi asked the man in hushed tones.

"This is the Son of God, the Savior of the world," said Joseph, for he it was.

Levi and Ben-Levi knelt at the manger, thanking God for His great Gift to the needy world. Something very like a stone melted in Ben-Levi's heart as he knelt there. He knew now he would not go on the morrow to Rome to learn how to conquer the enemies of all Judah. He would learn from the lips of Messiah. For if one of God's promises came true, all the others would also.

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

Berean Department

ARLEN MARSH, EDITOR

Exit, God; Enter, Commerce

It is a far cry from the significance originally placed upon Christmas to the modern conception of Santa Claus, tinsel, and phony gold. Founded upon a high ideal, the day has degenerated until its original purpose has been almost forgotten.

True, there still are numbers who flock to the church services held as a part of the Christmas celebration ("we do so like to see little Jimmy speak his pieces!"); but a large proportion of these numbers, if not a decided majority, is composed of those who favor the church with their presence only at Christmas and Easter.

Commerce, however, and industry and transportation have much to make them thankful for such holidays. Men exchange gifts, business has a seasonable upward swing, employment increases, and profits make pleasant jingling noises in the cash register. That God and His Son are, in reality, the center of the day is pretty well ignored, except as pictures of the manger, the shepherds, and the Magi can be sold.

It is not, in view of the trend toward consistent commercialization of every Christian festival, surprising that the church complains of a slow but steady dissolution. When commerce enters as protagonist, God necessarily is put offstage.

Your Attention, Please

The 1st of January is the time for payment of dues to the state and national treasurer. Where there is no state society, the local society sends one half of its dues to the national treasurer (provided such dues are 10 cents or less than 10 cents a month per member), while organized state societies send one half of their state dues to the national organization. The national treasurer is Mrs. Esta Starbuck, 624 Rockton Avenue, Rockford, Illinois.

The new Berean book is in process of development, and as chairman of the Publishing Committee I urge every state and local president, or anyone else who may be interested, to write the Publishing Committee his criticisms of past Berean books and to offer any suggestions as to the types of lessons best suited for his particular society. Send your suggestions and criticisms to the writer, Marshall, Illinois.—Harry Goekler, President, National Berean Society.

Why Not?

It is, after all, a rather pertinent question that Mary Pickford asks in the title of her book, *Why Not Try God?* What if her conclusions are flavored with a dash of somewhat questionable mental philosophy? The fact still remains that the world has done very well in its effort to

place the onus of failure or success upon its own bowed shoulders.

Almost everything possible has been tried. And almost everything possible has failed. New Deals and Noble Experiments and Utopias and Transcendentalisms and Technocracies and Townsend Plans have been poured in profusion upon the human race, but society clings to its problems with an affection unparalleled in men's annals.

Perhaps, therefore, it might be wise to try God, and see what He can do. Possibly the trying would not result in the precise attainment of Miss Pickford's delightful dreams, but at least it would serve to impress men with a more complete appreciation of their own colossal blunders. When faced with apparently insurmountable difficulties, men will go to almost any lengths to accomplish their ends; so why not an appeal to God rather than to politics?

Nations Shall Come to Thy Light

Thou who in a manger
Once hast lowly lain,
Who dost now in glory
O'er all kingdoms reign,
Gather in the people,
Who in lands afar
Ne'er have seen the brightness
Of Thy guiding star.

Onward through the darkness
Of the lonely night,
Shining still before them,
With Thy kindly light,
Guide them, Jew and Gentile,
Homeward from afar,
Young and old together,
By Thy guiding star.

Until every nation,
Whether bond or free,
'Neath Thy starlit banner,
Jesus, follows Thee
O'er the distant mountains
To that perfect home,
Where no sin nor sorrow
Evermore shall come.

—Adapted from *Godfrey Thring*.

"So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society."

—John Quincy Adams.



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."

THE YOUNG SHEPHERD BOY

FATHER, don't you ever get tired of reading that old scroll?" young Ben-Levi asked crossly, turning away with impatience.

"No, son," replied his father. "Listen to these wonderful words from Isaiah, 'Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.'"

"You may believe it, Father," said the boy, "but I don't! It will never happen in our lifetime."

"Every year seems to me to bring nearer the time of Messiah's birth. Our people could not possibly be in worse circumstances, cruel and oppressive as Rome is. And Herod—who could carry out Rome's orders with more deceit and treachery than he?"

"Let me go, Father," urged Ben-Levi. "Let me go to Rome where I can find opportunities that are not to be had here. I will become a wealthy merchant long before I am as old as you are, and then come back for you and Mother and the little ones."

"We will see, son, we will see. I can't bear the thought of your competing with those hard masters. You yourself will grow as hard as they."

"I am inwardly, Father. How can anyone look upon their deeds of violence and not grow hard? The only way to conquer such enemies is by watching their deeds and outwitting them."

"Say not so, son," begged the father, as the tears gathered in his eyes. "The Prince of Peace, who will come ere long, will conquer them, but in His own way, and it will be the way of love."

"Always the Messiah! You speak of no one else. In the meantime must we allow Rome to take the bread from the mouths of Mother and the little ones?"

"Moses tells us, son, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live," quoted Levi, as he arose, put away the beloved scroll, and prepared to go to his work.

"Come, Ben-Levi, it is time for us to go to the flocks to watch. See, already it grows dark. Samuel and Ben-Samuel will think we are not coming," said the father as they went out into the gathering dusk.

"I go with you tonight, Father, but this is the last time. Tomorrow I start for Rome where I will show those cowardly heathen what sharp wits the Jewish 'dogs' have,"

said the boy as they trudged over the rough fields to their waiting comrades.

The father's lips seemed to move, but no words came. He was praying God to melt the boy's heart, which had been hardened by the sufferings they had endured (and small wonder, he thought) and give him a heart of faith in the coming of the One for whom he had waited these many years.

Before long they reached the watching shepherds and the flocks, and Samuel and his son, whose places they took, were ready to turn homeward for their evening meal and night of rest. The father seated himself on the ground, but Ben-Levi tramped back and forth, back and forth! Anything but peace was in his heart, though his father spoke so often to him of the Prince of Peace.

God must have forgotten His promise of sending One to sit on David's throne and rule righteously, if indeed He ever meant it. So reasoned the lad, as he pictured himself going to the distant city of Rome where he had been told gold could be picked up in the streets and men handled it as carelessly as the dust under their feet. Ah, one day he would return and show them that not all the power lay with Herod and his deceitful followers!

Thus the night hours wore on. The father, growing chill, arose and walked among the sheep, calling now this one, now that one, by name. One could easily see they knew him and trusted him. But the boy was entirely unaware of his surroundings. His eyes were on the heavens in the direction of the distant city of his dreams.

"Father, see yonder brilliant light!" The boy came running toward him, pointing to a light the like of which he had never seen. "It seems to move and come nearer to us. It is —."

The words halted on the boy's lips. Fear froze every feature, as from the center of the brightness a being not of earth spoke to them. His face was more glorious and his garments whiter than their imagination had ever pictured. And these were the words he said:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Suddenly, before father or son could recover from fright, a chorus of angels joined the angel who spoke to

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The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 13. — December 29, 1935

REVIEW: SIGNIFICANCE OF THE EXILE AND THE RESTORATION

GOLDEN TEXT

“The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children.”—Psalm 103:17.

GOLDEN TEXT

“The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children.”—Psalm 103:17.

At times the Israelites, God’s peculiar people, lived near to Him and feared Him greatly. At other times they left the worship of the true God and worshiped idols like the other nations about them. “Whom the Lord loveth he chasteneth” was very true with the nation of Israel. Sending them into captivity was a chastisement, and “no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

Through God’s great love and mercy that constantly endures, He brought the ones in captivity back to their homeland to again take up the worship of the true God. God’s mercy extends also to the Christian in these days. If it did not, many failures would be made for lack of living close to Him at all times.

—L. A. R.

PRACTICAL APPLICATIONS

1. Jesus Christ carried the sorrows of the world unesteemed.
2. Jeremiah told the people what they needed, not what they wanted.
3. Jeremiah’s message was a direct condemnation of Judah’s sins.
4. Belshazzar and his lords were powerless against the judgments of God.
5. Sin in people closes the door of God’s protection and blinds one to his duty to God.
6. Responsibility to God does not cease with our own welfare.
7. The captivity was a time of weeping, but ended with great rejoicing.
8. Haggai told the people that support of God’s work would bring material blessings.
9. Ezra sought the Lord for deliverance from wayside enemies.
10. Nehemiah set watches against those who would destroy the work of God.
11. Ezra knew that obedience to God must come through understanding of the Word.
12. Jesus was born to be Governor of Israel.

—C. E. R.

YOUNG PEOPLE AND ADULTS

Quarter’s Purpose. The aim of the quarter’s lessons has been to find events and teachings in the lives and books of the later Old Testament prophets which will be of value as examples in modern living. What were the generally similar characteristics of the men studied? What sort of courage did they possess? Have we today as much reason to have faith in God as they had then? How did they display their human attitudes toward fellow men? Did God ever discourage these attitudes? Why? Were these prophets influenced by the same thoughts that move us?

History. As a method of review, recall the history of the Jews from about the time of Jeremiah to the time of Ezra and Nehemiah. What caused the captivity? Give both biblical and secular reasons for your answer. To what was the rebuilding of Jerusalem due? Did Cyrus know that God had stirred up his heart to give comparative freedom to the captive Jews? How does God work among men usually: by miracle, by direct inspiration, or through ordinary circumstances and common thought processes? Why can we not trust the so-called “inspiration” of people today?

Prophecies. What prophecies were uttered in the quarter’s lessons in regard to the Christ? To whom were they primarily directed? Why were they given?—A. M.

INTERMEDIATE CLASS

Learning From Great Men

The period of Hebrew history studied in lessons 2 to 11 was the darkest period revealed in the pages of our Old Testament. Lessons 1 and 12 center around the only enduring bright spot; the former showing the manner in which Jesus brought salvation to His people and the world in general; the latter giving the incidents surrounding His coming into the world. God always provides a leader for every emergency, the greatest Leader for the greatest emergency—Jesus, who alone can save people from their sins.

There are several ways in which to make a review lesson interesting. Assign a lesson to each of twelve pupils, asking them to give briefly the most outstanding facts of the lesson and the most important truth for their own lives. Or questions may be given out pre-

viously, such as, Which prophet accomplished most for his people? Who was the greater, Jeremiah or Nehemiah? Ezra or Ezekiel? Another profitable feature is giving quotations and asking the author’s name, as, Who said, “I cannot come down,” and under what circumstances? What happened when “the people had a mind to work”? Or the teacher herself may briefly review the quarter, showing some of the lessons learned by the captives—the sin of idolatry, God’s constant care over them, the value of discipline and suffering, courage to make a fresh start—making the application for today. The future of the Hebrew nation should also be mentioned.

Remember: Today God watches over nations; He watches over individuals; He watches over you.—M. G.

JUNIOR CLASS

Memory Verse: “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”—2 Tim. 3:15.

Tell the story of Timothy, how he was taught from a child by his mother and grandmother. Show how this helped him in later life. Then say, “Now we’ll see what we learned this quarter that will help us. In the center of a page in our notebook we’ll paste a picture of a child. (Teacher should provide pictures). From this child we will draw thirteen lines which represent our thirteen lessons. Above these lines write the name of the lesson. Below it write what we have learned that will help us now and in later life. Example:

‘Isaiah Portrays a Suffering Servant.’

‘Jesus was kind and patient. We should be also.’”

Go through each lesson carefully and bring out the thoughts that will emphasize the aim of this quarter’s lessons as found in lesson 1 under the topic, “Introducing This Quarter’s Lessons.”

My love goes out to all the boys and girls in the Sunday schools everywhere. Be there each Sunday ready to learn something from the best book of all, the Bible.—V. C. T.

AMONG THE CHURCHES

MEDICAL TREATMENT NEEDED

A drive has been started to raise money to pay for medical service for Bro. Almus Adams, which is necessary at once. Each member is contributing \$1.00 or more. All that might be interested, please send your contributions to Miss Mattie Gow, 4408 N. 28th St., Omaha, Neb., as soon as possible.

Clara Krogh, Cor. Sec.

GOLDEN RULE CHURCH OF GOD

We are very glad to announce that Bro. M. W. Lyon, pastor of the Golden Rule Church of God of Cleveland, Ohio, was able to resume his pastoral service on Sunday, Dec. 8, after his recent illness.

We were fortunate in having Bro. James A. Patrick of Ashland, Ohio, to supply, in the four weeks of his absence, which was greatly appreciated.

We are deeply grateful for all prayers in behalf of his recovery.

John O. Conrad, Clerk.

BRUSH CREEK, OHIO

Elder C. E. Randall of Fonthill, Ont., has just recently completed a series of very helpful sermons. From November 24 to December 8 it was our privilege to have Bro. Randall work with us for the first time in a series of such meetings. Notwithstanding unavoidable handicaps, a good interest was held in the work, with an average attendance of about 100. At several meetings we had capacity attendance.

On the closing Sunday Rebecca Macy was baptized in Brush Creek on the farm of Bro. Charles Doll. We pray her a successful Christian life. Her address is RFD, Casstown, Ohio. By no means is this the only fruitage of the meetings. Bro. Randall's work with us will be long remembered, and we anticipate for him success wherever he goes.

S. E. Magaw, Pastor.

KOKOMO, INDIANA

The Kokomo church is enjoying the new heating plant, a used Holland furnace donated by Mr. Ward Cooper, one of the county officials, who installed a new heating system in his home. The piping for this furnace was donated by Mr. J. R. Lawrence, 2958 N. Hillside Ave., Indianapolis, Ind. Neither of these friends in need has any connection with this church, but on hearing of our needs acted at once. This heating plant has caused us to lower the floor of our basement, the work being done by unemployed brethren and friends. We plan to set aside a room there for our welfare department, which is just starting our third winter of assisting those in need in this section of the city.

Bro. William Huffer of the Hillisburg church spoke for us Sunday morning, Dec. 8, giving us a wonderful talk on "The Spirit." Bro. A. E. Hoskins will be with us (D. V.) December 22. We hope he will be able to remain with us for our Christmas entertainment. The program committee and the children are working hard at this time to do their best. Interest in all activities is good.

Anyone living near Kokomo is invited to meet with us.

O. J. Parker and D. G. Harvey, Co-Pastors.

To Our Brotherhood

I am coming to you once more to present our situation, financially, presenting the facts in detail for your consideration, and, not only asking for further financial assistance, but your suggestions and counsel as well.

First: I want to express my sincere thanks to those who have been so generous in their contributions in response to my call of a few weeks ago for funds to meet the extra expense of installing the heating plant, and these cannot be expected to respond so generously each time these calls are made. The burden should be spread over our entire brotherhood, according to our ability. If this could be done, we would have no difficulty in carrying the load. I presume, however, that this ideal can never be reached in this life, and the few, comparatively, must continue to carry most of the load.

No doubt a number will say, when they glance at this, I do wish that this embarrassing matter could rest for a little while, until we can get our breath and rest a few weeks, or something to that effect. I fully sympathize with you in this feeling, as I dare say, it embarrasses me more to write it than it does you to read it, for the reason that whatever criticism may be offered will eventually center upon me. However that may be, the rule is, that those who are most voluminous in their criticisms usually offer little except criticisms.

But, generally, and as the Christmas spirit is supposed to have us under its control at this time, I can confidently expect you to consider this matter sympathetically with me. It will be necessary, in order that we may have the situation in its several aspects in mind, for me to repeat some things to which I have heretofore called attention in these "Brotherhood" letters.

The liberal contributions that have been received during the last few weeks have been absorbed in meeting the emergency expenses of the heating plant, except contributions made for special purposes, such as evangelistic fund, etc.

No doubt many persons who see the list of contributions that appear in The Herald each week wonder where all that money goes. Let me suggest that you compute these amounts and keep a list of them for several months and compare the amounts with the list of expenses I am going to give. It is hardly possible for one to understand and realize the many avenues of expenditures in connection with an institution of this character unless he has had experience in handling such matters or is in very close proximity with it and can see its workings.

As we have stated repeatedly, such publications as we issue have never been published except at heavy loss, unless the quantity be multiplied. The same principle applies with Golden Rule Home, which, under present conditions, is a heavy liability to the N. B. I. instead of an asset. This needs further explanation. I stated in my letter of some weeks ago, that we have sufficient property in trust for Golden Rule Home, and by which, if sold at very conservative appraised valuation, we could

repay to those now in the Home all that we would be required to do and still have more than that amount left. But we don't want to do that. Like the publishing plant, the cost of caring for the few that we have in the Home is nearly as much as it would be if we had twice or three times the number, and the income from the property is not nearly sufficient to meet the expenses. Here is the way it works, as all must realize. Taxes, insurance, repairs, heat, light, matron, and other expenses we cannot itemize are just as heavy as they would be if we had three times the number in the Home as we now have. As everyone who has property knows, the income from property is very light, above taxes, insurance, and upkeep, and as compared with some years ago. Furthermore, there is practically no sale for property of any kind, and we are endeavoring to go through the depression without losing any of our property and without encumbering it in any way, and when the demand for property comes back we will be able to dispose of some of it without such extraordinary sacrifice.

And although Golden Rule Home is the "homiest" Home of its kind, and one of the best furnished I have ever seen, and is ideally situated, etc., it seems that our folks who are in need of such accommodations and comforts as Golden Rule Home furnishes and offers to others, prefer to patronize other similar institutions or private homes. I can understand this, and have no fault to find, as many prefer remaining near as they can to their old neighborhoods. Then again, many homes have large endowments, which some feel secure them against any possible loss of the funds they put into the institution. All of which makes it more difficult for Golden Rule Home to secure patronage. The plain facts are that Golden Rule Home is one of the safest in the country. The safety of such institutions depends upon the care and management in conducting them, rather than the amount in the endowment to be used through careless or extravagant management. But to the list of expenditures in conducting the business of the National Bible Institution.

There are, at the present time, seven employees in the N. B. I. service, including office, publication of literature, and conducting Golden Rule Home, and, on occasion, an extra must be taken on for a few days. The combined salaries of these employees amount to \$394.00 per month approximately, an average of \$56.30 each. I have considered this item of expenses repeatedly, with the idea of distributing the work of one of these among the others and discharging one, and have been unable to do this, unless the responsibilities of the manager can be placed upon another member of the force. These duties, of course, cannot be distributed. Nor can I ask these employees to make further reductions in their salaries.

Our bills for paper used in the print shop will average approximately \$35.00 per month. Other supplies, repairs, etc. will add another \$15.00 per month. Add to these amounts taxes, insurance, heat, light, water, and other inci-

dental expenses, and we have another \$75.00 to \$100.00 per month.

I have given these items, which are approximations, that you may be able to make comparisons. We are making no debts and putting no encumbrances on any of our properties to pay operating expenses. Our system has been to continue to reduce our old indebtedness. We have encountered difficulties, but have succeeded in doing this thus far, and hope to be able to continue to do this, and it is to this end that I continue to call your attention to these things. But to do this, a hearty cooperation and financial assistance are absolutely necessary. If we could have a half dozen more residents in Golden Rule Home, entering upon the regular terms, the situation would be greatly relieved; and if the list of Restitution Herald and Truth Seekers' Quarterlies could be doubled the whole institution would be out of the red, so far as operating expenses are concerned.

I trust you may consider this matter seriously and sympathetically, and if you have suggestions to offer, or assistance to give, either or both will be much appreciated.

L. E. Conner.

ARKANSAS CITY, KANSAS

The Church of God at Arkansas City, Kan., is progressing very nicely under the leadership of Sr. Le Crone. She is untiring in her effort to give meat in due season, and her sermons are interesting and inspiring. Both Sunday school and church services are well attended, and some new faces are seen at services frequently.

On Thanksgiving a 9 o'clock service was conducted in the church. Twenty-five were in attendance. A program in keeping with the day was given, followed by a devotional period and a sermon by Sr. Le Crone. A thank offering of \$21.00 was given by the group.

The Doreas Society have been busy quilting. They meet on Thursday afternoon every two weeks. From their different activities, they have in their treasury since starting \$81.00 toward the seats for the church, for which they feel grateful to the heavenly Father.

The Junior Doreas Society are trying to earn money to buy a pulpit chair, and Saturday, Dec. 14, they will hold a bazaar at Sr. Reed's to sell their work which little hands have made, consisting of tea towels, clothespin bags, holders, aprons, etc.

Once a month a social is given in the church basement to promote fellowship and good will. Sr. Le Crone was leader for the first social. After the opening service, consisting of devotional and singing of a number of hymns, she proceeded to have a questionnaire. Fifty Bible questions were asked the group. It caused a lot of thinking to get the correct answers, and all found a very interesting and profitable time finding out how little they really remembered of what they so often had read and heard. After the questionnaire, a spelling match of Bible names and places was had, and a merry time indulged in. Then a refreshment service of sandwiches and coffee followed which ended the social hour.

We have installed a floor furnace in the church which we hope will be an improvement over the two gas stoves we had on approval. We have choir practice and business meeting each Thursday night at 7. So we have a busy time each week, and with it all we feel God is with us and is our helper in all we do in His name and for His cause.

Sr. Bernice Brown, who is living with her mother, Mrs. A. J. Chaplin, has been very ill, and is still not able to be up. Remember us in your prayers. Sr. Hadickie is also afflicted and practically helpless, and has been so for over a year.

Mrs. A. J. Chaplin, Secretary.

BURR OAK, INDIANA

This week is a busy time, and we will be busy until Christmas. Rehearsals and class meetings are making an enjoyable time of fellowship and preparation.

The Morning Star Class taught by Sr. Hatten and the Gospel Seekers taught by Sr. Overmyer had their meetings on Wednesday.

The adult class of the Bereans are enjoying study in Bible characters. This week we take up the study of Noah. Splendid attendance at this meeting.

A four-by-five-foot blackboard on legs was presented to the school by the Gospel Seekers' Class. The superintendent, Bro. Zechiel, accepted the board in behalf of the school with many thanks.

The Christmas pageant, "The Heart of Christmas," presented by the school, will be given Christmas Eve. All are invited to attend this beautiful scene. Sr. Zechiel is preparing the little tots for their part in the program.

The several departments of the church are making their nominations of their officers to be presented at our annual meeting of election, January 3. We are praying for God's will to be done and not ours in this important meeting.

A. E. Hoskins, Pastor.

WHAT IS YOUR EXPLANATION?

The following letter suggests an interesting and profitable question for biblical discussion. We suggest that our students, both ministerial and lay, take the matter up for careful investigation and give our readers the benefit of their conclusions. The letter follows.

"In Proverbs 19:9, we have these words: 'A false witness shall not be unpunished, and he that speaketh lies shall perish.' In Proverbs 6:16, 17: 'These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood.' Proverbs 12:22: 'Lying lips are abomination to the Lord; but they that deal truly are his delight.'

"There are many similar references to lying in the Word of God. (In the light of these texts) will some one please explain why Jacob and Rahab were blessed for the lies they told? There are other instances of the same kind in the Bible. Are there different kinds of lies? Or is a lie a LIE? I am not asking for argument. I really wish the matter settled in my mind in a way that I can explain it satisfactorily to others. I know God's Word does not contradict itself and I know it is all divinely inspired, therefore there is something wrong with my understanding of it. Can some one explain what it is? Yours in His name,"

Mrs. E. C. Olmstead.

VALUABLE HELP FOR STEWARDSHIP COMMITTEES

The Layman Company, which cooperates with all denominations, will send for \$1.00, to any committee or individual, a package containing over 500 pages of pamphlets, bulletins, and tabloids, including three playlets, "The Scriptural Basis for the Tithe," and an account book; also a proposal for ten weeks of tithe education at so low a price that distribution to an entire church through ten weeks costs only 3½ cents per family.

We will also include enough copies of our pamphlet "Winning Financial Freedom" to supply one copy to each official of the church.

When you write please mention The Restitution Herald and give your denomination.

The Layman Company,

730 Rush St., Chicago, Ill.

WOOD - ANDERSON

Miss Nora Wood and Mr. Lonnie Anderson were united in marriage Monday morning, Dec. 9, at 10 o'clock. The bridegroom's father, J. H. Anderson, performed the ceremony at the home of the bridegroom's sister, Mrs. Orville Clark.

They will make their home in South Bend, Ind., where the groom is employed by the Northern Indiana Railway Company.

Pearl Anderson.

JESSE HARROLD

Jesse Harrold, son of Byram and Martha Johnson Harrold, was born in Madison County, Ind., February 24, 1846, and died at his home in Blythedale, Mo., June 6, 1935.

He was one of a family of eight children, his brother Thomas being the only one who survives. The brothers, Jesse and Thomas, were always inseparable companions and in the autumn of life their relationship became closer because of the latter's blindness.

The family came to Missouri in 1860 soon after the mother's death. At the beginning of the Civil War the subject of this sketch, at the age of 16, enlisted in Company G of the 6th Missouri State Cavalry. At the close of the war he reenlisted in the United States Army, this time in Company C of the 13th Missouri Veteran's Volunteer Cavalry. He received his honorable discharge and was mustered out of service at Fort Leavenworth, Kan., May 12, 1866.

Tired of war and fanfare, the young soldier took as his bride Miss Sarah C. Preston, his boyhood sweetheart, and with her settled down in Harrison County to roam no more.

Mr. and Mrs. Harrold were the parents of nine children. A happy wedded life of 62 years was broken when the wife and mother died November 18, 1928. Billie, Dee, Maude, Ada, and Belle also preceded their father in death. The surviving children are Mrs. Henry Allen and Thomas Harrold of Ridgeway and Fred and Bert Harrold of Blythedale. Twenty-one grandchildren and 24 great-grandchildren, with other relatives and a host of friends, mourn the loss of this loving father, brother, and friend.

Mr. and Mrs. Harrold were both baptized by Bro. W. J. Orem of the Abrahamic faith on May 26, 1889. Mr. Harrold loved his God and was a great student of the Bible, a firm believer in the truth of the scripture which says, "Man dieth, his breath goeth forth; in that very day his thoughts perish."

Funeral services were conducted at Blythedale by Bro. J. C. Wilson, and he was laid to rest by the side of his wife to await the resurrection morning and the coming of our Lord.

Mrs. Jesse W. Lovett

THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The White Stone

By Lyman Booth

"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Revelation 2:17.

THIERE was a custom among some ancient people whereby friends provided ways and means of personal identification. One which was beyond question was the white stone. For instance, if two friends were to separate and one intended to be away for a great length of time, they would divide a round white stone in halves. Each would inscribe his name on one piece and exchange pieces. These pieces were kept in secret and guarded with jealous care. In case many years should intervene before their meeting, if they should not recognize each other and had any doubt of their former relations, these white stones would settle the matter at once.

It was carefully and privately kept so that no one might claim the privilege besides the person for whom intended. Matthew Henry said, "This white stone means absolution from the guilt of sin." It alludes to the ancient custom of giving a white stone to those acquitted on trial, and a black stone to those condemned. The new name is the name of adoption. Adopted persons took the name of the family into which they were adopted. No one was permitted to read the evidence of a man's adoption but himself.

The secret of the Lord is with them that fear (serve) Him. To each of His servants He gives "a white stone," and in the stone a "new name written, which no man knoweth saving he that receiveth it." He that overcometh by faith in the long and patient trials of life shall have the secret satisfaction springing up in his heart, known only to himself and his Lord. The white stone is the emblem of pure and undying friendship.

Friendship is that relation between men that because of mutual esteem, admiration, and attachment, rather than from regard to worldly interest, causes each to desire the welfare of the other and delight to be in his company; and therefore each is ever ready to fulfill the requests of the other and to make sacrifices for his pleasure. It is nowhere so pure and holy as when it exists between persons who have been ennobled by the spirit of God's love. Then it is like a fountain that flows from that heavenly friend. The twelve, the seventy, the holy women who accompanied Him, the thousands less distinguished disciples, all occupied the relation of friends to Him. It was not merely the beloved John, or James and Peter, who shared His more sacred retirement, or Lazarus whom He loved, or Mary and Martha who ministered to Him, but all listened to His words and sought His company.

When He spoke of dying for friends, He, no doubt, had a vision of the scenes which were to appear before Him in the next few hours. He saw Gethsemane, the agony, the blood-like sweat, the assault of the mob, His betrayal and

arrest, His hurried march from one tribunal to another, the lashing cords, the scourging, the robe of scorn, the insults of the mob, the exposure, the ignominy, the blasphemy, and the crown of thorns. He saw the cross, the nails, the spear, the desertion, the suffering, and the dying. He knew it was all for others, His friends, for those who would forsake and deny Him, and also for millions who were as yet His enemies. Seeing all this, He said, "Greater love hath no man than this, that a man lay down his life for his friends."

The white stone is an emblem of forgiveness. The guilty, wayward child of sin has the assurance of pardon. The white stone has written upon its face the joyous message of acquittal. He who overcomes shall have the white stone. What a badge of friendship, love, and pardon; and above all else, a new name is written thereon.

White has ever been esteemed as a symbol of purity, peace, and victory. In the sacred rites of heathen nations, in the symbolism of societies, and in the Apocalypse, this emblem ever represents that which is pure, holy, and victorious. Under it we find much that is loyal and true. The white stone, the white raiment, the white clouds, the white horses, angels in robes of white, the bride in white, and the great white throne.

The white robe applies to those who have become heirs of eternal life as an emblem of that character which will be approved by the Judge of all. The blood of Christ is said to be the element by which the robe is made white. The fine linen, clean and white, which the bride wears is said to be the righteousness of the saints.

The white cloud reveals the Son of Man with the sickle and the time of harvest. The world has been guilty and proud, the kings of earth have been cruel and oppressive and wicked, but there comes the day of battle. The Son of Man is seen riding upon the white cloud. An angel hastens from the temple with the awful words: "Thrust in thy sickle and reap!" Sin shall meet its doom. The harvest has come. From the winepress of God's valley of death blood freely flows. The purple robe once worn on Calvary is exchanged for the white robe on which is written, "King of kings and Lord of lords."

Next there appears the great white throne. The dark valley of death is passed. The Great King reigns in majesty and power, and the earth is hallowed by His presence. The white throne brings us to the final victory and to the unfading crown. The old world gives place for the new and the marriage of the Lamb has come. Happy, thrice happy is he who shall be found wearing the white robe and carrying the white stone bearing the new name, and to be called to the marriage supper of the Lamb.

THE RESTITUTION HERALD

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OREGON, ILLINOIS, DECEMBER 24, 1935

NUMBER 13

Toward Armageddon

By Arlen Marsh

TWO years ago, Ethiopia was almost an unknown land. Today, the question is being seriously asked in capitals throughout the world, Will Ethiopia be the cause of the disintegration of the British Empire? Roaring from the lion has been accompanied by little enthusiasm from the cubs, and the possibility of Canada's supporting the mother country in the event of military action against Italy has been definitely removed by Prime Minister Richard B. Bennett's recent pronouncement. There has, indeed, been no encouragement of the British program from any of the Dominions with the exception of New Zealand. Riots in Egypt have reached sinister (and deadly) proportions in protest against English domination; British troops have barely finished a punitive expedition against rebellious natives to the north of India, an expedition which involved the use of five thousand Tommies and a tank corps. Trouble with Japan over the Nipponese seizure of Manchuria and North China and an impasse at the naval conference over respective ratios in sea power have left grave doubts as to Britain's continued strong influence in the Far East. And meanwhile, of course, the Italian thrust into Ethiopia directs a dagger at the essential communication system of the Empire—the Suez Canal and the Red Sea.

Inspired by the harrowing thought that war in Europe would spell almost certain dissolution of the far-flung British realm, the London Government, after gaining reelection on a vote of confidence in its policy of imposing sanctions on Italy as an aggressor nation, entered into collaboration with Paris and evolved a plan for peace which rocked the world. Ethiopia, baldly, was to be sliced up with the same *savoir faire* that marked the parceling out of Poland among Russia, Austria, and Germany. Something approximating two thirds of the ancient kingdom was to be given to Italy as a token of esteem and undying affection, and in return

*We seemed to see our flag unfurled
Our champion waiting in his place
For the last battle of the world,
The Armageddon of the race.*

—Whittier.

for this generosity Ethiopia was to be ceded the right to a port in Italian Somaliland.

No sooner had the details of this brilliant piece of diplomacy been made public than the English people stormed the gates of Parliament with

a demand for (a) the removal of Foreign Secretary Hoare from office and (b) the immediate and complete repudiation of the plan. Pressure in France upon Laval was somewhat less severe, and by means of great oratory he succeeded in forcing through the French legislature a resolution of confidence which notably failed to mention the Ethiopian affair. Lesser Powers in Europe sent howls of protest ringing against the vaulted roof of the League chambers. This, they cried, was putting a premium upon aggression, and who were they to feel that England and France had not sold them out to any imperialistic Government. The Ethiopian representative was dignified and sarcastic and bitter and horrified; but he was also positive in his refusal to countenance the suggestion of the English and the French that the Lion of Judah, Haile Selassie, should give his consent to the carving of his empire at the whim of European statesmen.

So in London, on December 18, 1935, Foreign Secretary Hoare resigned, and the Baldwin Government, thus provided with a scapegoat, was denied the happy privilege of having a scathing vote of censure directed against it by an enraged House of Commons.

From the days of the French-supported American Revolution, the power of England over its outlying possessions has been slowly on the wane. New islands and territories have been added to the lands over which the sun never sets, but the rigid control formerly exercised by the King and his cohorts has gradually disappeared. The Dominions today are practically and theoretically independent; they declare war at will; they send ambassadors to foreign countries; they maintain their own forms of government; they owe no allegiance but that (Please turn to Back Page)

Abreast of the Times

Confusion Reigns in Europe

"Upon the earth distress of nations, with perplexity."

LONDON, Dec. 19.—The latest plan proposed by France and Great Britain to assure the peace of Europe by granting Italy a large territory in Ethiopia not only has failed before the bitter attacks of the smaller nations of the League but threatened the overturning of both the French and British Governments. The entire matter of sanctions against Italy must again be brought before the League of Nations and much perplexity prevails as to what may result.

Potential Physical Immortality

"This mortal must put on immortality."—1 Cor. 15:53.

NEW YORK, Dec. 14.—That physical immortality is not only possible, but that it is positively demonstrable, was the startling declaration made recently by Dr. Alexis Carrel of Rockefeller Institute to a gathering of New York physicians. In his address Dr. Carrel elaborated on the statement he had previously made (see "Abreast of the Times" of last week) regarding the possibility of prolonging life. Basing his assertion on certain new scientific data, the eminent physicist called attention to the experiments that have been carried on for some years by the Institute for the preservation of life in individual cells removed from living organisms, the success of which led to the conclusion that these cells "are potentially immortal."

"Two important facts were brought to light by these experiments," he declared. "First, removal of waste products and proper food prevent, in a colony of tissue cells, the occurrence of death."

This statement is perhaps the most suggestive to the Bible student who believes that human personality is inseparably associated with the body, that it is "this mortal" that "must put on immortality" when the Lord comes. The scientist's conclusion gives ample support to the inspired prediction "that what is mortal may be swallowed up of life" (2 Cor. 5:4, A. R. V.). Of course "that what is mortal" can be nothing else but our "bodily frame" (see margin, A. R. V.). Hence Dr. Carrel's conclusion is scriptural as well as scientific, and it is this present fleshly body that will develop death-resisting qualities in the age to come.

A second result of the experiment in maintaining life for long periods of time in isolated cells is the discovery that "the cells that build up the body are capable of unlimited multiplication. They are potentially immortal." This cellular "immortality" is accomplished by placing the living tissue "in an apparatus recently invented by C. A. Lindbergh, where it is completely protected from bacterial infection," the scientist asserted.

This, too, is exceedingly significant. In the final devel-

opment predicted of the kingdom of God on the earth, "the inhabitant shall not say, I am sick" (Isa. 33:24), because the curse occasioned by sin will have been removed (Rev. 22:3), and the food, water, and air purified of the contaminating "bacterial infections" which disobedience to God introduced and cultivated.

Seventh Day Adventists Show Gains

"And he (Abram) gave him tithes of all."—Gen. 14:20.

WASHINGTON, D. C., Dec. 14.—A report made recently by the statistical secretary of the Seventh Day Adventist Church, H. E. Rogers, from the headquarters of the denomination in this city, indicated that great gains had been made both in this country and in foreign lands. For example, the report showed an increase in membership of 119,216 since 1929, and that the 7,818 congregations now organized have an enrollment of 404,509. In addition to this great increase in membership, the church is carrying on work in 325 countries and islands by 23,753 evangelists, missionaries, and institutional workers, who are using 539 languages and dialects. Denominational literature is now being produced in 169 languages, one copy for each form published costing \$2,087.

The cost of this vast work is met by two methods, tithing and freewill offerings, while the possibility of continuing it is assured by the zeal and earnestness of the individuals who make up the membership of the church. As Sr. Zoe (Adams) Spence, who supplied this interesting information, says, "This report seems almost phenomenal, and one cannot help but draw comparisons between this and what our own church has done in practically the same length of time." Real evangelistic or missionary work in new places is being undertaken for the first time under the auspices of the General Conference of the Church of God this year. To increase its effectiveness it must have the united support, both moral and financial, of the entire church. Watch for further announcements concerning the publication of literature and the spreading of the truth by evangelists to be sent out by the means you provide for such purposes.

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The Birth of Christ

By R. H. Judd

"I am a king. . . . To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."

IT IS almost impossible to look back on history and not come to the conclusion that some individuals were born for a distinctive purpose. The outstanding characters in the world's history seem to be strong evidence that such has at different periods actually been the case.

This thought may be carried further, for it would seem to be indisputably true where strong religious influence has a leading part in the drama to be enacted. And this is precisely what might be expected, for God, who alone can shape the ultimate destinies of mankind, would inevitably stamp both the men and their mission with the impress and character of His nature.

A glance at the really worth while names of history will show them to be those raised up by God for blessing to their fellow men, and not for their destruction. What names in history can compare with Abraham, Moses, David, Noah, Daniel, and Job? The names of secular history are almost forgotten. The period of their remembrance is but a brief span in comparison with those we have named.

There is still another remarkable fact concerning them (and which we hope to show later our text brings out in reference to Christ), and that is that though their influence and memory are still forceful, they are destined to come once more into active partnership in world affairs, while those of secular history will remain in eternal oblivion.

The common saying that "all men are born equal" cannot be substantiated, nor can it, we think, be true that God is Himself directly or indirectly responsible for the birth and existence of every individual; otherwise the words of our Lord in Matthew 26:24, "It were good for that man if he had not been born," would be a direct reflection on the wisdom of His heavenly Father.

"There was a man sent from God whose name was John," has been true times without number, but this very fact is itself proof that all men have not been

so sent (John 1:6; 3:34; 17:3; Acts 7:35). Viewed in this light the marvelous love of God to "whosoever" shines out in a world overrun with the progeny of evil-doing. Full of intense interest as these opening suggestive thoughts are, we must now consider more directly the remarkable comments of Jesus Christ with reference to His birth.

Perhaps the first, the most fundamental, thought is the acknowledgment of His own nature. Like the instance which He Himself referred to above, birth was to Him the commencement of His own individual existence. His personality was not separated from His birth, but was a consequent result inseparably linked to it. Next is the suggestive thought that He was born for a purpose, for a specific end in view. Another, with whom that thought originated, must have preceded Him. Thus the doctrine of His eternal existence is inferentially and circumstantially ruled out.

The statement of Jesus Christ that He is a king, and that He was born to that end, so wonderfully corresponds with the first use of Scripture of that word "born" in refer-

ence to Him that we feel compelled to call attention to it. "Unto us a child is *born*, unto us a son is *given*." Notice the words that immediately follow—"The *government* shall be upon his shoulder," and still further—"His name shall be called Wonderful counsellor" (R. V. margin), which according to the concordance is the primary office of a king. Thus the two leading statements in a single prophecy make definite allusion to His kingship. Our Lord's familiarity with the Scriptures has often led us to remark that they were the source of His knowledge concerning Himself. He knew well Isaiah's prophecy that "a king shall reign in righteousness . . . and a man shall be an hiding place from the wind" (Isa. 30:1). He knew, too, that Jeremiah had said, "A king shall reign and prosper." He knew also of the prophecies of Hosea and

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Christmas

By H. J. Prosser

'Tis Christmas time, and where is now the manger
In which the Christ Child lay?
Where are the kings that saw the newborn Stranger?
On that first Christmas Day?

All are no more, and vanished is the glory
That dazed the shepherds then,
But still we have the same angelic story
Of peace on earth to men.

Oh, Thou who rulest and art never weary,
Give us this peace of Thine.
We need it when our paths are dark and dreary
To make us more divine.

And send Thy Son, not as when Mary kneeling
Looked on His baby face;
Not as He taught, and wept, and gave, while healing,
His lifeblood for our race.

But send Him as a mighty one supernal
With matchless power and worth
Bringing unending peace and life eternal
To those He loves on earth.

The Support of the Ministry

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Proverbs 3:9, 10.

THE LORD calls upon every one of His people to give of His means for the support of the work of gospel preaching and in consideration of such support, God promises success and prosperity.

God could very well support His own work on the earth, independent of what man can do, and the only reason why He wants us to give, is to make our hearts tender, and give us such lively interest in the work that we may realize it is our work, and that we may appreciate the fact that we are stewards of the most high God, workers together with Him and partakers with Him in the salvation of those who walk in darkness.

God wants us ever to remember that every good and perfect gift comes from above and that in Him we live, and move, and have our being.

Life, health, substance, and all we possess come to us through His bountiful hands, and He wants us to show our appreciation of what He is doing for us. The Bible says: "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1:16, 17.

The usual methods employed for the support of the gospel ministers are not only wrong, but many of them are sinful before God. God does not want His servants to be beggars, dependent on the capricious, changeable, and whimsical notions and favors of men; lest they become mere man-servers, tools, or jumping-jacks in the hands of those who are able to pay liberally, and who, in consideration of their support of the ministry, might expect special favors. All of this is an abomination to the Lord. The methods employed by some, of raising the minister's salary by sociables, ice cream festivals, and other questionable amusement affairs, are nauseating in the extreme and are not so much as even to be mentioned in the same breath with anything pertaining to the Lord's great work in the earth. God will surely hold those who engage in these questionable enterprises for the support of the preacher, or the church, to a very strict accountability, at last, in the great and final judgment.

The Bible teaches systematic giving, and a recognition of God's ownership, in the tithing system, which is taught all through the Scriptures, in the New as well as in the Old Testament.

God laid down this principle to our first parents, in the Garden of Eden, when He forbade them to eat of the tree of knowledge of good and evil. This prohibition was not, as some suppose, to place a temptation before Adam and Eve, nor to display merely an arbitrary rule over them. God wanted them to ever remember that He is the Creator.

He wanted to establish in their minds their entire dependence upon Him and the recognition of His ownership, by virtue of His creative power. Hence He gave them all things, except that one tree, and He reserved the tree, so that they might ever remember Him and know that He owns all, that He had created, and had a right to say what they should or should not touch, because all was His. That tree, to Adam and Eve, was to be a mark of God's ownership as the Creator; and as long as they remembered this, they were in no danger of going astray. God, in this, was pledged to protect and keep them; but when they put forth their hands and took of that fruit, they yielded to Satan and denied God's ownership, hence the long night of sin and the curse.

God established the tithing system for the same purpose. He wants us to remember always that everything belongs to Him and that even our support, our health, and our lives are His. He gave us all we have and then says, "All the tithe . . . is the Lord's: it is holy unto the Lord."

MEANING OF "TITHE"

The word "tithe" means a tenth part and refers to a tenth part of our increase, which God claims as His, for the support of the gospel ministry. There should be no quibbling about this, for God claims it as His property.

As we would not give but one hour or two hours of the Sabbath, the whole of which He demands as His, neither can we pay a quarter, a half dollar, or a dollar, or any fixed sum per week, to the ministry and think that we are obeying God; for He asks for His tenth part of our increase.

When we use the tithe for any other purpose than God ordained, we are as surely as guilty as were Adam and Eve when they partook of the forbidden fruit. We question God's ownership, and virtually say: "This is my money; I can do as I wish with what belongs to me." But it is not our money. God claims the tenth as His ("the tithe is the Lord's"): and how dare we use as we please that which God claims as His? Let us be true to God.

Godly men, in all ages, have recognized this principle and those who look upon the tithing system as belonging only to the Jewish age know little of God's plans and are very superficial readers of Holy Writ.

At least four hundred years before the tithing system was introduced in Israel, Abraham paid tithes, and in doing so recognized God's ownership. Just a few minutes' reading will show how faithful Abraham was in this matter.

When Abraham returned from the slaughter of the kings, who had taken Lot, his brother's son, and all he had, it is written: "And Melchizedek king of Salem brought

forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."—Gen. 14:18-20.

It should be noted here that Abraham paid tithes because he recognized God's ownership ("possessor of heaven and earth"); and that the tithe did not belong to him. Abraham was honest with God and God greatly prospered him. It should be remembered here that this incident occurred at least four hundred years before there ever was a Jew or an Israelite, so then tithing is not of the Jews or Israelites, but of God, as a mark of His ownership.

Jacob, the father of the whole house of Israel, was also a tithe-payer—see Genesis 28:20-22; and there can be no doubt that he taught it to his children. The only reason that can be assigned for the renewal of the instructions to the Israelites, after the captivity in Egypt, is the same that is assigned for all of their laws and ordinances, viz.; During their servitude in Egypt they forgot God and His laws and commandments, and went into the idolatry of the Egyptians. That this was the case is quite evident from what we read in Joshua's last instructions to Israel. He said: "Put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord."—Joshua 24:14.

When God gave them the law of tithing, it was simply to instruct them in His ways and bring them back to Himself, and to the ways He had led their fathers, Abraham, Isaac, and Jacob.

Every law that God ever gave was for the wellbeing of man; and the tithing was no exception. In the law, this fact is set forth in these words: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day *for thy good*."—Deut. 10:12, 13.

When we recognize God's ownership, we also accept Him as our God, and in this we lay hold of His keeping power and show our utter dependence upon Him. This is just what He wants us to do; so that He can be a very present help to us in every time of need, hence His laws are all for our good.

God wants us to understand that the earth and everything in it belong to Him; and over and over again He reminds us of this fact. Through the Prophet Jeremiah, He says: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me."—Jer. 27:5.

The Psalmist goes still further, when speaking as the mouthpiece of God, and says: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for

the world is mine, and the fulness thereof."—Psalm 50:10-12.

When God rebuked Israel for going into idolatry, He censured them for offering to their idols that which belonged to Him; for He said: "Thou hast also taken thy fair jewels of *my gold* and of *my silver*, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, and tookest thy brodered garments, and coveredst them: and thou hast set *mine oil* and *mine incense* before them. *My meat* also which I gave thee, *fine flour*, and *oil*, and *honey*, wherewith I fed thee."—Ezek. 16:17-19.

And again, hear the word of the Lord: "The *silver is mine*, and the *gold is mine*, saith the Lord of hosts."—Hag. 2:8.

From the foregoing, we can readily see that God claims everything: the earth, the cattle, the flour, the oil, the wine, and all the gold and silver. It is all His, and we are His. When we understand this, everything God asks us to do will be very easy; and we can only recognize God's ownership by giving what He requires of us, which is a tithe, of our increase. . . . When we understand that God allows us to use for ourselves, nine tenths of our increase, and that He demands one tenth from us, we will also understand, that to use the tenth which is the Lord's, for our own use, is—well, what shall we call it? Shall we say stealing? If God claims the tenth as His, and we take it for our own use, it is just that and nothing less than that. God makes it so plain that no one can take offense without becoming offended with God; for He says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

Here is a precious promise of blessing and prosperity. We can appropriate these promises only on condition that we pay a faithful tithe to the Lord, and therein recognize God's ownership.

Those who say that these things are not necessary in this dispensation, and that Christians are not obliged to pay tithes, are sadly in need of light.

The Jews were very strict tithe-payers when Christ was on earth, but they refused to accept Him, and in all other matters they were a backslidden people. Christ rebuked their lack of spirituality and their unbelief, but at the same time He approved of their paying tithes, even on the little things. He said: "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*."—Matt. 23:23.

The Twentieth Century New Testament, a literal translation into our modern idiomatic English, renders this text: "Alas for you, Rabbis and Pharisees, hypocrites that you

are!—you pay tithes on mint, fennel, and carraway-seed, and have neglected the weightier matters of the Law—justice, mercy, and good faith. These last you ought to have put into practice, without neglecting the first.”

The Emphatic Diaglott renders the last part of this verse thus: “These things you ought to practise and not to omit those.”

No man can fail to see what Jesus meant here. The language is too plain to mistake its meaning. “You ought not

to neglect or omit paying tithes, but you should also practice justice, mercy, and good faith.” Here, then, is Christ’s approval of tithe-paying, and by no manner of reasoning can any person get anything else out of this.

Paul goes even further than this and positively shows that the gospel ministers should be supported by the tithe, just as were the priests under the Mosaic law. He says: “Do ye not know that they which minister about holy

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Romans Twelve

IN READING this chapter four words seem to stand out as a description of God’s men and women as they should be in this world, in verses 1, 2, 11, and 18.

First, “living.” The heathen offer many sacrifices, even human beings. But then, they are dead and worthless. God wants a living sacrifice, something which is worth something. Sometimes we see those who become Christians, then seem to faint away. I have seen people who were so good, they were good for almost nothing. God wants action on our part, as well as submission to Him. You cannot use a rope as a walking stick; there must be some backbone. Earth and all of God’s universe are filled with action, from the smallest molecule to the largest galaxy of stars.

Second, “transformed.” We are all human and subject to mistakes even when our intentions are of the best. The only people who never make a mistake are in the cemetery. But having yielded ourselves to God, living, alert, willing, and waiting His tasks, then we need transformation, to be changed from human frailty to Spirit-directed wisdom. Transformed by the renewing of the mind means much more than we sometimes realize. In heathen lands, when natives are converted they clean up, are dressed modestly instead of in savage nakedness, and desire to go to school. The contrast is not so noticeable where Christian civilization has impressed many of its standards upon even the unsaved. Nevertheless, it is true that real salvation puts a desire for better ways in the heart. The Spirit leads to changes of habit, to study of the Word. A strange notion has come to a few that ignorance is an accompaniment of spirituality. Just because not many of the worldly wise hear the call of God, does not mean that knowledge and wisdom are to be despised. God made this world, hence scientific study of its multitude of wonders is a fit pursuit for man. God gave man a mind to appreciate literature, music, and art. But “the fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding” (Prov. 9:10). Men have left God out, and tried to accept only His works. Putting God first, His works are meant for our delight. We should let all possible of the highest and best of knowledge enter our minds, so that as our souls go out to God in worship, and as we work for the salvation of our fellows, we

shall be able to live the fullest lives possible in all respects. Our influence is thus enlarged with men, and our own lives enriched. Sanctified intelligence is needed everywhere on earth. Speaking here concerning the transforming of our minds, Paul is concerned primarily in a spiritual sense. But since God created the entire being of man, would He not want us to develop that being as fully as possible? It has been said, “If you educate or develop a man’s body alone you have a marvelous beast, if you educate his mind alone you have a keen agnostic, if you educate his soul alone you have a disturbing fanatic. But if you educate all three, his entire being, you have God’s noblest work of creation—a true man.” The more our natural abilities are developed the wider can be our usefulness for God, if we will let Him have full control of them. Therefore, we need minds constantly renewed and transformed by every effort we can make, and above all by letting God rule in our lives; until all laziness, sordidness, meanness, and selfishness is displaced by helpfulness, nobleness, while we strive to make the lives of everyone we contact happier here and now, as well as pointing them to the future. The vision of the standard of real Christian living is very high.

Third, “fervent.” The Christian life is not a “wishy-washy,” effortless drifting. There can be sins of omission as well as sins of commission. He “that knoweth to do good, and doeth it not, to him it is sin.”—James 4:17. God wants servants who do fervently with their might, what head and heart and hands find to do.

Fourth, “peaceable.” We can be so busy striving to better ourselves in some lines that we become one-sided. We can be so zealous to reform the world that we become a nuisance; thus, we turn men against that to which we would win them. When we become so ardent in advocating peace, that we fight for it, we no longer have peace.

Let us become alive in God: fervent for God; and so transformed in soul, mind, and body, that the image of God is restored in our entire being. Then with peace, and joy, and love, radiating from our personalities we can, by the power of His Spirit, represent God upon this earth in a way that will tell.—Janette B. Schuster in *The Bible Advocate*.

Did Jesus Preexist?

By A. H. Zilmer

WE ARE directed to Colossians 1:15, 16, as containing irrefragible proof of the preexistence of Jesus. Here we read of Jesus as the "image of the invisible God, the firstborn of every creature: for by him (Greek, "in him") were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

Every passage cited to establish a doctrine not true contains terms, words, and phrases that unmistakably show the intent of the author, and the doctrine he wished to set forth. The same is true of Colossians 1:15, 16. Here we see Jesus as the "firstborn of every creature." Two things at once strike the reader: first, that Jesus was born; and second, that He was born first, before every creature. At verse 18 He is again presented as the "firstborn," this time "from the dead." In Revelation 1:5 He is said to be "the firstbegotten from the dead." In either case He was *prototokos*, the first one produced, or brought forth from the dead. This idea was also expressed by the Apostle Paul in his notable address before King Agrippa: "That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."—Acts 26:23.

Now it is not literally true that Christ was the first, or before all others, to rise from the dead, for others were raised from the dead before He was, but He was the first to rise upon the basis of an unsullied life under the stipulations of the new covenant, of which He was afterwards made the mediator. When it is said that He was to be "the firstborn among many brethren" (Rom. 8:29), it must be borne in mind that Jesus was "the beginning of the creation of God" (Rev. 3:14), which, however, is not the old or material creation, but the new one. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5:17. It was the Father who created the material universe. Jesus did not claim the honor of being the Creator of that. In conversation with some Jews He said, "Have ye not read, that he which made them at the beginning made them male and female?"—Matt. 19:4. Mark puts the matter in this way: "But from the beginning of the creation God made them male and female."—Mark 10:6. It was God who created all things belonging to the material universe, and Jesus honored Him as the Creator. He did not arrogate to Himself the honor which belonged to God alone.

We have in the Apocalypse two songs, or ascriptions of

praise—one to the Lord God as the Occupant of a throne in heaven (Rev. 4:11), and the other to the Lamb which had been slain (chap. 5:9, 10). The One on the throne was the Creator of all things; the other was the Redeemer who had wrought redemption for men by His own blood.

The thrones, principalities, dominions, and powers mentioned in Colossians 1:16 pertain to the new order of things. Jesus is the head of the body, the church. He declared He would build His church (Matt. 16:18), and He built it. He is its supreme Head, and the Administrator of its affairs. In all things He has the preeminence. Whatever the honors which accrue to the church and its officials, these are subject to His jurisdiction, and amenable to His judgment. This, it seems to us, is the truth as touching Colossians 1:15, 16.

We have reserved until now one passage which speaks of Jesus as having been sent by the Father to be the Savior of the world. The beloved John wrote to the little children, the young men, and the fathers in the church, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world."—1 John 4:14. Let us note:

1. "The Father" was God.
2. Jesus was "the Son."
3. The Father "sent" the Son.
4. The sending had for its object that the Son should be "the Saviour of the world."
5. The apostles had "seen" the sending of the Son for the purpose stated.
6. Having seen the sending of the Son, the writer, with other witnesses, was competent to bear witness in the case.

Having seen the Father send the Son, they were present when the sending took place. Now as a matter of fact, the apostles had never been in heaven to have seen the Father send the Son from thence. However, they were present upon various occasions when the evidences of the sending of Jesus were given. Thus we have the comprehensive testimony of the Apostle Peter on the day of Pentecost: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."—Acts 2:22.

The speaker openly declared before a vast assemblage of Jews that Jesus of Nazareth was a "man"; that God had "approved" of the Man, and that the evidences of such approval were the "miracles and wonders and signs, which God did by him." If Jesus preexisted as a person before He was born, there is no intimation in the account of the Apostle's preaching that such had been the case; and if the belief of it was important or necessary for salvation, then either the Apostle neglected an important duty, or else the

historian failed to take note of it. It does not appear in the account of the "beginning at Jerusalem" (Luke 24:47), and is absent from the entire record of the activities of the apostles in the fulfillment of their mission to the world of Jews and Gentiles. It does not appear in any clear and recognizable form in any of the writings of the apostles either to churches or individuals. It is not true, and therefore unnecessary even as a matter of private personal belief, to say nothing of being a doctrine upon which hangs the salvation of a single soul. Then why trouble anyone else or oneself with it? Why not believe the simple, clear, lucid, and comprehensible testimony which says that Jesus was "begotten," "conceived," "born," "brought forth," and that at a certain time He was of such an "age"?

We would revert to the statement made by the Apostle Peter at the house of Cornelius: "How God anointed Jesus of Nazareth with Holy Spirit and with power: who went about doing good, and healing all who were oppressed of the devil; for God was with him."—Acts 10:38. As we examine this passage we discover the following clearly defined items:

1. That God anointed Jesus of Nazareth.
2. That the anointing was with Holy Spirit.
3. That power was communicated to Jesus of Nazareth.
4. That as the result of the reception of such power

Jesus went about doing good.

5. The doing of good consisted in part in healing such as were oppressed of the devil.
6. That God was with Jesus of Nazareth.

We have here, God, Jesus of Nazareth, and Holy Spirit accompanied by power. The power was in God, and was communicated from Him to Jesus by means of the Holy Spirit. It is perfectly clear that before such anointing Jesus of Nazareth was without power. Of the three, God, Jesus, and Holy Spirit, but one was God, that is, the One who anointed Jesus with Holy Spirit. All this was clear in the mind of the speaker, and was clearly communicated by him to the minds of his hearers.

Let us notice with care that this was at the first visit to the Gentiles to take out of them a people for God's name. Any necessary doctrine not clearly stated might have far-reaching and hurtful effects upon those hearers. Hence the need of extreme caution in the presentation of words which had for their object the salvation of the hearers. Peter well knew his message, faithfully delivered it, and left it with his hearers to accept it. One God at Cæsarea, and Jesus of Nazareth His Agent through the power of the Holy Spirit.

Next we notice the language addressed by Jesus to one of the churches in Asia Minor: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:12.

Four times in this passage did Jesus use the term "my God." This was a good many years after Jesus had ascended to the right hand of the Father. Still He spoke of another as "my God," acknowledging that one's superi-

ority over Himself, and recognizing in Him an object of worship. If Jesus was personally in heaven before He was born of His mother, and afterwards returned to where He had been before, was either His status or His relation to God changed when He returned to the Father? If He was God before He was born as a human being, did He cease to be God on being born, and resume His Godhead upon returning to the Father? If so, why speak of another, who was but His equal, as "my God"? Let the Apostle Paul answer. At Athens he taught the Epicurean and Stoic philosophers that God has "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). Here we have "God" and a "man" in striking contrast, God having declared His purpose to judge the world by the Man. From this we see that Jesus will still be the Man when He shall judge the world.

Once more: "There is one God, and one mediator between God and men, the man Christ Jesus."—1 Tim. 2:5. He is the Man Christ Jesus now while performing His functions as mediator between God and men in heaven. Of course, He is the Man changed into the divine nature so as to live forever, the same as God does.—*The Faith*.

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THE BIRTH OF JESUS

Continued from Page Three

Zechariah, not to mention those of David bearing witness to the same fact. Indeed His entry into Jerusalem on "the colt the foal of an ass" was a bold and definite claim to be the king predicted by Zechariah. Strange indeed, is it not, that present-day Christianity should fasten the claim of Deity upon Him which He did not make, and neglect, almost to denial, His literal claim to the throne of David which the Scriptures prophesied concerning Him?

Reading our text carefully, it will be seen to fall into two natural divisions—"I am a king; to this end was I born," being the first. It was a statement of fact which no circumstances in life could alter. He was of the house and lineage of David, and was the only living descendant who could rightfully claim the throne should the opportunity present. Had His claim to kingship been merely that of lineal and mortal heritage to the house of David, it would doubtless have met with wide acceptance had the circumstances permitted, for no nation felt so keenly the bonds of alien domination as did the Jews. He knew, however, that it embraced more, much more. So much more, that He actually linked Himself with that great king of whom all the prophets spoke, by His method of entry into Jerusalem. With a view to this, the second half of His statement is a declaration that His coming (at this time) was for the purpose of bearing witness to this truth. The full force of the reality that He did so witness is not realized by the casual reader of the Gospels, but when attention is called to the remarkable fact that the Gospels alone in recording the

testimony of Christ in every city and town which He visited make mention of the kingdom considerably over one hundred times, the truth of His statement stands out in midday light. It was the central theme in the record of His birth, and also that of His dying moments in His answer to the thief on the cross. While Zechariah 9:9 links up with other testimonies relative to His kingship, His *choice* of that passage was remarkable, for it limits its testimony to events of His first advent, and reminds us of the wonderful discrimination He displayed, when on another occasion "he closed the book, and gave it back to the attendant."

In view of the fact that Christ was a dying man when He last mentioned the subject of the kingdom, how was the kingdom to be realized? That it was the actual kingdom of the throne of David the message of the angel makes it certain, and the remark following, by Mary, leaves no possible room for doubt that she so regarded it. The question by the thief on the cross about Christ *coming* into His kingdom is corroborative evidence that he also expected the kingdom to be in the very land in which they were both dying men.

Christ's own words furnish the answer in part—"Except a man be *born again* he cannot see the kingdom of God," and one of those sublime passages concerning the king, to which we have already referred, helps to a fuller understanding of what Christ meant. In Psalm 21 we read: "He (the King) asked *life* of thee, and thou gavest it to him, even length of days for ever and ever." No man who

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THE SUPPORT OF THE MINISTRY

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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."—1 Cor. 9:13, 14.

The Twentieth Century New Testament renders the last part of this text (v. 14) thus: "So, too, the Master has appointed for those who tell the Good News that they should have a livelihood from the Good News."

If anything is or can be made plain, it is that the gospel minister should receive his living just as the priests did, and they received theirs from the tithe. If "even so" means anything, it means "in like manner," and this is said to have been ordained or decreed by the Master. No kind of dodging or twisting can change these plain texts of Holy Writ; and it is straight up to us to bring our practices into harmony with what the Lord says. Will we do it? . . .

In the 7th chapter of Hebrews, the priesthood of Christ is contrasted with the Levitical priesthood and Christ is said to be a "priest for ever after the order of Melchisedec." Paul, in this chapter, goes on to prove that Melchisedec received tithes from Abraham before the Levitical priesthood was instituted. He says: "But he (Melchisedec) whose descent is not counted from them (the Levites)

received tithes of Abraham, and blessed him that had the promises."—Heb. 7:6.

Paul said what appears in this verse to show that tithing was established before the Levitical or Jewish priesthood, and also that Christ, being a priest after the order of Melchisedec, in this dispensation demands that His people pay tithes to Him; as it is written: "And here men that die receive tithes; *but there he receiveth them*, of whom it is witnessed that he liveth."—Heb. 7:8.

If we want to know how to reckon the tithe, it is only necessary to refer to God's instructions to Israel as found in Leviticus 27:30, 33, and there we will see that everything, whether great or small, of whatever character, is to be tithed, and that this one tenth is not to be used by us, and if we do use it, God demands that we shall add thereto, as the following verse tells us: "And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof."—Lev. 27:31.

This shows how particular God is to have us pay our tithe as soon as we get it, that the temptation to use it for other purposes may not lead us to do wrong.

It may be asked, How shall the church be supported, if all the tithes go to the support of the minister? God's answer to that question is found in a text already quoted from Malachi 3:8, where "offerings," as well as tithes, are called for; and this same principle is also brought to view in the New Testament. We ought to feel it a great privilege, not only to pay what the Lord claims as His, but to give of our own free will to the extent of our ability, to carry on the legitimate expenses of the Church of God.

Tithing is one of the duties that the Master calls upon us to perform; and in presenting it we think far less of our own interests in this matter and far less of the money or material things than we do of your salvation.

Tithing is a positive command of God, reaffirmed by Christ in the New Testament, and the curse is pronounced upon those who refuse to obey. We have before quoted the text, but lest we forget, we will quote again: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

We are living very near the day of God. The writer of this article could never feel free to face the God of heaven if he did not make this subject clear to God's people. We sink our own interests and forget ourselves entirely in the knowledge of the fact that like Paul we can say: "I have not shunned to declare unto you all the counsel of God."

And now for your sakes, and because God has commanded it, let everyone who names the name of Christ and who expects to be saved at His appearing, pay an honest tithe, for "the tithe is the Lord's"; and see to it that we do not omit the weightier matters of the law, justice, mercy, and faith.—A. A. Moore in *The Bible Advocate*.

“DAY AND HOUR”

By C. E. Randall

THE MASTER is here answering the questions asked Him by the disciples in verses 1 and 2. They relate to the destruction of the temple, the end of the age, and the time of Christ's coming. Of His coming Christ said, “Of that day and hour knoweth no man,” and yet in the face of this simple, plain, and easy to be understood statement of the Master, presumptuous men in every year for the past century have been setting the day and hour for the Lord's coming and have turned many disciples after them, and when the set time arrived and nothing happened, the deluded souls not only lost confidence in the “conjurer of time,” but many lost confidence in the Word and the coming of Christ.



Each period of depression seems to carry with it a swarm of emotional folk who go off on sprees of liberalism contrary to all sound verities of economic, social, and religious realities. In 1844, the Millerites anticipated the return of the Lord. He didn't appear! To cover up their mistake, this time was then made as the beginning of the cleansing of the sanctuary. Pastor Russell, while a good Bible student and an ardent advocate of considerable truth, came to the point of his studies where he figured that he could out-figure anyone else that had figured on the time of the Lord's coming, and being convinced that he could figure, he accepted the Great Pyramid as a basis for his figuring. Of course, he hadn't been inside and measured the galleries and rooms, so he figured on the figurings of one Professor Smyth. Here are some of the sum totals of Russell's figurings: A. D. 1881 was set as the time of completion for the high calling, that is, the church was completed at that time. At this time began restitution, and the jubilee trumpet was sounded, according to the figurer. However, he figured that “the harvest or end of this age was due to begin in October, 1874.” Then he figured that the time of trouble would begin in 1914.

Well, the tragic part of the whole business, which was contrary to Scripture, was that when it didn't pan out as figured, then they had to do some other figuring to ease the consciences of those injured by the errors of their first computations, and so the first figurer having died and therefore being unable to figure any longer, a new figurer came on the scene of action, Judge Rutherford, and he figured that Russell had figured wrong and in his figurings the coming of Christ was set for 1914.

An Advent figurer in Toronto has figured the date of Christ's coming and has led off disciples after him, thereby causing a division. Some folks in Welland (Ontario) set a date for this glorious event and wouldn't let their children go to school; the Lord didn't come, the children went back

to school, and the truth of Christ's soon return was made the subject of jest and ridicule.

We only wish we had sufficient space to treat this subject fully, for it is too bad to have over-zealous believers in the soon return of Christ bring such shame upon the truth and lead so many into disgust of the doctrine through their guesses.

Listen to this: “And if our *supposition* be well founded, 3,826 years before A. D. 1881 some notable event must have occurred. And as we search the historic records of God's Word to see if any notable event occurred at that time, we find a remarkable confirmation of our supposition.” Just think of a man supposing something, then trying to find Scripture to confirm it. Let us build our faith on something besides guesses, suppositions, or figurings, and let that something be the Word of God!—*Church of God Messenger*.

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BEGINNING AGAIN

IT WAS at Bethel that God revealed Himself to Jacob, and it was at Bethel that Jacob pledged his allegiance to God. In the years that followed Jacob wandered far from God, and apparently the night on the moorland, the ladder reaching from heaven to earth, the words of Jehovah, and the solemn vow were all forgotten. Thirty years of selfishness and sin pass. The law of the harvest operates. Trouble and sorrow and fear overwhelm Jacob. He seeks escape through all kinds of human expedients, but the darkness grows blacker. At last he decides to go back to Bethel, and there again seek the face of God.

But Jacob knew that to go back to Bethel was no easy task. He knew that there would be no God at Bethel to meet him unless false gods and idols and all uncleanness were put away forever, and unless his will were surrendered absolutely to God's will. Humble in heart and resolute in purpose, and living over again that night in which he saw the ladder and the angels, he journeyed to Bethel. There God, true to His promises and true to His character, met him, forgave him, blessed him, transformed him, empowered him, and changed his name from Jacob to Israel.

There are multitudes of people about us who have had Jacob's earlier Bethel experience, who once felt themselves to be members of the household of God, but who are now living in a far country and feeding on husks. They have wandered from the churches, but deep down in their souls they hate the life they are now living. God is yearning over them with infinite tenderness, and watching at Bethel to meet them again. Let them put away their idols, cleanse themselves, and give God the first place in their lives. Why should it not be the Christlike thing for the churches this year to seek out the backsliders and persuade them to go “back to Bethel”? . . .

We are giving particular emphasis in our day, and rightly so, to evangelism, but do not let us neglect this great multitude of backsliders in the churches and outside the churches.—*Watchman-Examiner*.

Berean Department

ARLEN MARSH, EDITOR

Just Around the Corner

With the approach of the new year, it becomes increasingly evident that at least four things are just around the corner: bigger and better business, an unprecedented national debt, war, and a fading interest in religion.



Prosperity always carries with it the stigma of disinterest in religious faith and work. Men who can support themselves and their families in a fair degree of comfort discover themselves to be in no apparent need of God and

too busy at work and play to pay any attention to Him even if they do need Him. Such a discovery has been the result of economic well-being through all the ages, a fact well established by the experience of Israel.

Three years ago, two years ago, even one year ago to a lesser degree, churches which had large audiences were not unusual. Today, services are being discontinued in wholesale lots; and what church work is being maintained is both poorly attended and poorly supported.

One reason for this, perhaps, lies not altogether in the normal improvement of business as financial panics wing their way into history; it lies instead in the failure of the church to measure up to the standards expected of it by those who sought its solace in the dark days of '33 and '34.

There is no particular appeal in sitting through a church service when one hears rehashed in a somewhat somber form the very things that he reads in magazines and daily papers. One can have his morals uplifted in the public schools, by reading *Pollyanna*, and by listening to politicians save the world by radio addresses. It is far more interesting to play golf, tennis, or draw poker than to hear the platitudes of everyday repeated at dreary length on Sunday morning.

The church was expected, during the great debacle, to furnish something more than suppers, bazaars, collection plates, and special offerings. It was expected to furnish something more than what the schools and colleges could furnish. It was expected to furnish sanctuary for souls weary unto death of politics, society, taxes, and the Planned Economy.

And the church failed in its mission. For months the congregations, augmented by the flow of people who had nothing else to do and nowhere else to go, sat through service after service which urged them to enfold the Townsend Plan, to fight for the return of prohibition, to sign petitions to their Congressmen, to contribute to the holy cause of censorship of movies. The congregations ultimately tired, and hid themselves away.

Except in the smallest of small towns, there no longer is either business or social advantage in belonging to the

church. The lodge can provide contact with men of like interests, and the theater, the road, and the links can furnish entertainment. Rotarians can preach for better business methods; the Anti-Saloon League can militate for prohibition; and the Carnegie Foundation can spend vast sums in pursuit of the will-o'-wisp of peace. The church is only another source of unnecessary expense.

Add to the failure of the church to provide what it should have provided the fact that people now have money who have not had it before, and the accumulation points to a dark prospect for Christianity. Thanks to the delightfully naive idealism of the majority of church leaders, the religion of Jesus Christ has been nearly annihilated and with it the necessity for maintaining Christian ceremonies. Until the church is willing to devote itself almost exclusively to teaching about man's salvation in the kingdom of God, a kingdom to be ruled by the Christ Himself and not established by the perfected government of men, it must set itself for a prolonged absence of its members from the services it sponsors; for until teaching of the basic biblical doctrines has been allowed to gain control, the church has nothing more to offer a hungry world than Mother Hubbard had to give her dog.

Don't Do That

Since long before the Pilgrims emigrated to America on a platform of "don'ts," Christians have been rather sharply divided into two categories: one, the indifferent; two, the conscientious objectors. The territory in between these two classifications is more uninhabited than No Man's Land.

What Jesus originally taught in regard to personal conduct has largely been forgotten. Today, one either is uninterested in knowing what He taught or is so very interested that one is positively fanatic. And neither disinterest nor fanaticism is a good thing for Christianity.

There are, for instance, many things definitely denominated as sin by many earnest Christians simply because their fathers have taught them that those things are sin. Pinned down to a detailed reply, they are unable to furnish biblical evidence of any but the most hazardous kind to support their habit-bound opinions.

In view of the fact left by the Christ that men are to be judged as they judge others, it might be well to soften the theories of evil that cannot positively be founded upon scriptural statements. Even the Apostle Paul indicated that it was possible for one man to perform an act without sin which would be sin for another. When men are capable of discerning the motives that govern their fellows, acting as judge and jury may be right; but until that time is reached, self-judgment only is the better course.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

MARY, A HAPPY MOTHER

WITH the first Sunday in January we begin a new study. Our lessons for the first six months of 1936 will be very interesting and helpful, I hope. They ought to be, because they are about Jesus. And if we can find some new thoughts about our Savior in these lessons we will be very happy.

You know, one of the very best things about this dear old Book that we are studying is that it is always new. Every time we read it we find a new truth that has always been there, but we just hadn't seen it. So perhaps during the first half of this new year we will learn some of these new truths.

Let's play we have been told there is gold hidden away, and we are going to dig for it. Only the "gold" will be Jesus. He is the "treasure" we are looking for and hoping to find. Remember, the one who digs only a little bit now and then can't expect to find the gold hidden down deep. It's the one who digs every spare moment who finds the treasure.

Christmas Day, the day we keep in memory of the birthday of our Savior, is over. New Year's Day is just ahead of you. This is perhaps the happiest time of the whole year, from December 25 to January 1.

Most of you are having vacation and find time to enjoy the nice gifts you received. Those of you who have only a few gifts, I think, are really happier than those who receive many. Each gift means more to you, because you haven't become dissatisfied or bored by having everything you desire.

Do you know how you can best show your appreciation for those gifts? Just by being happy! Sounds easy, doesn't it? But you know if you are really happy, you are cheerful. You are pleasant to everyone. You do what you are asked to do quickly and quietly. You make everyone happy around you.

And our first lesson for the new year is about a happy mother. Yes, the mother of the baby Jesus. Did you ever stop to think that Mary was a happy person? Well, that's the first nugget of gold we have found in our digging—the first of the hidden treasure.

What sort of little boy do you suppose Jesus was to make His mother so happy? There is very little told us about Him as a boy. But there are two things I want you to remember. They are found in Luke 2:51, 52. Find them

in your little Bible and read them, or have Mother read them to you.

You see the words "was subject unto them." You and Mother talk that over and find out just what they mean. Wouldn't that make any mother happy?

Next, you see there were four ways in which Jesus grew. "In wisdom." Yes, all little boys (and girls, too) grow in wisdom, if they are cared for properly by their mothers and fathers. Jesus, we think, made faster progress than other little boys, for His Father was God.

He grew in "stature," in body, taller and heavier. All little boys and girls grow that way, too, if they eat the proper food and get enough exercise and rest.

But Jesus grew in two other ways that not all little boys and girls do—"in favour with God and man." People loved Him; they liked to have Him around; and God loved Him, too.

No wonder Jesus' mother was a happy mother! Nothing could make a mother any happier than to see her son or daughter grow up as Jesus did.

Now, you and Mother talk over some of the things Jesus must have done when He was a little boy to be the kind of boy that everyone loved and God loved, too. You know, Joseph, Mary's husband, had a carpenter shop. And Jesus, no doubt, often played there and helped Joseph when He grew older and could handle a hammer or a saw. Can't you see Him picking up blocks and chips and running with them to His mother so she could cook their dinner?

As Jesus looked up to heaven to thank His Father for everything, for all the beautiful things about Him, Mary must have been very happy, knowing her Son was happy. He was learning about God, learning His Father's "business."

O yes, there were sad days, too. Just as we all have our sad days. But that is what makes the happy days seem all the brighter. The angel told Mary that her Son was to be the Savior of the world, and she didn't know just how that could be. But she "kept all these sayings in her heart" and wondered what was ahead of her Son.

Mary, you know, read her Bible a great deal. It wasn't as big as ours, but she knew the Old Testament very well. We can tell that from the song she sang when she knew Jesus was to be her own little boy. She knew God was sending a great blessing to Israel and to the whole world.

And if you have a mother who loves her Bible and reads it to you, you have something better than silver or gold. You and Mother together may dig and find the "treasure."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 1. — January 5, 1936

A MOTHER'S SONG

Luke 1

GOLDEN TEXT

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."—Luke 1:46, 47.

YOUNG PEOPLE AND ADULTS

Topic: A Mother's Vision and Influence.

I. Zacharias and Elisabeth. (Luke 1:5-25, 36-45, 57-80.) Our lesson today presents pictures of two godly homes, that of Zacharias and Elisabeth, and that of Joseph and Mary. Zacharias was both a priest and a prophet and his life was wholly consecrated to the service of God. With his wife Elisabeth, he longed for children of their own. He realized that the greatest and most lasting influence that a man and woman can exert for good comes through the children they bring into the world and in whom they plant their own best qualities of heart and life. God revealed to Zacharias that their mutual desire for a son would be granted even though both husband and wife had long since passed the age when children might normally be expected.

Both parents recognized that their child was a gift from God, a special favor bestowed upon them, and, consequently, must be brought up "in the nurture and admonition of the Lord."

II. Joseph and Mary. (Matt. 1:18-25; Luke 1:26-36, 46-56; 2:51.) As was the case with Abraham and Sarah, and Zacharias and Elisabeth, Joseph and Mary were assured of the coming of a son far in advance of His arrival. In all three instances the name of the child was chosen and revealed by the Lord to the parents, and they were further informed as to the nature of the service he was to render to Jehovah. This complete information was given to the parents, no doubt, that they might be better prepared to direct the development of their child in harmony with the plans of God.

III. A Mother's Vision of Her Son's Future. (Luke 1:31-33, 46-55.) The song of Mary is a prophetic psalm foretelling the successes of her Son when He assumes His rightful place upon the throne of His father David. The sons of Sarah, Elisabeth, and Mary are closely associated in the plans of God. From the line of Sarah the Messianic Seed was developed (Gen. 21:12); from Elisabeth, the forerunner of Christ came (Luke 1:76); and of Mary the promised King of kings was born.

PRACTICAL APPLICATIONS

Motherhood. One of the great callings of God is motherhood. The purpose of God with the children of men is being worked out through the medium of motherhood. It was the seed of the woman that was to bruise the serpent's head. Thus the great mystery of iniquity is to be destroyed through the offspring of mother. He was manifested to destroy him that has the power over death, that is, the devil (Heb. 2:12). Motherhood was forever glorified with the angel's pronouncement, "Hail, thou that art highly favoured, the Lord

is with thee: blessed art thou among women."—Luke 1:28. Is the birth control movement of today in keeping with the spirit and purpose of God's plan regarding women?

Mother's Influence. Motherhood carries with it a corresponding responsibility and influence. It is only a foolish man that despiseth the counsel and influence of his mother (Prov. 15:20). A son who resists the tears of his mother is not a friend to be desired. Lincoln said: "All that I am, or hope to be, I owe to my angel mother." A good example of a mother's influence is found in Paul's comment on Timothy's faithfulness (2 Tim. 2:5). Originally with the polygamous family, each mother and her children dwelt in separate tents (Gen. 31:33), and the management was in the hands of the mother. Hence the early training and teaching were largely done by the mothers, and it should be borne in mind that it was incumbent upon the parents in Israel to instruct their children in the history of God's dealings with them and in the law which He had given them (Ex. 12:21-27; Deut. 4:9; 6:7, 20-25). Tracing the life of this nation, it will be seen that their national ups and downs were governed by the diligence or slothfulness with which the parents carried out their duty in teaching the children in the way of the Lord. There has been a distinct let-down in the "religious training at Mother's knee" in the United States, and the downward trend is most noticeable.—C. E. R.

INTERMEDIATE CLASS

What Our Mothers Have Done for Us

For the first six months of the year our study will center around Jesus our Lord. We will learn of the many ways in which He showed His love for all while He was here on earth. How He forgave their sins; how He relieved their distresses; how He showed them the way to eternal life. But not only that. We will also discover how He helps us just as much today, though He no longer lives among men in the flesh. And in learning how He helps us, we will learn, too, how we may, in return, help others. For we serve Him best by serving others.

Our first lesson is about Jesus' mother. A very interesting and profitable feature would be to read and report on the Jewish girls of that period. What sort of girl the highest type of Jewess was; how she spent her time; something of her appearance, etc. A good Bible dictionary or history of the Hebrews will give you this. Though so little is given in the Bible concerning her, we know Mary must have been of the very finest type of young womanhood. God would choose nothing less to become the mother of His Son. The golden text tells us she was a sincere worshiper of God. The verses that follow it show that she must have been an earnest student of the Old Testament, her Bible. For she knew

God had promised great things to her nation, even though at that time it was in bondage to Rome. And best of all, she believed! If your mother is that sort of person, you are more fortunate than is the son or daughter of a millionaire.

How truly Whittier spoke when he told us that "all the sages said is in the book our mothers read."—M. G.

JUNIOR CLASS

Introduction. Last quarter we studied the lives of some of the prophets of the Old Testament. In each lesson we tried to see what we could find in their works and words that would help us. Now, here we go to the New Testament. And oh! how you are going to like these lessons. They are all about Jesus. Some of them tell us about His life, others about His works, and others lessons which He wanted us to learn. Example: "How to be a good neighbor." And He tells us the best stories to illustrate these lessons. So here we go to learn all we can about Jesus.

Lesson Story. As I tell you this story, see if you can see what is happening. Long, long ago there lived a young lady named Mary. She had promised to marry a man named Joseph.

One day an angel appeared before Mary. How surprised she must have been! The angel said, "Fear not, Mary, you have been chosen by God to be the mother of His Son. Soon you will have a little baby boy, which will be God's Son."

Now Mary was more surprised than ever. The angel even told Mary what she was to name the baby. He said, "Thou shalt call his name JESUS."

See now if you can tell me what you saw in your mind as I told this story.

Memory Verse. Who can tell me, in just the same words, what the angel said to Mary about the baby's name? Yes, that's it, "Thou shalt call his name JESUS." Let's all repeat it just as the angel said it.

Notebook. (a) The picture. On one side of your notebook page draw Mary. Draw an angel talking to her. Or if you can find a picture of this lesson paste it on the picture page. On the opposite page give the following "true-false" test. (1) An angel appeared to Mary. TRUE-FALSE. (2) The angel told Mary she was to have a little daughter. TRUE-FALSE. (3) This baby was the Son of God. TRUE-FALSE. (4) Mary was to call the Baby John. TRUE-FALSE. (5) Mary was to call the Baby Jesus. TRUE-FALSE. (6) Mary was very much surprised to learn that she was to have a baby which would be God's Son. TRUE-FALSE.

(An excellent set of pictures on the "Life of Christ" for coloring and suitable for these lessons may be purchased from the National Bible Institution, Oregon, Illinois.)—V. C. T.

AMONG THE CHURCHES

C. E. RANDALL RECOVERING

A severe cold necessitating a doctor's attention confined Bro. C. E. Randall to his bed for some days following the conclusion of the series of meetings in which he recently participated at the Brush Creek Church of God near Tippecanoe City, Ohio. He now is recovering.

Owing to his illness, Bro. Randall was unable to complete any but the first six parts of the "Practical Applications" section of the Truth Seekers' Sunday School Quarterly for the first quarter of 1936. The last seven lessons will, therefore, have the "Practical Applications" edited by Sr. Grace M. Marsh.

There has been some delay in publishing the quarterly, but we anticipate having it in the hands of subscribers before the first Sunday of January.

THANK YOU

A letter from Wilsie J. McKnight, one of our younger ministers, whose address is North Platte, Neb., commented thus on the service recently rendered him by the National Bible Institution:

"When I received my Bible some time ago from you, I was pleased beyond all expectations. I would heartily recommend that anybody that didn't know where to get a Bible to fit his particular taste or needs, or had never seen one like it, should write to you to pick one for him to his description."

To him and to the others who have placed a flood of book and Bible orders with us in the last few months we wish to express gratitude both for their business and for their generous expressions of appreciation for prompt and accurate service.

ST. LOUIS, MISSOURI

"We are expecting Bro. J. H. Anderson to preach for us as he goes through to Blush, Mo., for their regular fifth Sunday meetings.

"Mrs. Maude Graham and son Edwin of Fredericktown have moved to this city and are attending our classes regularly. Sr. Graham's father, Uncle Frank Manken, is with her for the winter, and though more than eighty years of age attends the Bible classes when the weather is good."

The above information reaches us by letter from Sr. Claude Graham.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our church group feels a weight of sorrow over the tragic death of two of our Sunday school children. Just after dusk on December 10 three children in a street were struck by a car and killed. Two of them were Gordon and Patricia England, ages 10 and 8, brother and sister, and only children of their parents. Being members of our Sunday school, the sorrow was brought close home to all of us. The double funeral was conducted from a local funeral chapel Friday, Dec. 13, by the pastor, and burial made at Hersey, Mich.

Among the encouraging things observed among the departments of our church work is the sustained interest in Berean work. The present attendance is running more than 100 each Thursday night. About one third of these are young people.

F. E. Siple, Pastor.

BURR OAK, INDIANA

Our annual meeting will take place Friday evening, Jan. 3. At this time reports of every department will be given, and election of officers held.

Sunday the 22nd the writer will be in Kokomo, leaving the Burr Oak morning service in charge of our superintendent, at which time treats will be given and the gifts by the classes exchanged.

The Ladies' Society have discontinued their meetings until after the holidays. The Bereans maintain interest, with a last report of 27 present. Bible school attendance shows an increase, with new members added.

We expect a good attendance at our Christmas pageant, "The Heart of Christmas," which will be given Christmas Eve.

The interest and support give us joy, and we can safely say with David, in Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

We pray God's blessing upon all of the faith, that the work will grow everywhere.

A. E. Hoskins, Pastor.

BERNARD LEE FRICK

Bernard Lee Frick, son of Horace and Grace Frick, was born in Kokomo, Ind., August 5, 1917, and fell asleep in death December 12, 1935.

He united with the Church of God of the Abrahamic Faith May 15, 1932, being baptized by Bro. O. J. Parker, remaining faithful unto the end. We laid him to rest beside his mother, who preceded him in death five years ago. Surviving are his father; one sister, Juanita; grandparents, Mr. and Mrs. Grant Cook and Mr. Lee Frick; and a host of other relatives and friends.

Services were conducted by Bro. O. J. Parker, assisted by the writer. We commit our young brother and friend to the care of Him who doeth all things well. May his resurrection be unto greater freedom and fullness of action, which will unfold greater blessings to him and us, in that perfect newness of life forever.

D. G. Harvey.

Have you a catalog of general Sunday school and church supplies? Catalogs will be sent free on application to the National Bible Institution. The 1935 editions have just been issued.

CONTRIBUTIONS TO N. B. I.

W. A. Reid	\$ 2.00
N. S. Westfall	3.00
Mr. and Mrs. Charles Stedman	1.00
Mr. and Mrs. C. E. Randall	2.00
Alletta J. Renner	1.00
Lawrenceville, Ohio, Bereans	6.00
Seraphine R. Cleek	2.25
Mrs. Gilbert Bottolfs	1.00
Verna Himmelright	15.00

HERALD RECEIPTS

Lucy B. Groat; Mrs. W. H. Allard; W. O. Jenter; J. H. Anderson (for another); Leila E. Whitehead (for others); Eva H. M. Fletcher (for others); Mrs. Charles Bullard; N. S. Westfall (for others); Evelyn Phillips (for self and others); J. D. Jefferies; Mrs. I. W. Gould; Glenn Birkey (for another); Philip McRae; Charles Stedman; R. C. Stilson; Alice Williams (for another); L. T. Hanson; Harry Goekler (for others); A. E. Renneker; Mrs. Allen Johnson; S. P. Dismukes; Otto H. Momen; Seraphine R. Cleek (for self and others); Mrs. Gilbert Bottolfs (for self and another); Mrs. A. J. Addington; Jessie L. Groves.

THE GOSPEL OF LUKE

The Gospel According to Luke, from which our lessons are to be drawn for the next six months, is acknowledged to be one of the finest pieces of literature in the world. Renan has described it as "the most beautiful book ever written, the hosanna of the little ones and the humble." And when we add to its literary merit the implications of inspiration which are to be found in its depths of spiritual power, its vivid descriptions, and its richness of detail, the "beloved physician" provides us with the most intimate and revealing biography of our Savior which we possess.

This Gospel, although comprising a complete history of Jesus' life and ministry, might well be called, "A Letter to a Friend," for such indeed it is. Its greatest value lies in the personal nature of its appeal. One is constantly impressed with the conviction that Luke is not addressing his friend Theophilus alone, but is seeking to reveal Jesus Christ to the reader himself.

A most attractive hand-drawn and hand-lettered Christmas greeting has come to us from Bro. Hoskins of Burr Oak, Ind.

BETWEEN YOU AND ME—

Mr. and Mrs. Bert C. Thompson are planning to celebrate their Golden Wedding Anniversary New Year's Eve. On New Year's Day they will hold "open house" at their home, 1111 Blaine Ave., South Bend, Ind. They were married near Plymouth, Ind., by Elder S. A. Chaplin.

We regret that the article by R. H. Judd and the poem by H. J. Prosser appearing on page 3 of this issue reached us too late for insertion in our regular Christmas edition.

It is unfortunate that a number of orders for boxes of Christmas cards and for the annual, "Christmas," could not be filled as advertised; but they arrived after the publishers' stocks as well as our own were exhausted. Ample time always should be allowed for meeting orders during the holiday season.

Owing to the pressure of work at the holiday season we are closing our news forms on Saturday rather than on Monday. News omitted from this issue will appear in our next.

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 25 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

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

BUILDING

We are building every day
In a good or evil way,
And the structure as it grows
Will our inmost self disclose,
Till in every arch and line
All our faults and failings shine;
It may grow a castle grand
Or a wreck upon the sand.
Build it well whate'er you do,
Build it straight and strong and true.
Build it clean and high and broad,
Build it for the eye of God.

—Anonymous.

LUKE, THE BELOVED PHYSICIAN

Little is known with certainty regarding the early life of Luke, the writer of the third Gospel and also of the book of Acts. It is generally supposed, however, that he was of Gentile parentage and probably a proselyte of the Jewish faith when he came into contact with Paul in Antioch, where it is thought he was engaged in the practice of his profession, which was that of a physician.

Following his conversion to Christianity, he became for a time the close companion of Paul in the latter's missionary journeys. It may have been that Luke accompanied Paul as his medical attendant, as some have supposed, the Apostle referring to him tenderly as "Luke, the beloved physician" (Col. 4:14).

The fact that the language in which he wrote was not the somewhat crude dialect spoken by the common people, but the purest literary Greek of the period, indicates the cultural advantages Luke had evidently enjoyed, while the medical terms he employed freely attest his learning as a physician.

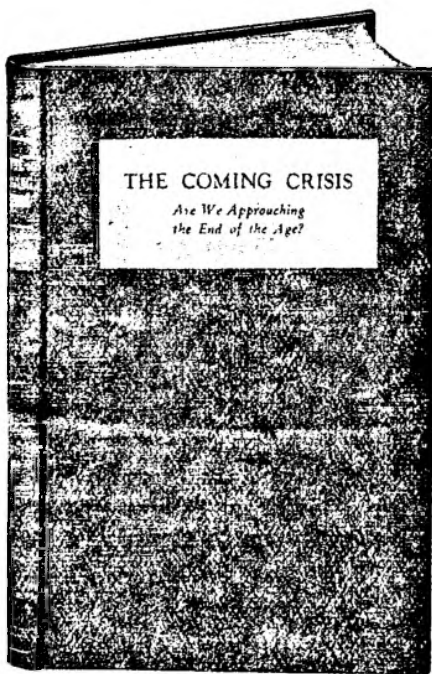
The early "church fathers" recognized the authenticity and authority of Luke's writings, affirming that Luke recorded the gospel as preached by Paul. Irenaeus, for example, says, "Luke, the companion of Paul; put down in a book the gospel preached by him. . . . He was not only a companion, but also a fellow laborer of the apostles, especially of Paul." While not an apostle, he was highly regarded by the disciples throughout the Roman world.

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 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.



The Coming Crisis

By James R. Kaye, Ph.D., LL.D.

The state of the world as a whole in which we are now living stands alone in human history. Every thoughtful man is asking, "What does it mean? To what is it all pointing?" These questions are answered in the most intelligent manner by The Coming Crisis.

The scholarship of this book is sufficiently assured by the fact that its author is the compiler of the New Analytical Bible and other biblical works.

THE END OF THE AGE

Prophecies relating to the coming of Christ and its bearing on present world conditions are considered from a strictly scriptural viewpoint. The book is probably the sanest, soundest, most exhaustive treatment of this subject now in print. It is invaluable to anyone interested in the future of humanity and the return of the Messiah.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

TOWARD ARMAGEDDON

Continued from Front Page

of expediency and sentiment to the British flag.

The matter of expediency, however, is a big one. None of the Dominions has a navy worthy of the name; none of the Dominions is suitably equipped for coastal and internal defense; but all of the Dominions possess definite commercial and territorial advantages which would make Powers of greater strength survey them longingly. They must, consequently, rely upon the power of British arms for their protection; and in return for the security given them by the English, they permit free trade among the several divisions of the Empire. Without the Dominions, England would starve; without England, the Dominions would perish. It is quite as necessary for one as for the other that the might of Britain be not broken.



House of Parliament

In spite of this fact, the consensus of opinion among the Dominions has been that expressed by Prime Minister Bennett's declaration for Canada to the effect that "he is opposed to sending our young men to die in a foreign quarrel where no Canadian interest is at stake." Support for the policy of League sanctions against Italy has not been fervent on the part of the Dominions.

More far-seeing than this theory, however, is the opinion expressed by the *New Zealand Auckland Weekly News*: "There could be no neutrality for the Dominion in a British war. Even if she declared herself neutral, and Britain approved her attitude, no enemy could be persuaded to forbear from hostile action against New Zealand territory, trade, or shipping, any more than an enemy would cease operations against Kent or Cornwall, if those Counties tried to assert their neutrality in an English war." An empire bound together by commerce, industry, and sentiment would suffer in all its parts were its heart to be attacked.

It was the realization that war with Italy could well mean the doom of the Empire of Britain by severing the connection among England and the Colonies and Dominions that impelled Secretary Hoare to advance his preposterous plan for the delivering of Ethiopia into the hands of the enemy. Laval, inspired by the perpetual fear of Germany which seizes all Frenchmen as soon as they have become diplomats, also looked to his own salvation in lending his support to the idea. Italy could too easily unite under pressure with Germany, and France, despite the \$300,000,000 steel-and-concrete wall along its eastern frontier, was open to invasion from at least two directions. Something must be sacrificed to keep Europe out of war, and better Ethiopia than France or England, ran the Hoare-Laval plea. Something of the same spirit inspired one of Lincoln's advisers to suggest that the United States declare war on a Central or South American country in order to avoid rebellion and civil war within the Union.

It is commonly believed and fairly well established that the biblical "Tarshish" is Great Britain; and it is, in this connection, also interesting to recall the fact that the lion for centuries has been the embodiment of the cartoonist's dream of England. The statement by Ezekiel, therefore, that "the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil?" the reference being to the predicted future (and exceedingly literal) battle of Armageddon, to occur on the field of Megiddo close by Jerusalem, would point to the fact that the British Empire, despite Italian hopes and European fears to the contrary, will not immediately be dissolved; for Armageddon has yet to be fought. This conclusion is further substantiated by other biblical prophecies recording the control of Palestine by England at the time of the return of the Christ.

It is, moreover, rather inconceivable that the Dominions, from a purely practical point of view, would be sufficiently short-sighted to permit England to be shorn of its power by either active or secretly subversive influences. Nor is it reasonable to suppose that the rich sentimentality which leads Canadians, New Zealanders, and Australians to sing "God Save the King" at the moment that South Africans, Scotch, Welsh, and English are singing the same thing can be so easily broken. Regardless of the immediate results of Sir Hoare's resignation and regardless of the superficial attitude of present Dominion Administrations, both the Bible and common sense indicate that there's life in the old boy yet.

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THE BIRTH OF CHRIST

Continued from Page Nine

dies, not even Christ, can "live again" except he first be "born again." How and when did Christ "ask life" from God, and when did God give to Him the everlasting life for which He asked?

The answers to these two momentous questions are unique and specific—the whole of Christ's life was, as He said, *a witness* to the truth concerning the kingdom yet to come of which He Himself was to be king, and virtually amounted in itself to a *living request* to be given another life (free from mortality) that the prophecies of God's Word might be fulfilled. It was for this purpose that "God raised him from the dead" to die no more. It was then that He was "born (again) from the dead," "the firstborn among many brethren," "the firstfruits of them that sleep." Because of this fact Paul could say of Christ (1 Cor. 13:4), "He liveth (now) by the *power of God*." It was owing to this fact that Christ could be called "a priest for ever after the order of Melchisedec." And what was that? Melchisedec was not only king of Salem, he was also priest of the most high God. To this end was Christ born (twice born), that He might be king of Salem (Jerusalem) and priest of the most high God, after the pattern of an *endless life*.

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, DECEMBER 31, 1935

NUMBER 14

Let's Get Busy!

An Editorial

WE HAVE lagged and dragged and dreamed long enough! Let's get busy! Because so many other churches are dying in the shell spiritually is no reason why we should allow the creeping palsy of indifference and lethargy to hold us any longer in a state of pretense and inactivity. Let's get going again with all the vigor, enthusiasm, and zeal for the truth which the Church of God once knew! There never has been a time when the need for progressive, aggressive, and decisive evangelism was greater than it is today. While the attention of other denominations is being almost wholly absorbed by matters that pertain to this present life—the present social and economic order—and scarcely a voice is being raised to arouse the world to a sense of the imminence of the Lord's coming and the certainty of the judgment that is to follow, it surely becomes mandatory upon us who profess to believe that the only hope of the world lies in the personal return of Christ and the establishment of His kingdom upon the earth to gird our loins for battle, organize our forces for conflict, and bring to bear every ounce of our individual and collective strength upon the one great task of preaching the gospel, dogmatically, positively, insistently, and continuously throughout the world!

This must be done! God will hold us to account for our failure to render this service to Himself and to the world. It is not time for wishy-washy methods. We must hit hard and fast at the ramparts of error and not permit our attention to be drawn aside for a moment from our one objective by the pleas of well-minded but unscripturally inspired men who seek deliverance for humanity in social and political revolution. We have no time for politics, no time for attempting social reform! Such efforts are predestined to failure anyway. The Lord is coming! He is coming soon! And when that supremely important event takes place all of the labor which such well-intentioned but illy-advised reformers have attempted will perish forever—overthrown and submerged by world-shaking transformations which are to follow the establishment of the eternal kingdom of almighty God upon the earth!

Let us give our attention, our strength, and our united energy to the one great task Jesus has committed to us—the publication and promulgation of the gospel!

Watch this page for further announcements!

Abreast of the Times

Earthquake Rocks China

"The mount . . . shall cleave in the midst thereof toward the east and toward the west."—Zech. 14:4.

CHENGTU, China, Dec. 25.—Reports are trickling in of a terrific earthquake that occurred on December 18, shattering many villages and resulting in the death of hundreds if not thousands of people. The region affected is an almost inaccessible mountainous district and consequently but meager reports have thus far been received. It has been ascertained, however, that villages which clung to the mountain sides have been dislodged and hurled into the valleys far below, burying their inhabitants in masses of rock and debris.



Strange landscape distortions followed the convulsion. In one case a mountain was split wide open for a distance of a mile or more, forming "a very great valley" probably much after the order of the one that will be produced when the Lord comes and "the mount of Olives shall cleave in the midst thereof toward the east and toward the west."

It may be recalled that a similar earthquake shook the far interior of China a few years ago in which 600,000 lives were lost. That disaster was said to have been one of the most terrible the world had ever known, although, owing to the remote district in which it occurred, reports of its happening did not reach the outside world for many months.

It was stated recently that some of the most populous cities of the United States, including Chicago and New York, are within the earthquake belt of this hemisphere. What devastation such a convulsion, should one take place in the area of those great cities, would produce! The very thought is appalling. And yet such a happening is quite within the bounds of possibility, and may well be expected during the closing period of the present dispensation. Blessed are those who shall be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Seeing the Invisible

"He endured, as seeing him who is invisible."—Heb. 11:27.

BERLIN, Germany, Dec. 28.—Through the aid of recently perfected instruments a German scientist, Dr. Erich Dinner of Berlin, has succeeded in a measure in "tricking the invisible into visibility," as *The Literary Digest* expresses it. Dr. Dinner has photographed sound waves, heat, and various gasses that under ordinary conditions are wholly invisible to the human eye. From the standpoint of a Bible student the discovery is of interest in that it serves

to emphasize the material nature of everything in the universe, and suggests the natural possibilities of such miracles recorded in the Bible as that of the appearance of the angel to the ass of Balaam (Num. 22:23), and the appearance and disappearance of Jesus after His resurrection (Luke 24:31; Mark 16:12, 14; John 20:26).

Woman Martyr to Science

"Greater love hath no man than this."—Jesus.

WASHINGTON, D. C., Dec. 26.—The sixth name to be inscribed on the special honor roll of the Public Health Service Bureau during the past ten years was that of Anna Pabst, 39 years of age, who died Christmas night from spinal meningitis. Miss Pabst was injecting the meningitis serum into an animal for experimental purposes, seeking a positive cure for the dreaded disease, when the animal moved suddenly causing the culture to be spattered into her eye. The accident occurred on December 17, and in spite of prompt cleansing, the disease could not be stayed.

The young woman scientist, like so many others before her, was endangering her life continually in behalf of all future generations who might be attacked by the disease, and died a martyr to her devotion to her fellow men.

Only He who created us and who knows our constitutions perfectly will be able to eradicate disease entirely from the earth. But in the meantime all respect and honor is due to these noble men and women who strive in the face of constant mortal danger to themselves to relieve in a measure the suffering of humanity.

Uruguay Breaks With Red Russia

"They shall not cleave one to another."—Dan. 2:43.

MONTEVIDEO, Uruguay, Dec. 28.—The Soviet Minister has been handed his passports and diplomatic relations have been broken off between this country and Russia, due to the charge that the embassy of the U.S.S.R. was being made the headquarters for Communistic propaganda in South America.

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
Paul C. Johnson Associate Editor
L. E. Conner Business Manager

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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 Royal Game of Bluff"

By Norman John Macleod

PLAYING at the royal game of bluff in a poker game may be great sport for the winner and the master player, but it is sure to breed disaster for somebody. Europe is playing at its old diplomatic game. Wars and rumors of wars are the stock in trade of the skilled diplomatist. Let us compare the present situation to that of Europe before 1914. Irvin Cobb is sure in his prognostications that there "won't be any world war." The candid reader of the history of such events is not so positive.

The war of 1914 did not come at once: it came unannounced to the world at large, but was brewing for many years. In 1902 the British Government made arrangements with the Belgian Government for the landing of British troops in Belgium in case Germany should invade that "buffer" State. The same year Britain sought and found an ally in Japan, to protect her Far Eastern interests against possible German aggression. From 1904 to 1906 the Russians were rated as enemies of the British because they were fighting Britain's ally. But in 1907 the British and the Japanese made alliance with the Russians against possible German aggressions. During the Middle Ages France fought for one hundred years against British domination. From 1689 to 1815 Britain and France were almost constantly at war with each other with only small periods of peace intervening. All during the nineteenth century there was carried on between those two nations a constant colonial conflict with such highlights as British non-interference in the Franco-German War of 1870, and the clashes in colonial interests in Siam, Northern and Eastern Africa, and other outlying parts of the world. But in 1904 after almost coming to war at Fashoda in Africa the two erstwhile enemies became firm allies. They have remained allied to the present writing because of the menace of Germany! From 1907 on, the crises in European affairs came thick and fast. During the Russo-Japanese War the first crisis came when the Kaiser forced the French to back down in Algeceras in Northern Africa. An African crisis followed close on the heels of a Far Eastern crisis. In 1908 came the Near Eastern crisis accompanying the Turkish Revolution which almost blew up a general conflict, for Bulgaria chose the occasion to become independent, and Austria seized Bosnia and Herzegovina. In 1911 came the Turkish-Italian War in which Italy seized Tripoli and named it Lybia. 1912 and 1913 saw the two Balkan wars which were preludes to the World War in 1914. In each of these cases mentioned above

"Do you ever recall finer weather for bluffing than they've had over in Europe these past few days?"—Irvin S. Cobb, in the Los Angeles Times. ¶ "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."—Matt. 24:6-8.

there was played the "royal game of bluff." And the Kaiser remarked that "he stood beside his ally (Austria) in shining armor" and France backed down. But in 1914 nobody was willing to back down. Each nation was trying to force the situation in regard to the other. 1913 was marked by a general increase of armaments throughout the world.

Since 1918 there has been almost a constant play of crises: during the peace conferences themselves there were conflicts going on in different parts of the world where especial sore spots have existed for years. While the allied and associated Powers were trying to make peace, Mustafa Kemal Pasha had reorganized his army and drove the Greeks out of Asia Minor and restored Turkish rule to parts of Europe surrounding the Dardenelles. That was so far back as 1921. Almost constant warfare has been carried on in Austria in the three-cornered struggle to dominate that unhappy country by Italy, Germany, and France, with Yugoslavia playing a strong part in the conflict. That warfare has been variously called by the title of "strikes" or "riots" but can be called nothing else but undeclared war. France and Germany, and Italy and Yugoslavia, have each tried to out-manuever the other in the valley of the Danube. Ibn Saud of Arabia has carried on unmitigating warfare against the British in Iraq and various other parts of the Near East because of the great value of the Mosul oil field and the mineral deposits of the Dead Sea, both of which the Arabs helped to win from the Turks. The Riffian struggle in Northern Africa of 1921-23 was further complicated by constant Italian troubles in Lybia and Tunisia in more recent years. Undeclared war against Chinese "bandits" has been carried on for several years by the Japanese. The papers hardly have missed an issue (daily) in telling of some new step to be taken by the Japanese in Manchuria and northern China. Depressions in most parts of the world have given Japan the golden opportunity she has longed for. But the year 1935 holds analogies to 1913 that are really alarming.

1913 witnessed the increase in armaments of almost every nation of the world; even the peaceful United States joined that increase. 1935 has seen an increase to greater strength of armed forces than ever before. The naval crisis of 1935 which was precipitated by the renunciation on the part of Japan of the Washington Conference treaty was scarcely over until the situation was intensified by the Saar Plebiscite and the alliance (Please turn to Back Page)

GRAVESTONES

By the Editor

IF WE could but believe the epitaphs that are engraved on the tombstones that mark the silent resting places of the dead, how comforting it would be! But at the same time it would be so confusing and bewildering! We would find comfort in the assurance of the worthiness of all the dead and in the eternal well-being of the vast majority of them. But we would be confused and bewildered by the contradictions that so often appear upon the stones above them.

We have read such inscriptions in cemeteries in many different parts of the United States and Canada and have found them both interesting and instructive. What serious contemplations they arouse! What warnings they convey! How eloquently they tell the story of human frailty and mortality! How vividly these silent spokesmen for the dead record the vanity of man's pride and ambition!

Under the somber shadows cast by these monuments rest the rich and poor alike. The king and peasant lie side by side in death, "to native dust returned." All are equal in the grave, for "all go to one place; all are of the dust, and all turn to dust again" (Ecl. 3:20).

These graven stones emphasize the warning of the Bible that "it is appointed unto man once to die, but after that the judgment" (Heb. 9:27). But we should not forget that the Judge on that day will not determine the final destiny of those who appear before Him by the words that were inscribed upon their tombstones!

It was Job who desired that the words of truth that animated his heart with hope might be "graven with an iron pen and lead in the rock for ever!" (Job 19:24). The Scriptures tell of many memorials which men caused to be erected that their posterity might not forget the goodness and mercy with which God had surrounded them during the days of their pilgrimage here. Among such none is more interesting than the one raised by Samuel the Prophet on the occasion when the Lord delivered His people from their most dreaded enemies, the Philistines, of which we read in 1 Samuel the 7th chapter and 12th verse, "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

What a splendid inscription that would be to place upon the gravestone of any man of God! And how true it would be! "Hitherto hath the Lord helped us."

The words assert the truth of Paul's great confession, "By the grace of God I am what I am" (1 Cor. 15:10), and which he further expressed with such positive assurance in the 8th chapter of Romans and the 28th verse: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

Yes, those words of Samuel would make a wonderful in-

scription for the tombstone of a godly man. It would be a final acknowledgment of the faithfulness of Jesus, who had promised, "Lo, I am with you alway, even unto the end of the world."—Matt. 28:20. But we seldom if ever saw such a confession of faith inscribed on a stone.

Facing the entrance to a beautiful cemetery in Niagara Falls, New York, stands a lofty shaft marking the spot where Elder R. V. Lyon, one of the most powerful advocates of the gospel the Church of God has produced, has rested since July 24, 1891. Long before his death occurred, Bro. Lyon had the monument erected and selected the texts he wished to have inscribed upon it. And to this day the visitor to that cemetery is confronted upon his entrance into the city of the dead with an inspiring biblical declaration of hope concerning those who sleep in Jesus awaiting His return.

In an attractive little country cemetery in southern Illinois, not far from Eldorado, we recently saw stones bearing Paul's submissive words: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. 4:6, 7.

This deathbed confession of the Apostle reminds us of the words which were found written in the Bible of Sir Walter Raleigh following his execution:

"Even such is time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
But from this earth, this grave, this dust,
My God shall raise me up, I trust!"

Like Paul, this famous man trusted in the coming of the Life-Giver who would call him forth from the silence and darkness of the tomb. This hope, so bright, so joyous, so altogether satisfying to the sorrowing hearts of men and women facing the mystery of death, was voiced long ago by David in a prayer found in the 17th Psalm and the 15th verse: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

How much more comforting and biblical was the hope of Sir Walter and of David than that suggested on an old tombstone which still stands in a Massachusetts graveyard:

"Under this stone and under these trees,
Lieth the body of Solomon Pease;
Pease is not here, but only his pod,
He shucked out his soul and it went up to God."

We are sure that Paul would not have chosen words so

frivolous or so unscriptural to have placed over his last earthly bed, but something more in keeping with the glorious hope he expressed in Colossians the 3rd chapter and the 4th verse: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Paul's hope lay in the resurrection from the dead at the Lord's return.

Another inscription we read on a stone in the little cemetery in southern Illinois previously mentioned was very much in keeping with the hope held out in the Scriptures. It read as follows:

"Go home, my friends, dry up your tears,
I must lie here till Christ appears;
When Christ appears then I'll arise
And see Him with immortal eyes."

How comforting the positive faith expressed in those words is! The one who caused them to be written evidently had no fear for the future. His hope was in the coming of his Lord.

Far less consoling and not at all in harmony with the teaching of Christ and the apostles were the words we found written over a tiny grave in the same cemetery. This particular inscription, while it expresses the idea of many people concerning the one who is responsible for the sorrow that enters our homes when a little blossom of love is taken from us by death, is so contrary to the truth as it is revealed in Jesus, and casts such a dreadful reflection upon the name of our merciful heavenly Father, that it struck me as almost blasphemous.

"Dearest child, thou hast left us,
And thy loss we deeply feel;
'Tis the Lord that hath bereft us,
Of one we loved so well."

As we read that awful accusation which some sorrowing parent had brought against God, we thought of Paul's great sermon on the resurrection of the dead where he said:

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The Cleansing Word and Human Need

"Seek the Lord, and his strength: seek his face evermore."—Psalm 105:4.

THIS PSALM is a sustained recollection of the loving-kindnesses of God to Israel; it wells up from the heart of the singer, and pours itself forth in a flood of music:

"O give thanks unto the Lord; call upon his name:
Make known his deeds among his people.
Sing unto him, sing psalms unto him;
Talk ye of all his wondrous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord."

The invitation to "seek the Lord" is found frequently in the Psalter, and the expression is rich in significance. It implies first *an effort of approach* to draw near to Him; from this it takes the meaning of *inquire* or *request*; and it gains its full force in the exhortation *to follow after*—to seek unto God.

I

The Psalmist invites the widely separated tribes of Israel to come to Zion, that they may worship the Lord in His holy house: "Seek the Lord, and his strength: seek his face evermore."

In early times God revealed His holiness in a special manner in the temple in Jerusalem: on stated occasions the people of the covenant journeyed thither, saying and singing: "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 inquire in his temple."

As the festival season draws near, the pilgrim bands assemble. Those who are preparing to leave their homes commend to Jehovah's keeping the loved ones to be left behind.

Then they go forth in the name of the Lord. The little company grows greater at every stage—"they go from strength to strength"—each mountain village pours its contingent into the main stream of progress, until the roads are alive with a varied throng of worshipers, clothed in white, a palm-bearing band. To the sound of flute and harp they chant "the songs of the going up," and press forward with rejoicing expectation to the city of their solemnities, the place which Jehovah has set apart for the disclosure of His great name.

Religion is spirit, but it wears a material vesture. We cultivate habits of prayer, we secure seasons of retirement, we look earnestly into the mirror of the Word, we exercise ourselves unto godliness. And as of old the silver trumpets rang out the piercing call, "Prepare to meet thy God, O Israel," so this ancient summons comes to us with equal insistence, even though it may utter itself in new tones: "Seek the Lord, and his strength: seek his face evermore."

(a) Let us be careful, morning by morning, to bathe our spirits in the cleansing fountain of God's Holy Word. "Now ye are clean," said our Master, "through the word which I have spoken unto you." St. Paul, too, reminds the Ephesian Christians how Christ gave Himself for the church, "that he might sanctify it, having cleansed it by the washing of water with the word." And a psalmist, whose soul was lit up with a flame of love to the law of his God, asks the ever-insistent question: "Wherewithal shall a young man cleanse his way?" making answer in like manner: "By taking heed thereto according to thy word."

We are, at times, immersed in worldly thoughts; we

open the Book, and read: "Blessed are the pure in heart: for they shall see God." In the pursuits of business we may have been tempted to covetousness; we turn the leaf, and these words look upon us: "Seek ye first the kingdom of God, and his righteousness." We are tempted to follow some ambitious design, but the Scriptures disclose the master-rule of our Savior's life: "I do always those things that please him." We are in danger of being overtaken in unhallowed anger, but a gracious word of St. Paul's stills our spirit's turmoil: "Be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ forgave you."

(b) Let us be mindful, always, without fail, to set apart some good portion of the day to be a time of fellowship with God, a quiet hour of waiting upon Him. In reading the Scriptures we listen to the voice of God, but in prayer we respond to the Word which He has spoken: "The companions hearken unto thy voice," He says; "cause me to hear it." Frequently, as we kneel in prayer, we discover that the line of communication has been severed. Our words seem to go out into space; there is none to answer, none who regards. Something has gone wrong, and God is waiting to put it right. We say: "Lord, show me wherefore thou contendest with me," and again: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." And as we pray, the silence is dissolved, and the voice of God is heard.

Now this reminds us that there must be a continual effort to do the things that are pleasing to our heavenly Father; for, if we regard iniquity in our heart, the Lord will not hear us.

In order that obedience may be entire, we must extricate ourselves from every circumstance that inclines to evil, and frame our lives in uprightness. As trees of the Lord's planting we must be rooted and grounded in His love. As the temple of His indwelling we must conform to the architectural design revealed in the foundation. As the body of Christ we must have full control of every member, so that the will of the Head may be swiftly and perfectly fulfilled. We must enter into and abide in right relations with God. One sometimes sees a plant whose native home is the tropics struggling to preserve a starved existence in our colder clime: its leaves are narrow, its growth stunted, its flower sickly. But restore it to its true habitat, and soon it will unfold its gorgeous blossoms and return to its natural luxuriance. If our life is to be joyous and fruitful there must be a deliberate and sustained effort to hold ourselves in the grace and love of Jesus Christ.

II

The pilgrims reach the temple of God. They have come to "inquire" of Him: such is the purpose of their journey to Zion.

To inquire involves these two things—to learn and to receive.

(a) The worshiping companies present themselves before the Lord in His holy house, that they may behold His beauty, that they may learn to know His gracious and holy

character. God is fairer than the morning, lovelier than light. He is above all virtue and praise. He rises immeasurably beyond the loftiest conceptions that the mind of man can entertain, even as the white ranges tower above the foothills which cluster at their base. And the thought of God disengages the mind from everything that is stained with human imperfection or impeded by earthly desire. I will lift up mine eyes to the hills; I will seek unto God.

They come to the house of the Lord also that they may learn His will for them. In every work of art there is an unseen plan. It was never traced on canvas or carved in stone; it existed only in the mind of the artist, but it determined the character of the work. The Master of life has a plan for everyone. We come to inquire of Him, to ask what His holy and acceptable will for each one of us is: "Lord, what wilt thou have me to do?" How many rank ambitions would sicken and die, how the tumult of our passions would be stilled, how our feverish activities would compose themselves, if once we knew, and rested in, God's perfect purpose for our personal life. "Be silent to God," says another psalmist, "and let God fashion thee."

(b) But to inquire in God's temple implies also our making request. We know now what it is that Jehovah holds in prospect for us. How shall we win that prize, how shall we gain that goal? Lord, undertake for me.

We ask Him first for present help. Iniquities prevail against us; as for our transgressions, Thou shalt purge them away. The snare of the fowler holds our feet, the net of the flatterer has enmeshed us, the oppression of the enemy has brought us low, an ambushed temptation has overtaken us. But Thou, O Lord, art my Helper; be not far from me; Thou art my Hope in the day of evil.

We ask Him not less earnestly for help in all future time. It is not a single day's march from the City of Destruction to the Celestial Gate, but a life journey. And if our life is to be without rebuke, with no flawed surface, no twisted lines, no broken pillars, no arrested progress, we need grace to help in every hour—the supply of the Spirit flowing unchecked, without intermission, into these otherwise arid lives of ours. For this we entreat His favor and supplicate His compassion. "The name of the Lord is a strong tower, the righteous runneth into it, and is safe."

III

The pilgrims have seen God, have gazed with love and longing upon His face; so their life has been renewed. Now they return to their homes, new men restored to familiar surroundings. No life can be quite the same after such an experience. Having looked upon God, one's eyes grow dim to the glare of earthly splendors. Sin has forfeited its skill to charm, self-love its power to tempt. One may say with the Danish sculptor, though with a different suggestion: "I have gazed upon the face of Christ, and cannot look on idols now." All things have become new: life henceforth must be a prolongation of the vision beatific.

What vision was it that came to us when our feet first trod the floor of the sanctuary? Was it not the face of Christ? And shall not our lives grow radiant in the light

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Evolutionary Philosophy

WELL-INFORMED evolutionists of today no longer include the nebular hypothesis as a part of the general evolution hypothesis, for they know that it is an egregious error. The nebular hypothesis was put forth by Swedenborg and Kant, and later shaped into somewhat of a scientific form by Laplace. It supposed that at one time our solar system was a rotating fiery nebula which in the course of time cooled and contracted, thus causing an increase of angular momentum or speed of rotation. A time came when at the equator of this cooling nebula the centrifugal force exceeded the force of gravity, and masses of material were thrown off in tenuous rings, and each "ring" upon further cooling, developed into one of our present planetary bodies. The sun in its present form is supposed to be the parent nebula around which its "offspring" planets swing.

Our readers may not have had the privilege of taking time to keep up to date with the more recent scientific work shedding light upon the nebular hypothesis; therefore we give the following from the *Textbook of Astronomy* by Doctors Russell, Dugan, and Stewart of the Princeton University Observatory, volume 1, page 463.

"This theory accounts for many facts, and can be modified to explain more, but it meets with two fatal difficulties. First, it can be proved that an extended tenuous ring would not condense into a single body, but into many bodies like the asteroids on the rings of Saturn. Second, almost all the angular momentum of the solar system—98 per cent of the total—is at present associated with the orbital motions of the major planets. The sun's rotation provides almost all of the rest, the four terrestrial planets contributing less than 0.1 per cent of the whole. The total angular momentum cannot be altered by internal changes within the system, and no process has ever been imagined by which 98 per cent of it could have been segregated in less than 1-700 of the total mass. Furthermore it has been proved that if the outer parts of the nebula had had so much angular momentum, they could not have condensed at all even into asteroids.

WHAT STARTED THE SYSTEM?

"It appears, indeed, that no orderly process of evolution under the action of internal forces could have produced the existing distribution of angular momentum, and it follows that the angular momentum of the planets must have been *put into the system from outside*. Here, therefore, it seems necessary, for once, to abandon the 'uniformitarian' hypothesis of gradual evolution and to adopt a 'catastrophic hypothesis of sudden change.'"

Darwin and his supporters have pointed out analogies and similarities, but such analogies can never in themselves be proof for the conclusions hypothesized from them.

By failing to emphasize equally the differences as well

as the analogies, the enthusiastic followers of evolution set up a hypothesis which has proved inadequate to meet the claims so ardently made for it.

The real nature and true purpose of the alleged similarities between man and other vertebrate forms were not in many cases carefully ascertained. Consider, for example, the nature and purpose of the pineal and thyroid glands of the appendix, carelessly claimed to be vestiges or "left-overs" from a previous lower vertebral state.

It is admitted that some relationship between different biological forms does exist.

An imperfect analogy has been made by evolutionists, and we find that their analogy has led to too great an extension of their hypothesis. The organic evolution hypothesis has crept into the metaphysical thinking of the world in general, and usurped a place not worthy of it. People seemed not aware that they were mentally switching a limited hypothesis over to a position of a universal truth, scientifically accredited and capable of accounting for everything in the universe. The appeal of evolution to their imagination produced a mental quirk resulting in an unscientific attitude.

A specific illustration will serve to make this more apparent. The organic evolution hypothesis has been applied to the origin of the cosmos as a whole. It is believed that our stars and planets, grouped or individually, have developed by an evolutionary process. The evolution hypothesis, however, has as a cardinal necessity and premise a more or less stable environment which interacts with whatever is supposed to be evolving; and so we ask, What constitutes the environment which must be present for the evolution of the stars? Is it space? Can nothing interplay with something in its "evolution"?

WIDE USE OF "EVOLUTION"

There is certainly an unwarranted extension of the organic evolution hypothesis here; and, moreover, if a strict comparison of the use of the word "evolution" as used in the biological field is made with its use in the astronomical or cosmological field, it will be perceived that its meaning is not the same in both instances, but that an unuttered and mental redefining of the term has been made.

That such a course has been carelessly pursued is recognized by many outstanding thinkers. The hypothesis lacking in even one piece of indisputable evidence for its verification in its own field, biology, cannot possibly be intelligently assumed to be the sesame for ethics, physical science, religion, human relations, *et cetera*. As Frederick Soddy, Professor of Physical Chemistry in Oxford University and Nobel Laureate in Chemistry in 1921, says in his essay in the symposium, *Evolution in the Light of Modern Knowledge*, page 401, "the world of physics and chemistry is fundamentally the non-living, or inanimate, external

world, and the student of it must always be on his guard against anthropomorphic notions and the too literal acceptance of mere analogies or supposed analogies that invade it from the world of life. The doctrine of evolution has been derived from our knowledge (?) of living organisms and as such can apply strictly only to the world of life."

INTERPRETING TOO MUCH

Dr. William McDougall (while Professor of Psychology in Harvard University) in speaking of neo-Darwinian evolution by selection as attempting to interpret too much, said: "It finds itself at the conclusion of its attempt with mind upon its hands as an enormous remainder or surd which cannot be intelligibly brought into the scheme and yet which cannot be ignored, save at the cost of absurdity of the whole scheme."—*Evolution in the Light of Modern Knowledge*, page 352.

After these many years the compared phenomena of evolution's analogies have not led to a vindicated common cause; hence this indicates that most of its analogies have been false ones.

Since a true analogy must respond to observation and experiment (let it be remembered that the latter of these is the more scientific and dependable critique) and since the analogies of the evolution hypothesis have only slightly responded to observation and not at all to experiment, it seems to follow that most of evolution's analogies are false.

That the evolutionary hypothesis was suggested by some facts is not questioned.

The evolutionary hypothesis may have been in harmony (?) with known laws, truths, and facts when first set forth by Darwin and his contemporaries, but it quickly became obvious that it violated new truths discovered after its postulation; for example, Mendel's laws and geological facts.

In these three respects the evolution hypothesis has utterly and ignominiously failed, as we have pointed out already. Crucial and exacting criteria have demonstrated its falsity.

We feel that it will now be agreed that the backbone of modern philosophy has been broken; and more than this, that it never really was a "backbone" at all, but just the evolutionists' "wishbone." The evolutionary hypothesis has been divested of its halo by those of its advocates recognized as leading experimenters, who are so devoted in their search for truth that they will not pervert facts even for a pet theory. The highest type of scientific mind operates with just such fidelity to, and integrity for, truth. It is willing to sacrifice long-held opinions and favorite ideas to the onward march of experimental science and for the advancement of true knowledge. Minds of this caliber have as a motto, "Truth at any price."

Modern philosophy's failure is due to its inherent falsity. It is no wonder, then, that modern philosophy is incapable of coping with such problems of everyday concern as war, peace, economics, politics, trade, tariffs, boundaries, and unbalanced industry, and with such hourly perplexities as suicide, insanity, murder, theft, divorce, death, and

starvation. Helpless to give help, it fails most miserably to give even a ray of substantial hope for these dark hours. And when a philosophy fails to meet the needs of a sorely troubled world, and of nations, communities, and individuals, and fails to ever so slightly solace the inner soul-agony of millions of our fellow men, then it is most certainly a forlorn philosophy—a barren hope. The world has looked for fruit, but has found only thistles. Modern philosophy is but a ship of despair grounding on the rocks of modern truth, being pounded to pieces by the waves of destiny and time. We must look beyond, to God and to the revelation He has given men, to find consolation and truth.

—Edward Y. Domina in *Signs of the Times*.

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GENESIS TEN

By Henry Fuehrer

THE biblical account of the history of mankind takes cognizance of three chief eras in man's history: 1. The creation of man. 2. The Cain era. 3. The Noah era.

The Deluge was brought about for the purpose of eradication of the brood of Cain. Seth's offspring alone was to be preserved, and that happened by the preservation of the Noah family. That family was the nucleus of the human family down through the generations.

The history of that human family is epitomized in the 10th chapter of Genesis. There the revealed Word of Truth derives all of the human inhabitants of the earth from the three sons of Noah: Shem, Ham, and Japheth.

The Bible gives us no reason for the names of Shem and Ham. But these are two Hebrew names, *Shem* meaning "name," implying fame, celebrity, reputation, or illustriousness; while *Ham* means "heat," "fervor," or "zeal." *Japheth*, in Hebrew, means "the expanded one," or the one to whom an opening was made. The Hebrew derivation of that name is explained in Genesis 9:27, first clause of the Hebrew text.

The genealogy of mankind begins with the progeny of Japheth. The progeny of Ham occupies a middle place between that of Japheth and Shem. The genealogy of Shem is placed last, because the histories of Japheth and Ham are considered merely secondary to the genealogy of Shem, who was the progenitor of Abraham, who, through the line of Isaac and Jacob, was to be the patriarch of the Son of God, Jesus the Messiah.

Japheth had seven sons: Gomer, Magog, Madai, Javan, Meshech, Tubal, and Tiras. To the progeny of Gomer, the following modern nations are considered to belong: the French, the German, the Swiss, the Spanish, the Italian, the Portuguese, the Armenian, the Roumanian, and Austrian nations. Gomer had three sons: Ashkenaz, Riphath, and Togarmah. From the progeny of Ashkenaz and Riphath, all those modern nations are proven to be derived, those who are known to be the descendants of the Cimmerians,

mentioned in the history of Herodotus, an ancient Greek historian, a contemporary of Xerxes, the Ahasuerus of the book of Esther.

In the last part of the first century B. C., Julius Caesar conquered the greatest branch of that ancient nation, known as Gauls. We know them today as the Celtic nations. The French, Belgians, Dutch, and the Germans speaking Swiss are, to a large extent, of Celtic origin. Many millions of Germans in Germany are, to some extent, of Celtic origin. The ancient Britons were almost all Celts. The English of today are a mixture of the Angles, Saxons, Jutes, Scandi-

navians, French, Romans, and Britons, so they have quite a percentage of Celtic blood. The Scotch are derived from the ancient Picts, Scots, and other Celtic tribes. The Irish, the Welch, and the Manx are about 75 per cent Celtic.

The root of the name *Gomer* is preserved in the Greek name for Cimmerians: *Kimmerioi*. The *k*, *m*, and *r* remind us of the *g*, *m*, and *r* in *Gomer*, only that the *g* was changed into *k*. Many Swiss to this day call themselves "Cimbro," and the Welch call themselves, in their own language, "Cymric." These are modern enunciations of the word "Cimmerians" or epigon of Gomer.

The Doctrine of Conditional Immortality

THE HEBREW word for "soul" is *nephesh*, one definition of which is "anything that breathes." It is translated into more than forty English words in our Authorized Version. Among them are: any, appetite, beast, body, breath, creature, dead, deadly, desire, discontented, greedy, he, heart, hearty, hath life, jeopardy of life, life, lust, man, and others. These may be summed up under three heads, viz., a living creature, the life of the creature, and the attribute of that creature, as thought, feeling, and sensation.

The expression "living soul," which is found in Genesis 2:7, is found four times in the Hebrew Scriptures, and applied to the beasts before it is once applied to man. This fact does not appear in our version. Mr. Constable, late Prebendary of Cork, Ireland, a Conditionalist writer, says that our translators, holding as they did in the majority of cases the natural immortality of the soul, felt that it would be somewhat damaging to their soul, being the exclusive possession of man, if they translated *nephesh* "soul" in these cases where it evidently applied to the animal creation, so they translated it "creature," "life." Mr. Constable further remarks concerning the conduct of the translators in this case: "They thought it dangerous to give that uniformity in a translation that Moses did not think dangerous to give in the original." The corresponding Greek word for "soul" is *psyche*, which is translated in six or seven ways, such as heart, mind, life, soul.

The question of immortality is sometimes stated in terms of soul and spirit interchangeably, that is, where "spirit" is connected with the human being it is concluded to be immortal, and "soul" also when thus connected. "Soul" and "spirit" are, in this use of them, assumed to be one and the same thing. But "soul" and "spirit" are translated from different words, both in Hebrew and Greek—*ruach* being the Hebrew, and *pneuma* the Greek, for "spirit." Instead of "soul" and "spirit" being one and the same, we find both declared to be human possessions. Paul speaks of the whole body, soul, and spirit being preserved to the coming of our Lord Jesus Christ. He speaks again of the dividing asunder of soul and spirit.

We find that man is a tripartite instead of a dual creature. We cannot in this case regard "soul" and "spirit" as synonyms, else the Apostle is guilty of tautology. Are we to regard soul and spirit as separate entities, both of which are immortal? If so, then when we predicate immortality of the soul, we cannot declare it of the spirit, else we shall have to hold to two immortal entities in the same person. Should we, on the other hand, speak of the spirit as immortal, then we cannot say the same of the soul, else we are again up to the necessity of holding to two immortal entities in the same person. In fact, when we make the question of personal immortality center around the word "soul," we are involved in an endless swirl of absurdities, and a quagmire of mere philosophical deductions which are groundless as foundation truths.

Our philosophical measuring rods are too short to fathom this great question. We need the telescope of faith to discern the star of hope amid the darkness of the spiritual firmament. It is not a question of the immortality of the soul; it is not a question of the immortality of the spirit; it is not a question of the immortality of the body; it is the question of the immortality of man.

The Bible declarations concerning future life cluster around the resurrection. Much teaching concerning the life to come that comes from Christian pulpits adopts the language of Plato rather than Paul. That Apostle argues conclusively in 1 Corinthians 15 that future life depends upon the resurrection, and declares that if there be no resurrection, then may we say of the pious dead the same that the Bible elsewhere declares of the wicked in their final condition, that is, they have perished.

Of the relative mention of the resurrection in apostolic and modern times, Dr. Adam Clark observes: "One remark I cannot help making; the doctrine of the resurrection seems to have been thought of much more consequence among the primitive Christians than it is now. How is this? The apostles were continually insisting upon it, and exciting the followers of God to diligence, obedience, and cheerfulness through it, and their successors seldom men-

tion it. So apostles preached, so primitive Christians believed, so we preach, and so our hearers believe. There is not a doctrine in the gospel upon which more stress is laid, and there is not a doctrine in the present system which is treated with more neglect."

Possibly some light may be shed upon the cause of this neglect by a quotation from J. H. Pettingell: "Not a word or hint of the natural immortality of men, which occupies so prominent a place in the writings of the Post-Nicene Fathers, can be found in any of the earlier Fathers' writings. They always and uniformly speak of immortality and eternal life as the gift of God to the redeemed, and the peculiar portion of believers, and of the wicked as doomed to everlasting destruction. It is not till after Platonism has been engrafted upon the teachings of Christ and His apostles, that we find any other doctrine."

The true and logical results of such an amalgamation may be readily seen from the following argument used by William Tyndale, the reformer, in his controversy with Thomas More, the papal legate: "And ye papists, in putting souls in heaven, hell, and purgatory, destroy the arguments wherewith Jesus and Paul prove the resurrection. If souls be in heaven, tell me why they be not in as good case as the angels be, and then what need of the resurrection? What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection which we be warned to look for every hour. The heathen philosophy denying that did put that souls did ever live."

We have introduced these quotations to show that a different emphasis has obtained in modern from apostolic times, a change for which an adequate cause must exist, and that adequate cause we deem to be the introduction of the doctrine of natural immortality, and that immortality pertains to merely one part and does not extend, when realized, to the whole man. John Milton, the poet, says: "The immortality revealed in the Scriptures is therefore, not the continued existence of the soul in an immaterial condition immediately after death, but a miraculous revival of the whole man, soul and body together, at the resurrection after an intermediate sleep."

The terms used by Platonic philosophy to denote the soul's tenure of life are the same as are employed, only in the opposite way. Edward White says of the terms used in Plato's *Phaedo*: "They are precisely the terms generally used in the New Testament to denote the punishment of the wicked, with this difference, that Plato says the soul will not suffer *thanatos apolesa oethros phtora*, that it is not destined *apolesthia kataphtheiresthai apothneskein*, while New Testament writers declare that the wicked shall suffer what is denoted in these terms." In Plato's dialogue these words stand for *extinction of life*, and for that idea only, and in the strangest possible contrast to the idea of a perpetuation of being. "Our argument," Mr. White continues, "is that in the New Testament they signify the same doom, the final and absolute extinction of life in the case of the wicked."—A. H. Kearney in *The Messiah's Advocate*.

THE ROYAL WAY OF THE CROSS

"We may spread our couch with roses
And sleep through the summer day;
But the soul that in sloth reposes
Is not in the narrow way.
If we follow the chart that's giv'n
We need not be at a loss;
For the only way to the kingdom
Is the royal way of the cross.
To the soul that's reared in splendor,
The cross is a heavy load;
And feet that are soft and tender
Will shrink from the thorny road.
The chains of the soul must be riv'n,
And wealth must become as dross;
For the only way to the kingdom
Is the royal way of the cross.
We say we will walk tomorrow
The path we refuse today,
But still in our lukewarm sorrow
We shrink from the narrow way.
What cared the chosen eleven
How fortunes of life might toss,
As they followed on to the kingdom
By the royal way of the cross.
There are crowns for the faithful few
Who toil through the stormy day.
There are ills for the idle crew
Who reject the narrow way.
To them a day will surely come
When they'll know and feel their loss,
As the few press into the kingdom,
By the royal way of the cross."

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THE CLEANSING WORD AND HUMAN NEED

Continued from Page Six

of His presence, until we see Him as He is? In one of the towns of the Continent there is a bridge with a number of statues of Christ in different phases of His earthly manifestation. The schoolboy pauses before the image of the young Child; the artisan turns to look on the village Carpenter; the invalid, creeping along the bridge, rests awhile beneath the outstretched hand of the divine Healer; one who carries a nameless burden lingers before the representation of the Sufferer of Golgotha . . . And so, as life unfolds itself to us, new features of the character of the Redeemer come into view, new reaches of glories reinforcing our weak spirits call us to fresh endeavor after holiness. 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.—D. M. McIntyre in *The Evangelical Christian*.

Berean Department

ARLEN MARSH, EDITOR

Minnesota Berean Conference

The young people of the Church of God in Minnesota gathered December 7 and 8 from various points of the State, at Eden Valley. They held a two-day conference, the program consisting of Bible study, songs, devotional, and sermonettes, which proved instructive and inspirational. An exceptionally interesting feature was when each locality represented gave a surprise number. Social times consisting of games and refreshments gave a variety to the program.

Vivian Kirkpatrick of Cass Lake led in various class discussions, and other able teachers were also listed on the program. Carleton Hoskins of St. Cloud led the song services. The chorus group of St. Cloud was also active with new and old choruses.

We feel that the conference was a great success and beneficial to all, and now we are looking forward with anticipation to our next conference, to be held in St. Cloud next April.—Irene Sheldon, Reporter.

Youth in the Church

The report from Minnesota given on this page is an apt indicator of the possibilities latent in work among young people. The Minnesota State Berean Society is not old—in fact, it is the youngest of the several state organizations—but it has in a comparatively short space of time accomplished much that older societies have not been able or willing to do.

The exact position of young people in any church group must of necessity be regulated largely by local conditions and attitudes. It would be absurd to preach that the young should have leadership when they lack both ability and experience. It would be equally absurd to preach that the young should never, regardless of education, native talent, and experience, have part in church leadership. The conditions existing in each local organization or group must be allowed to determine the status of both young and old.

The Minnesota young people—for the Minnesota Bereans are almost exclusively from the youth of the church in that State—have not permitted a certain lack of experience to deter them from labor. Experience comes only from work, and leadership is developed only by practice. In Minnesota, by dint of correspondence and conferences, the young people of the Church of God have managed to create both an active Berean society and a desire for greater knowledge of the Bible. The satisfaction of the latter

should, if it is not, be their end; the formation of the former, merely the means to the end.

The conference reported by Miss Sheldon was in no way connected with the usual Minnesota State Conference. It was simply an assembly for the sake of improving teaching methods, Bible study, and organizational system for the Bereans themselves. The young people were sufficiently interested in their work to travel a good many miles for a two days' conference.

Minnesota presents an odd contrast to the experience of other state Berean organizations. The Illinois State Berean Society, placed in the hands of its younger members, was a miserable failure, although its earlier years under the guiding hands of such workers as Anna Drew, Mrs. Evelyn Austin, and Leila E. Whitehead had been remarkably successful. The rocky history of the Indiana Bereans under the jurisdiction of their young people was improved only by amalgamation with the older elements among them.

Comment on the condition of Berean activity would be incomplete were mention not made of the fact that, although the societies of the Great Lakes area have degenerated, organized work among children and young people has spread to places heretofore untouched along the Eastern seaboard and the Pacific Coast. It is notable that in each of these instances the birth of Berean work has been due to the labor, not of the young people themselves in the localities affected, but of those who have been Bereans for a good many years. Minnesota, therefore, presents a sufficiently different situation to be worth watching with greater interest than usually has been granted the efforts of the young.

Pictures With Lessons

The use of pictures with Bible lessons for children has long been known to be one of the best interest-provokers available to teachers. To illustrate the places, events, and people which are being discussed fixes them firmly in the mind and relieves the tedium of abstract thought.

One of the finest groups of pictures on the life of Jesus that has yet come to our attention is that contained in the four parts of *The Life of Jesus*, issued by the W. A. Wilde Company at 25 cents the part. Each section of the series consists of thirteen pictures, reproductions of famous paintings, accompanied on an opposite page by a suitable Bible text. The four parts, in order, carry one through the childhood, the boyhood and early manhood, the familiar parables and miracles, and the death and ascension of the Christ. For illustrating Sunday school, Berean, and general Bible lessons they have few peers. All four parts, or any one of them, may be secured from the National Bible Institution, Oregon, Illinois.





THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

A LIGHT TO LIGHTEN THE WORLD

WE ARE digging for treasure, you remember, girls and boys. And the treasure is not something that will rust or tarnish or grow old with time. That is the way things generally do that we work so hard for in this world.

But this treasure will last forever. It will grow more beautiful as time goes on, and it will be more valuable to us the longer we possess it. For this treasure is Jesus and all the truth we can find about Him.

Today we will dig in the second chapter of the third book in the New Testament. I'm sure all of you know the name of that book.

The one who wrote this book and by whose name it is called was a doctor. He spent much time with Jesus, all the time he could spare from his work. So, you see, he would know what he was talking about, wouldn't he? He found the treasure, we are sure.

There are three or four beautiful stories in that chapter. You have just been hearing during the Christmas season the story of the shepherds and the angel chorus. One never grows tired of that wonderful story.

The second story in that chapter is the one around which our lesson centers. It is the story of an old, old man, a young mother, and a tiny baby. Now let's begin to dig.

See who can find the name of the old, old man. It's in verse 25. Now see who can find what he was waiting for. That's harder, but it's in the same verse. Mother will have to explain that to you.

God told this old, old man that he was going to see the baby Jesus before he died. And God whispered to him to go into the temple one day. Just behind him came Mary, carrying her little son, our Savior.

Now here is the first nugget of gold we will find in our digging today. The old, old man knew the baby Jesus and His mother as soon as he saw them. And he had never seen them before, and none of the people present told him, either.

Who do you think told him that was the baby he was waiting to see? Of course, it was God! And that was the greatest day of his life, no doubt, although by then he was an old, old man.

Mary let him hold the baby Jesus in his arms, and he said some strange things about such a tiny child. Even the

baby's mother and Joseph didn't know that all those things were true. They were surprised that Mary's Son was so important.

In verse 32, the old, old man calls the baby "a light to lighten the Gentiles, and the glory of thy people Israel." Now, you know, we are the "Gentiles," and Jesus is a "light" to us.

We all love light and dislike darkness. We always go toward a light at night, if we are out alone. We like to have a light right with us to show us the way.

Jesus is just like that. He is the light God has sent into the world to call people out of darkness. John the Baptist's father said that very thing about Him in Luke 1.

Now the next story is about an old, old lady, and her name is easy. See if you can find it in verse 36. She came in just after Mary and Jesus. And she said about the same thing that the old, old man did.

Here is our second nugget of gold. The old, old lady knew the baby Jesus at once, also. And she thanked God for letting her see Him before she died, just as the old, old man did.

After that Joseph and Mary and the baby Jesus went home, back to Nazareth, their own city. And the words at the top of the page were written about Jesus as He grew up. A little boy playing around the carpenter shop and often standing at Mary's knee, listening to the stories she told Him about His Father, God.

Don't you wish you could have seen Him?

"Do not longer walk in darkness;
You may have the light of life;
Light of God is brightly beaming on your way;
Leave the path within the shadows,
Come from darkness to the light,
There is sunshine all along the way.

"There is hope for you in Jesus,
Since for all the world He came;
And His light will lighten up your path today;
Come to Him, accept His leading,
Gladly all His will obey,
For there's sunshine all along the way.

"Praise Him now for all His goodness
And His mercy unto you;
Praise Him for the love and light you have today;
Walk no more in paths of darkness,
But keep walking in the light;
There is sunshine all along the way."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — January 12, 1936

A PROPHETIC VISION

Luke 2

GOLDEN TEXT

"Mine eyes have seen thy salvation, which thou hast prepared before the face of all people."—Luke 2:30, 31.

YOUNG PEOPLE AND ADULTS

Topic: Jesus, the Hope of All Nations.

Aim: To show that Jesus is the only one who can bring everlasting life, peace, and prosperity to the world.

Class Discussion: The influence of Christ on civilization. What the world needs that men have been unable to supply. What effect will the reign of Christ have on social, political, and economic conditions? What is the place of young people in world reformation?

I. A Glorious Hope in a Hopeless World. (Vv. 25, 26.) From a moral, spiritual, and economic standpoint the world at the time of Jesus' birth had reached what was perhaps the lowest point it had ever experienced. No ethical standard worthy of the name existed: religion found expression in the most sensual practices; and 90 per cent of the people had been reduced to virtual slavery and were constantly on the verge of starvation. Yet in the midst of so much degradation and misery hope burned brightly in the hearts of a few faithful Jews, like Simeon and Anna the prophetess (vv. 36-38), who still trusted in the God of Israel and looked forward confidently for the fulfillment of His promises. Such men and women realized that their only hope was in the Lord and in the coming of the Messiah and Deliverer He had promised through the prophets.

II. The Glorious Hope Realized. (Vv. 27-32.) Simeon's lifelong hope was realized and he was content to die when he had clasped the infant Jesus to his breast and looked into the face of his Redeemer and King! Nothing more was needed to make his cup of joy overflow, for he saw in that little form, not only the hope of Israel, but the hope of the entire world! In his heart he no doubt looked into the future and echoed the words of David as he gazed upon Mary's Son in his arms: "All nations shall call him blessed!"—Psa. 72:17.

A still more glorious hope sheds its light across our pathway today, for "the Lord's Christ," for whose first coming Simeon waited and prayed, is coming again to fulfill the promises made concerning Him so long ago. Then we, too, shall "see the king in his beauty: (we) shall behold the land that is (now) very far off" (Isa. 33:17), and be granted the honor of sharing the throne of the King of kings throughout His reign of a thousand years. Rev. 3:21; 20:4-6; Dan. 7:27.

III. Jesus, the Hope of the World. (Vv. 33-40.) Jesus was to be the cause of the "fall and rising again of many in Israel." "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. 3:3-6. He is also appointed to judge the entire "world in righteousness" (Acts 17:31), that all nations may rejoice in "the knowledge of the glory of the Lord" (Hab. 2:14) for evermore!

GOLDEN TEXT

"Mine eyes have seen thy salvation, which thou hast prepared before the face of all people."—Luke 2:30, 31.

People were expecting a Savior. The Holy Ghost had revealed to Simeon that he would live to see the Christ, or in other words, Christ would come during the lifetime of Simeon. When Jesus was brought into the temple by Joseph and Mary, Simeon recognized immediately that He was the Savior. Simeon realized that through this child God would bring salvation to those who believed.

God, through His prophets, had made known unto the people that a Savior would come, and in that way had prepared Him before the face of all people. We, too, are expecting the Savior. If He should come in our lifetime, will we be prepared to recognize Him and be accepted by Him? Think on these things.

—L. A. R.

PRACTICAL APPLICATIONS

Jesus, a Light. "A light to lighten the Gentiles." In these words Simeon describes the Christ and His work. Light and darkness are opposites. The two cannot exist in the same place at the same time. Jesus is a Light that lighteth every man that cometh unto Him. In Him is no darkness at all. As long as Jesus walks and lives in the works and life of an individual, that person is in the "light of life." Jesus said: "As long as I am in the world, I am the light of the world."—John 9:5. So it is with the individual. As long as Jesus dwells in that person, he is a child of light. Paul in writing to the Thessalonians said, "Ye are all the children of the light, and the children of the day." If Jesus is such an illuminating Light, why are there so many in darkness? Is the answer to be found in John 3:19? "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." How may we know that the light of Jesus is shed abroad in our hearts and lives? Will others know that we are in the light, even as He is in the light? "Let your light so shine before men, that they may see your good works."—Matt. 5:14, 16; Phil. 2:15.

Mental Growth. The great Exemplar of our faith and Founder of the church surely set a good example for all His followers in His mental growth. "Jesus increased in wisdom." His development was progressive, both in wisdom and in favor with God. Stagnation results where there is no growth. The Hebrew Christians addressed in the Epistle to the Hebrews were scripturally stunted. Little progress had been made by them in growing in the knowledge and grace of Jesus Christ (2 Pet. 3:18). They needed some one to teach them the first principles of the oracles of God, when they should have been teaching others (Heb. 5:

12-14). Have you been making progress since coming to the knowledge of the truth? The path of the just is as a shining light that shineth more and more unto the perfect day (Prov. 4:18). The farther we press forward, the greater the light. Paul's prayer for the Philippians was that they in love might abound more and more in knowledge (Phil. 1:6, 9). His desire for the Colossians was that they might increase in the knowledge of God (Col. 1:10). Take inventory and see what your growth has been!—C. E. R.

JUNIOR CLASS

Topic: Simeon Thanks God for Jesus. Text: Luke 2:25-32. Memory Verse: "Mine eyes have seen thy salvation."—Luke 2:30.

Lesson Story. Did you ever have anyone promise to take you somewhere, or show you something, or perhaps that he was going to give you something? Oh! how we wait and wait for that promise to come true.

Today I want to tell you about a man who waited for a promise to come true. Long ago there lived in Jerusalem a man named Simeon. He lived at the time that Baby Jesus was born. He was an old, old man and this was what had been promised to him. God had promised that he would see Baby Jesus before he died.

One day Simeon came to the temple. While he was there, who should come by but Joseph and Mary with Baby Jesus.

Then what do you think Simeon did? He took Baby Jesus in his arms and thanked God that he had lived to see this darling little Baby.

Simeon said, "I am now ready to die." He knew how great a man Jesus would be when He grew to be a man. He knew that Jesus would be the one who would raise the dead, heal the sick, and save us from sin.

He said, "Mine eyes have seen thy salvation."

Mary and Joseph seemed surprised to hear that Jesus would become so great.

Memory Verse. Repeat what Simeon said about Jesus: "Mine eyes have seen thy salvation."

Notebook. Paste in your notebook a picture of Simeon holding Baby Jesus. If you cannot find one cut out a silhouette picture from paper and paste that in your book.

Fill the blanks with the following words: arms, Jerusalem, die, temple, Simeon, Mary, God, Jesus, surprised.

Long ago there lived a man named _____. He lived in _____. _____ had promised him that before he died he would see _____.

One day he went to the _____. _____ and Joseph brought Baby Jesus there. Simeon took Baby Jesus in his _____.

He said, "Now I am ready to _____. Mary and Joseph were very much _____ to hear what Simeon said about Jesus.—V. C. T.

AMONG THE CHURCHES

NORTHWESTERN CONFERENCE ANNOUNCED

The Northwestern Conference of Oregon and Washington will hold its quarterly meeting January 31 and February 1 and 2, 1936, at Felida, Wash.

All members are urgently requested to attend and to tell others about the meetings. This is a time of the year that people are not quite so busy and we expect excellent attendance.

Gladys Barber, Secretary.

BURR OAK, INDIANA

The year of 1935 is almost gone. We look back to ascertain our standing, then with past experiences we face the New Year with anticipation. We extend to our N. B. I., every minister, church, and individual a New Year filled with happiness and a closer walk with God.

Services at Kokomo Sunday the 22nd were satisfactory. Attendance at Bible school was 61. Their splendid program was well attended. The church is faithfully laboring, doing considerable relief work, working with other city agencies. Each day a supply of bakery goods is distributed from the home of Bro. and Sr. Parker. This contact is a good one, and they need our prayers for strength to carry on.

Our home church pageant was given Christmas Eve, beautifully presented and with attendance excellent. Sr. Hatten and Sr. Zechiel as well as those taking part are to be commended for their hard task of rehearsals. Sunday previous the Bible school attendance was 66.

Thanks to all for their greetings in cards, gifts of food, the splendid radio, etc. We pray that all may find a greater joy in service to the one born in the city of David. May we be faithful to Him, "Our Hope of Salvation."

Word has been received that Sr. Alice Maxey of Grovertown, Ind., is again stricken with paralysis. We call upon you for prayer; and you who know her especially, drop her a word of cheer.

A. E. Hoskins, Pastor.

NIAGARA FALLS AND FONTHILL

A very pleasant time was had with the Niagara Falls, N. Y., and Fonthill, Ont., congregations a short time ago. The pleasure was marred, however, by the necessity that called me there—the funeral of Bro. Emmett Seburn—and this was made necessary by the illness of Bro. Randall.

I also spoke at Niagara Falls on Sunday morning and at Fonthill in the evening. It was a great pleasure to meet with these dear brothers and sisters again after having served them for nearly six months as-supply pastor.

James A. Patrick.

CONTRIBUTIONS TO N. B. I.

Harold Hardesty	\$ 1.22
Arthur Gilbey	10.00
Ida Jeffrey (Golden Rule Home)	2.00
Mr. and Mrs. Bernard P. Crofton	1.00
Maurertown, Va., S. S.	3.40
Mr. and Mrs. M. Fetters	1.00
Harold Hardesty	1.05
A Brother and Sister	1.00

CORVALLIS, OREGON

Rally Day was held December 8 at the local chapel with a record attendance.

Following Sunday school, Sr. Railsback spoke on "The True Gospel Compared With a Perverted Gospel."

A large birthday cake with the dates 1851-1935 was presented to Bros. Hiel Hathaway and A. N. Harlan at the basket luncheon.

"Obedience" was Sr. Railsback's subject in the afternoon, followed by the Communion service.

"Led by the Spirit" proved a very interesting subject for the evening service.

We were very glad to have with us for the first time in several months Bro. A. N. Harlan, who has been confined to his home; also Mr. and Mrs. Raphael Skeels of Monmouth.

May God bless the work and we will give Him the glory and honor.

Gladys Barber, Church Sec.

SOUTH LAWN CHURCH, GRAND RAPIDS

As these notes are written the dramatic Christmas cantata "Goodwill to Men" is ready to be presented. It represents one of the finest pieces of work from a musical standpoint that our church has ever attempted. Much credit is due Miss Evelyn Barr, who is general chairman and director of music, and also to Mrs. Clyde Thomas, who has so faithfully worked with the dramatic group.

The church group is happy to have Robert Barr home from Olivet College for a three weeks' vacation. He is accompanying the choir for the Christmas music.

Our ladies' class is taking charge of "White Gifts" on a large scale. Many are bringing packages wrapped in white. No name is attached, but each package is marked as to contents, and they are placed accordingly.

A beautiful Christmas spirit is felt, which brings joy to all hearts.

F. E. Siple, Pastor.

CLIFFORD J. FLETCHER

Clifford J. Fletcher was born at Blair, Neb., May 9, 1880, and died December 16, 1935.

He was united in marriage to Minnie Patton of Holbrook, Neb., June 7, 1905. To this union were born three daughters, Mrs. T. P. Lee, Mrs. J. M. Hawkins, Miss Mildred Fletcher, all of Omaha. They and two sisters, Mrs. William Gould and Mrs. William Watson, both of Long Beach, Calif.; two brothers, Omar Fletcher in Oregon and E. Fletcher of Homer, Neb.; and five grandchildren are left to mourn his loss. Bro. Fletcher's friends were all that knew him.

He united with the Church of God and was baptized by the writer August 24, 1913, and it can be truthfully said that but few have exemplified the life of Him whom he served better than he.

Bro. Fletcher was very modest in his ways, not a man of words but of deeds. He left the greatest heritage anyone can leave to his posterity, an untarnished name. No one ever spoke ill of him, but how often have we heard it said when his name was mentioned, "That is one good man."

The funeral took place from the Crosby Mortuary, which was filled to almost capacity, which with the floral offerings gave silent testimony to the esteem in which he was held. We laid him to rest in the Hillcrest Cemetery to await the call of Him he served so well.

Almus Adams.

Have you a catalog of general Sunday school and church supplies? Catalogs will be sent free on application to the National Bible Institution. The 1935 editions have just been issued.

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.

BETWEEN YOU AND ME—

On January 7, Bro. S. G. Elton, Box 101, Ventura, Calif., will reach the eightieth milestone in the long journey of his life. For the past 63 years Bro. Elton has been an active defender of the gospel of the kingdom of God. The Herald extends its hearty congratulations to him, and prays that he may remain to welcome the Lord's glorious return. Bro. and Sr. Elton are living at Pierpont Bay, overlooking the Pacific, at this writing. An article drawn from the treasure house of his years of Bible study will appear shortly in our columns.

Among the many beautiful greeting cards that have reached us this season, one of the most interesting ones bears a reproduction of a pen-and-ink sketch of the Church of the Immaculate Conception, located at Natchitoches, La. This building is perhaps the oldest religious edifice in the Mississippi Valley. The original drawing was made at the request of the American Association of University Women by a daughter of our beloved aged brother, J. G. Haupt, and is a most artistic production.

"Will 1936 be the eventful year?" asks an able student in the West. Many others are now asking that same question. An even more important query which we all should ask ourselves is this: "If 1936 should be the year that is to bring our blessed Lord back to the earth, are we ready for His coming?"

Remember to file away your green-covered Truth Seekers' Sunday School Quarterly for future reference. The new one carries a blue cover that you may distinguish it more readily from the old.

The genealogical compilation contained in "Genesis Ten," written by Henry Fuehrer, is from the pen of a converted Jew, a former rabbi, who has passed through Catholicism to Protestantism (Baptist), on to the conducting of a class in Greek and Hebrew for a movement known as the Crusaders, and finally, thanks to Elder John F. Green, to membership in the Kansas City, Mo., Church of God.

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 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
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

AN INTERESTING SUGGESTION

The suggestion made in the following letter is being taken under consideration by the editor. Bro. Lindsay's communication was written from Tempe, Ariz., Dec. 24.

"Sr. Olmstead's questions (see these columns of December 17, 1935) are timely. . . . I think a question and answer column in The Herald might prove helpful. . . . I also have a question along the same line as that of Sr. Olmstead. Peter not only lied when he was accused of being of Jesus' company, but when pressed, he swore to his lie. He became the well-known apostle of our Lord afterward. Later on it was he who pronounced the doom of Ananias and Sapphira for apparently no greater sin than he had previously committed. They stated a falsehood that may be found in business circles daily. Why?"

"S. J. Lindsay."

We again invite our contributors to send us brief explanations of these problems. Later, if arrangements can be made, a question box may be made a regular feature of The Herald.

REPORT FOR DECEMBER

Sermons: Pleasant View, 8; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Marriages, 1. Funerals, 1. Money received: Pleasant View, \$16.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$6.50; conference board, \$20.00. Expense: \$15.00.

Because of the Christmas blizzard, the worst we have had in several years, we were unable to fill our appointments in St. Louis and Blush, Mo., over the fifth Sunday.

J. H. Anderson, Ind. Evangelist.

SOUTH LAWN CHURCH, GRAND RAPIDS

Many comments of appreciation have been heard throughout the community concerning the Christmas program which was given to a large audience in the Godwin school building Dec. 22.

Installation of officers to carry the work during 1936 will take place at the morning service January 5.

An old-fashioned prayer and social service is being held on New Year's Eve, the group remaining to see the old year out.

Bro. M. W. Lyon of Cleveland spent the Christmas week with the pastor's family. All motored to Chicago to spend Christmas Day with the Duvals and Marjorie Siple, thus enjoying a large family group.

A bright blue star shining from atop the steeple of our church building this past week has aroused much interest.

Superintendent Stevens of our Sunday school is rearranging some of the classes for 1936. We anticipate some valuable results.

F. E. Siple, Pastor.

BURK - LATHAM

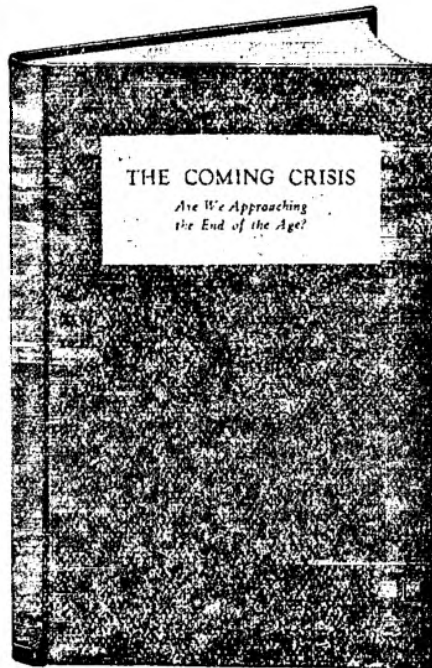
In the evening of December 7, 1935, Walter Rowe Latham of Mishawaka and Ethel Burk of South Bend with members of the families gathered at our home where they were united in marriage by the pastor of the bride.

Miss Ethel is one of the young women members of the South Bend church and the groom, although not a member, is an interested attendant of the young people's Berean class.

The well-wishes of the pastor and church attend them as they begin life's travel together.

May they succeed in all good things, and let love be the watchword of their home.

F. A. Stilson.



Size 5 1/4 x 7 7/8
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The Coming Crisis

By James R. Kaye, Ph.D., LL.D.

The state of the world as a whole in which we are now living stands alone in human history. Every thoughtful man is asking, "What does it mean? To what is it all pointing?" These questions are answered in the most intelligent manner by The Coming Crisis.

The scholarship of this book is sufficiently assured by the fact that its author is the compiler of the New Analytical Bible and other biblical works.

THE END OF THE AGE

Prophecies relating to the coming of Christ and its bearing on present world conditions are considered from a strictly scriptural viewpoint. The book is probably the sanest, soundest, most exhaustive treatment of this subject now in print. It is invaluable to anyone interested in the future of humanity and the return of the Messiah.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

“THE ROYAL GAME OF BLUFF”

Continued from Page Three

of France and Italy. In the meantime the Ethiopian crisis was growing apace (it first appeared in the newspapers in November, 1934). Having completed her conquest of Manchuria, and portions of Inner Mongolia in 1933, Japan took time to reorganize her forces and wait for the next opportunity to strike. The Ethiopian crisis has given her her opportunity to start her “autonomy

movement” in northern China. Italy and Great Britain have been playing at the “royal game of bluff” without any question, with France playing the intermediary role. But what else is taking place?



Britain has found herself in a particularly difficult situation. Diplomatically she is having her face saved by Canada and the United States. Suddenly without warning the Prime Minister of Canada repudiated the initiative of her representative at the League of Nations by refusing to approve the oil embargo sanctions against Italy. Suddenly in the wake of that statement comes the statement of Ickes that he was merely stating a principle when he said that American oil companies were not to sell oil to Italy. The Standard Oil Company of New Jersey we read in the same paper has agreed to furnish petroleum products to Italy through its subsidiary in that country in return for a thirty-year monopoly of the Italian oil market! Surely the hand of high finance is behind the munitions of war. Great Britain suddenly finds that she can negotiate with Italy. Mussolini has won an undoubted diplomatic victory. Strange to say Haile Selassie suddenly finds that he would also like to have peace and seeks the Italian ear through the Coptic Church. Does Great Britain fear the menace of Japan to such an extent that she is willing to come to terms with Italy? Does Great Britain find that Italy is such a menace to her interests in Egypt, Palestine, and Mesopotamia that she must yield so as to be able to deal with Japan? In the meantime the power of Hitler is enhanced to such a point that he can ask for the return of Germany's former possessions in Africa, and can meddle in the affairs of the Balkan countries. All these movements are punctuated by revolution and counter-revolution in Greece, and by a running controversy over Memel between Germany and Lithuania. Is 1935 a preliminary to another 1914? Surely the nations are playing at the “royal game of bluff,” but the constant tension is increased by the wonder of the world at large as to when both sides are going to refuse to be bluffed as in 1914.

The Bible student can be sure of some few things: the power of the British Empire is to be weakened to such an extent that her enemies will take Jerusalem (Zech. 14:2); the power of Japan will increase and be united with that of most of Asia and parts of Europe in its effort to reach the oil fields and precious mineral deposits of Central and

Western Asia (Rev. 16:12); and the oil pipes leading across northern Palestine plus the mineral deposits of the Dead Sea are going to draw the nations of the world to covet that land in northern Palestine which has been developed by the Jews in their return (Zech. 14:1-3; Joel 3:1-16; Rev. 16:12-16; Matt. 25:31-46; Ezek. 38).

GRAVESTONES

Continued from Page Five

“The last *enemy* that shall be destroyed is death.”—1 Cor. 15:26. May you and I never entertain such an awful thought of God, that it is He who takes our loved ones from us! That it is our heavenly Father that wrenches our heart-strings with sorrow!

The Apostle of Hope seeks to forever disabuse our minds of such a conclusion: that is, that God is the ravager of our homes, when he declares that “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).

Man, and not God, is the cause of death. Sin, and not love, brought death into the world. Let us never accuse our loving and merciful Father in heaven of so base an action. God finds no satisfaction in witnessing the death of His people, declaring in unmistakable terms that “I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye” (Ezek. 18:32).

The reason why God finds no pleasure in the death of anyone is because death is at once the wages (Rom. 6:23) and the symbol of sin. And sin in all its forms is wholly and always repugnant to God. God has never taken even a righteous man, “a man after (his) own heart” (Acts 13:22), to heaven (Acts 2:29, 34), for “no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (John 3:13). Then we surely cannot believe that sin, the cause of all death, has been a messenger of the Lord to carry anyone to glory!

How much more in keeping with the loving nature of the heavenly Father would be this tender farewell inscribed upon the tombstone of a darling little one who sleeps in death:

“Sleep on, dear child, and take thy rest,
Safe sheltered on the Shepherd's breast.
Until He comes, as morning light,
We softly say, ‘Beloved, good night.’”

To you and to me who watch and wait and pray for the dear Lord's return to give everlasting life to those who sleep in Him, how much more fitting would be these simple words, placed upon the stone above our silent forms, “At Rest!” Such inscription to be followed perhaps by the words of Job: “I know that my Redeemer liveth” (Job 19:23-27), and the blessed assurance that some day we shall see Him as He is. Or perhaps the words of 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 RESTITUTION HERALD

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IN CHRIST

By M. W. Perrine

THE APOSTLE PAUL has frequently made use of this expression in his Epistles. What does he mean by "being in Christ"? He tells us in the Hebrew letter (Heb. 11:6) that without faith it is impossible to please God, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

That being true, then the first thing that would be necessary would be to believe in Him, have faith in Him. Paul's mission in the world was to preach the gospel, to save all them that believed it. For he 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."

To believe in Christ means to have implicit faith that He is the promised seed of the woman that was to crush the serpent's head (Gen. 3:15) and that He was the "Lamb of God" that was to take away the sin of the world (John 1:29). This was John the Baptist's testimony, and Peter testified (Matt. 16:16), "Thou art the Christ, the Son of the living God."

This identifies Him as God's only begotten Son, whom God sent into the world because of His great love for the world, "that whosoever believeth in him might not perish, but have everlasting life."

Paul says (2 Cor. 5:17), "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Then he adds this testimony (Rom. 8:1): "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

If to be in Christ makes of a man a new creature, frees him from condemnation and from the law of sin and death, it performs a wonderful work toward fitting and preparing him for his part in his service as a king or priest in the glorious work of the blessing of all the families of the earth as he is associated with God and Christ in that delightful task, as well as performing his part in the destruction of

sin and "him that hath the power of death, that is, the devil"; for those that are the called out ones are to be fitted and prepared to be kings and priests unto God and Christ and to have the glorious honor of reigning with Christ on the earth.

If being in Christ brings such wonderful benefits in the way of preparation, it becomes very important to find the steps to be taken to bring us into Christ.

Paul says (Gal. 3:26-29), "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Then Peter said to the Jews on the day of Pentecost, after convicting them of murdering their Messiah (Acts 2:38), "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." So we see that it was necessary that they repent before being baptized into Christ and justified.

By being baptized into Jesus Christ we take upon us that precious name: in Him we are safe, even as Noah was safe when he entered into the ark and God shut him in; and Peter says (1 Peter 3:21), "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

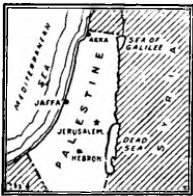
Then the Apostle Paul suggests (Phil. 2:1-11), "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through 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 (Please turn to Page Ten)

Abreast of the Times

Jews' Return to Palestine Shows 50 Per Cent Increase

"Ye shall be gathered one by one, O ye children of Israel."—Isaiah 27:12.

JERUSALEM, Jan. 1.—According to statistics made available tonight, Jewish immigration into Palestine in 1935 exceeded that of any past year in the history of the country. The total number entering during the past twelve months was 61,541, or an increase of nearly 50 per cent over that of 1934, which showed a peak figure up to that time of 42,359 Jewish immigrants. In 1935 4,525 entrants were listed as of the "capitalist" class as compared with 3,564 admitted in 1934 under the same category.



America's First Observatory?

"Let now the astrologers, the stargazers, the monthly prognosticators, stand up."—Isaiah 47:13.

WASHINGTON, D. C., Jan. 4.—The monuments and pyramids of Egypt have aroused the interest of scholars for thousands of years. It is now being learned that similar structures found buried in the jungles of the New World present features equally fascinating as those suggested by the ancient works of the opposite hemisphere. For instance, Karl Ruppert, of the Carnegie Institution in Washington, has just published his report of the restoration of the Caracol, the only structure of its kind so far discovered in the Yucatan jungles, according to *The Literary Digest*.



Duplicated in America?

As nearly as can be determined this strange structure was built toward the close of the twelfth century of our era, and was part of the remarkable Mayan City of Chichen Itza, which represented a high civilization that had passed away long before the Spaniards subdued Central and South America. The Spaniards called the structure the Caracol, from *escalera de caracol*, meaning "winding staircase."

One important object of the Carnegie Institution in devoting ten years to the restoration and study of the building has been to discover what the Mayas used it for. Its shape, which was round and tower-like, suggested that it might have been used as an observatory, as the Mayas were experienced astronomers.

Among other evidences that such was the purpose for which it was erected is the fact that at the tower's top was

a small chamber, through which ran a stone-lined passage looking due west to the horizon line. "The Carnegie scientists, observing carefully in successive years, found that the diagonal from the inner right jamb to the outer left jamb is the line on which the sun sets on March 21 and September 23, the dates of the spring and autumn equinoxes. Another diagonal, from the inner left to the outer right jamb, is within five degrees of the line on which the sun sets on June 22, the date of the summer solstice, or the time when the sun reaches its most northerly position each year."

"The erection of the jambs in such a position as to secure these observations could hardly have been by chance," concludes Mr. Rupert in his report. "More than likely," he continued, "it was planned and carefully thought out as the result of long observation of solar phenomena."

Mother Love a "Secretion of Prolactin"

He "bringeth his mother to shame."—Proverbs 29:15.

ST. LOUIS, Mo., Jan. 1.—Speaking before the section of zoology of the American Association for the Advancement of Science, Dr. Oscar Riddle, of the Carnegie Institution of Washington and vice president of the Association, called attention to the "discovery that the fundamental mother instinct in animals is created by a secretion of prolactin, a hormone from the anterior pituitary gland." Animals may be fully equipped to carry on life's processes, he is reported to have said, but a new element of consciousness not previously evident is created by this substance.

The eminent scientist was almost vehement in his attitude toward religion, asserting that "the present restrictive influence of organized religion on the teaching of the best in biology is intolerable. The tongues of the traditionalists are heard not merely from the pulpits, but they echo also within our schools—the only possible home of science—and there they curb or tie the tongues of biologic truth."

It is a little encouraging to the believer in the integrity of the Bible to be told by so able an exponent of scientific theories that confidence in the truth of the Scriptures has not altogether perished from the earth.

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Christ and the Antichrist

SCRIPTURES have much to say of the coming again of Christ, and yet people do not know much about it because it is not taught as it should be. The Scripture has a good deal to say, also, about the coming of another one called the Antichrist, and most Christians know nothing at all about that. It is unfortunate that we do not have the Scriptures expounded to us as they should be so that we could be posted and not be taken unawares by the things that are going on on the earth.

Let us start with the 1st Psalm, which speaks of the Blessed man and the Ungodly man: It is written as though it speaks of blessed ones and ungodly ones in general, but really it points to a particular blessed man and a particular ungodly man, Christ and Antichrist. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Blessed is the man who walks not in the way of the ungodly—that man is Christ.

"The ungodly are not so," so here we have two men, the Blessed man and the Ungodly man. Many blessed people are following the Blessed man and there are many ungodly people following the Ungodly man. The book of Psalms has much to say about these two men.

There are about thirteen places in the Psalms where the ungodly is mentioned in the singular number, referring to a coming individual. Turn now to Isaiah the 11th chapter, and it tells of the coming King and His kingdom. The first part tells of the coming of the King who is to reign over the earth, and the latter part speaks of the kingdom and its condition. The 4th verse says: "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Not wicked people, but a wicked individual. Before Christ can set up His kingdom over the earth, He has to smite the lawless one who will be living on the earth when He comes. The King shall come in person and the first thing He does shall be to smite with the breath of His lips the lawless one. Christ may be reigning spiritually in the hearts of a few people now but the real kingdom will not come until the King comes in person.

Now turn to chapter 7 of Daniel and in this chapter the Prophet Daniel sees a vision of certain wild beasts, and these beasts represent certain

world powers, nations, empires that rule on earth. One is like a lion, another a bear, the third like a leopard, and the fourth like a terrible nondescript beast with ten horns, and then we notice in the story that while the Prophet was looking at the ten horns, there came up among them another little horn and took possession, first of the three and later of all. We read in the 8th verse: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." A man that is coming down at the end of this age, for this little horn does not appear until the time of the end of the Gentiles' rule, and we are living in this period now, rather near to the end of it. The little horn represents an individual with a mouth speaking great things, having eyes like the eyes of a man. This little horn is the same as the lawless one of Isaiah and the ungodly man of the Psalms.

In the 8th chapter of Daniel we have some domestic creatures in view. The Prophet saw a ram, and then he saw a goat, and the goat dashed at the ram and smashed it all to pieces. The angel says that the ram represents the Medo-Persian Empire, and the goat represents Grecia, and "the ram had a horn between his eyes and the horn was broken off." That horn was the first King of Grecia, Alexander the Great, and he was cut off in his youth, thirty years of age, and four of his generals divided the empire. In the place of the broken horn four other horns came up and represented the four generals who took the empire at Alexander's death. Then another little horn came out of one of these four and, "in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice and shall destroy the mighty and the holy people." He will have delegated power. His power shall be mighty, but not by his own power. He will prosper and practice and destroy the holy people, Daniel's people, who will be back in Palestine, but he shall be broken without hand. This is the same

"In That Day"

We are waiting, blessed Savior,
We are watching for the hour
When in majesty descending,
Thou shalt come in mighty power;
Then the shadows will be lifted,
And the darkness rolled away,
And our eyes behold the splendor
Of the glorious crowning day.

We are waiting, blessed Savior,
We are watching not in vain
For the cloud that bore Thee upward,
And will bring Thee back again;
Then, among Thy ransomed people,
We shall tread the shining way,
And our eyes behold the splendor
Of the glorious crowning day.

We are waiting, blessed Savior,
For a union, heart to heart,
With our dear ones o'er the river,
Where we nevermore shall part;
Then our sorrows in a moment,
Like a dream will pass away
When our eyes behold the splendor
Of the glorious crowning day.

—The Evangelical Christian.

of the broken horn four other horns came up and represented the four generals who took the empire at Alexander's death. Then another little horn came out of one of these four and, "in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice and shall destroy the mighty and the holy people." He will have delegated power. His power shall be mighty, but not by his own power. He will prosper and practice and destroy the holy people, Daniel's people, who will be back in Palestine, but he shall be broken without hand. This is the same

Please turn to Page Nine

What the Bible Can Do for Us Today

WE ARE living in a confusion of tongues; many men are offering many contradictory solutions of the world's ills. We need to hear God speak. And the Bible gives us God's voice, in His own words, with His own divine and infallible solution for the world's ills as no other book ever possessed by men.

The Bible gives us divinely revealed origins and endings, showing us, as no human wisdom could, whence came man, society, creation; what is God's goal for the human race; and what is the ultimate fate of the saved and the lost. It is a Source Book of vital information, without which mankind is hopelessly in the fog.

It shows us God. Men could never find God by their own searching for Him. The Bible brings us the comforting message that God, therefore, has not left man to a hopeless search, but Himself seeks out man for his blessing and salvation. Only in the Bible do we learn that "the Son of man is come to seek and to save that which was lost." Because "no man hath seen God at any time," therefore the Son of God "hath declared him."

The Bible shows us ourselves. It is the only dependable mirror in which we can see ourselves as God sees us. It tells us the truth about ourselves; it does not flatter, but it discloses our desperate need of that which only God can give; and then it declares God's abundant provision for all our needs.

It shows us Jesus Christ, who came that the lost world might be saved. The greatest thing the Bible can do for us—and it does it in its sixty-six books, written by different men, living centuries apart—is to reveal Christ to us. He is the central theme of the entire Book; He is the only hope of a lost race and a lost world; He is the unique incarnation of God, the Wisdom and Righteousness of God, fully revealed and freely offered to all men by the Bible.

This Book tells us how to be saved. It brings us good advice; but it brings us something better and greater than good advice: good news. The gospel of Jesus Christ is God's "good news" for the whole world, and this is the message of the Bible; strength for the weak, hope for the hopeless, courage for the discouraged, light for those in the dark, salvation for the lost, life for the dead.

II

The Bible teaches *moral standards*. Mental development without moral standards is dangerous. The Bible stimulates the conscience, and defines principles of right and wrong. It has regulated conduct among men, and law among nations. No other document throughout the ages has so created and constituted human justice, freedom, and character.

It informs us as to *the past*. No one is thoroughly educated who is not familiar with God's dealings with humanity as

recorded in the Bible. From the patriarchs to the early church the record is given of man's successes or failures as he followed or evaded the precepts of divine Revelation.

It strengthens *the will*. One of our contemporary essayists has well said, "To educate the mind without training the will is a menace to society." The Bible unconsciously trains and stimulates the will, and thus forms character.

It stimulates *devotion*. Man needs his times of quietness and reflection. The instinct to devotion is a natural trait of humanity. The onrush of the world and selfishness destroy this tendency. The Bible refills and refreshes the mind, and arouses the soul. The man who can say, "Oh, how love I thy law," will grow spiritually.

It stimulates *brotherly love*. Peace is not an outward condition, it is an inward state. When men and nations love one another and seek the good interests of others as well as their own, war and strife will cease. The Bible stimulates such feeling and awakens unselfish cooperation. The Prince of Peace is shown in all His loveliness and strength.

III

The Bible can set our human life in its right relations to God and to His government and save us from the futility and waste of trying to live life as it cannot be rightly and richly lived.

The Bible can acquaint us with the movement and meaning of human history which shows what courses of action and what attitudes on the part of individuals and nations end in disaster and what brings security and true success.

The Bible can introduce us to the springs of power in personality and of joy and strength in life.

The Bible is the great book of duty and it reveals the right and eternal principles of action and association.

The Bible is the only book which records the life and teaching and deeds of the Supreme Personality of history, Jesus Christ.

The Bible is the great book of origins and of destiny. It alone deals authoritatively with the two supreme questions—Whence and Whither.

IV

In an age of defeatism and frustration the Bible can restore our confidence in the integrity of the universe and of the moral order by which it is governed.

In an age of machines and machine-made civilization it can restore to us belief in spiritual causation and faith in the ultimate values, truth, beauty, and goodness.

In an age of restlessness and feverish haste it can restore to us peace and serenity of spirit.

In an age of laxity and of lowered moral standards it

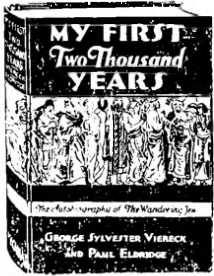
Please turn back to Page Ten

On the Shelves

By Arlen Marsh

Autobiography

This is one of those things that made me want to kick the back out of my desk to relieve my feelings. It goes by the title *My First Two Thousand Years*, with an explanatory subtitle: *The Autobiography of the Wandering Jew*. The catalogs give it beautiful descriptions, and it has sold some 200,000 copies. Which is sure proof that the public taste is not what it used to be.



Strictly as fine writing, the book has its points. Its descriptions are superb, its characterizations better than that. But its morals are rotten to the core, and its history the worst conglomeration of errors these eyes have seen in many moons.

To read the advertising given the book, one would think it was a combination of the better portions of *Ben Hur*, *The Ten Commandments*, and *The King of Kings*, with a bit of *Pilgrim's Progress* thrown in for good measure. As a matter of fact, unless one can read simply for the sake of appreciating literature and with no tinge of offended conscience, the thing is a blot on civilization. The two authors, George Sylvester Viereck and Paul Eldridge, practically dare the censors in the concluding chapter to shut the book out of the mails.

Its gist is an erotic interpretation of the Christian era, based on the philosophy of Freud and the misapplication of the remark, "Tarry thou till I come," erroneously attributed to Jesus. The book is uselessly cynical and hopelessly unhistorical.

The Macaulay Company publishes it at \$1.00, nearly 600 pages of it; and the only reason it is mentioned in these columns is to save some one the possible embarrassment of buying or borrowing it in good faith.

Cokesbury Party Book

Here is undoubtedly one of the best of the many books on recreation for churches, young people's groups, and Sunday schools. Edited by a minister of wide experience both in the pulpit and in contact with people, the 404 pages of the book offer a wide variety of suitable programs for every social occasion.

There are, in all, 600 games and stunts listed, classified as to season, and indexed as to names. There is no great amount of space devoted to the impossible type of thing: expensive scenery and costumes, unusual equipment, and so on. The compiler is Arthur M. Depew.

From the Cokesbury Press: \$1.50.

Supplementary Bible

This book is as large as most abridged dictionaries, measuring a bit over 7 x 8½ inches and filling 610 pages.



The main idea behind it is to furnish religious teachers, speakers, and writers with a book of quotable poetry and prose that is strictly religious. Every piece in it was selected by a minister who had found that piece to be of unusual value to him in his work. A board of editors whose names read like a *Who's Who Among American Churches* compiled the volume.

As might be expected, there is a considerable quantity of poems which play strongly on the orthodox ideas of heaven and

hell as the respective abodes of righteous and wicked; but no book of quotations for general use, either for secular or religious purposes, could be secured that did not have such errors. And the quality of the usable pieces atones for all the scriptural errors that may be found.

John A. Dickson Publishing Company issues the book in two styles; Style B, levant grain cloth, antique design, embossed in gold and colors, \$6.50; Style C, burnished gold, Florentine design, de luxe edition, gold edges, (this style is pictured), \$7.50.

A New Translation

The Gospels probably have been translated more times than any other portion of the Bible. George M. Lamsa's translation from the Aramaic is, perhaps, the best rendering of the four books that yet has appeared.

Mr. Lamsa, who is a Syrian and thoroughly familiar with the Aramaic in which he believes the Gospels originally were written, has accomplished the clarification of many of the difficult passages of the King James Version. Frequently his language is far more reasonable and certainly more authentic than that of any other version now in print. Although a Trinitarian himself, his idea of the first five verses of John 1 would effectually shatter the power of an argument using them as a basis to prove the Trinity.

A. J. Holman Company publishes the translation in a number of bindings, varying from \$2.50 to \$5.00 a copy.

These books (except *My First Two Thousand Years*) are maintained in stock by the National Bible Institution.

Immortality at Jesus' Coming

TO THE Apostle Paul the second coming of our Lord was cherished as "that blessed hope" (Titus 2:13). To this truth-instructed apostle the future was entirely blank and hopeless except through His "glorious appearing." He saw no grounds for hoping to be with Christ, or for reward for service, or for immortality, apart from the second coming of Christ. He did not believe that death would bring to him the realization of any of these promises. When the time came for him to die, he anticipated no immediate rewards of any kind. He died with his mind and hopes fixed exclusively upon Christ's appearing. He said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:6-8.

It was "at that day," the day of Christ's appearing, that the "crown of righteousness" was to be awarded to Paul. In the meantime that crown was to be "laid up" awaiting "that day." So if "that day," the day of "his appearing," never takes place, then that crown and the crowns of all others will never be worn! Crownless must ever remain the heads of all the saints, unless Jesus comes the second time! For future life, with glorified bodies, depends upon "his appearing." No wonder Paul was silent about anything that would come to him at death, for his hopes were based entirely upon the second coming!

THE PROMISE OF REWARDS

Rewards are promised to the persecuted (Matt. 5:12), and to the laborer in the Lord's vineyard (1 Tim. 5:18), as well as to all the faithful. But these rewards will never be given unless the Lord returns the second time. We shall quote two verses of Scripture to prove this. One is found in Matthew 16:27: "For 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." The other verse is found in Revelation 22:12, and says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Futile is the anticipation of any rewards which is not based on the second coming! For it is then, and not at death, that the Scriptures teach the rewards will be given. So if the second coming never takes place, there will never be any rewards, and all Christian hopes are groundless.

We now come to the greatest of all hopes—the hope of immortality. The longing for immortality—a life that is immune to death, and endless—has burned in the hearts of the human race from Adam until now. And while it is generally taught that man is inherently immortal, the Scriptures are opposed to this claim. The Bible says that apart from the second coming of Christ there is no provision for

immortality. In Romans 2:7 we are told that by "patient continuance in well doing" we are to "seek for glory and honour and immortality." We could not consistently be enjoined to seek for that which we already possess. But the time is coming when "this mortal" will "put on immortality" and "then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54).

But when will the saints "put on immortality"? Is it at death? Paul informs us that this hope of immortality can come to us only through the second coming of Christ. So if the second coming never takes place, there will never be any immortality. We quote from him on this point as follows: "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:52, 53. But if that trumpet never sounds, the dead will sleep on and on; and vain are the hopes of immortality! But our hopes are not in vain. "The trumpet shall sound," and "the dead shall be raised," at the Lord's return. Apart from this return there is no immortality!

Unless the second coming of Christ takes place, the celebration of the Lord's Supper is meaningless. "For," says the Apostle Paul, "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. The atonement and the shedding of blood mean nothing to the human race unless Jesus comes again. All the seed sowing of the ages, the preaching of the gospel in harmony with the Great Commission, has only been wasted time and energy, and there will never be any harvest, unless the Lord comes again. We are told that "the harvest is the end of the world" (Matt. 13:39), and when the harvest is reaped "then shall the righteous shine forth as the sun in the kingdom of their Father." But the harvester is none other than Christ Himself, and the harvest will not be reaped unless He comes again.

In Revelation 14:14-16, Christ is again pictured to us as the great harvester when He comes the second time. We read, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And He that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." It is at this time that the wheat will be "gathered into the garner." But unless there is an appearing of the Harvester in the clouds of heaven "with power and great glory," men have sowed and hoped in vain, and there will be no harvest of souls at the end of the age!

IMPORTANCE OF THE ADVENT

If the second coming of Christ never takes place, there will be empty mansions throughout all eternity; the disci-

ples and all others who saw Him have seen the Lord for the last time; there will never be any being with Christ; the dead sleep an eternal sleep, and will never awaken; there will be no future life; immortality is a vain hope; crowns "laid up" will never be worn; the Lord's Supper and the

atonement mean nothing, for there is no hope of any future, apart from the second coming of Christ. Surely to all Christians this great event should indeed be cherished as "that blessed hope."—Allen Walker in *Signs of the Times*.

PROHIBITION

By John O. Conrad

"Thou shalt not kill."—Exodus 20:13.

DOES the Bible teach prohibition? Having recently been asked this question, I will let the Bible answer. As we search the Scriptures daily, I feel that it would be well to turn the spotlight of our attention upon it and see what it reveals. The question, however, is by no means new, for "King Alcohol" has long had his enemies who have contended that his rule is intolerable and that he should be banished, while his friends plead for "temperance," meaning toleration and moderation: being based on such claims as, "Jesus drank wine," and Paul advised Timothy to use "a little wine on account of thy stomach and thy frequent weaknesses" (1 Tim. 5:23, Diag.). It is not my purpose to discuss the medical value of alcohol, but only its use as a beverage.

The frequent use of "King" serves to emphasize the power which he exerts over humanity. Just how long he may have been enthroned is quite speculative. In Genesis 9:20, 21, a knowledge is evident on the part of Noah of grape culture and the making of wine before the flood. In Genesis 6:5 we read, "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." It was for this reason that He decreed the destruction of the world, and it is not unreasonable to suppose that wine had a part in the evil deeds of men. In Matthew 24:37, 38, we read, "They were eating and drinking, . . . until the day that Noe entered into the ark." It is evident that the things which they ate and drank were attractive, diverting their interest from God. Certainly the drinking of water or milk would not have developed such an exclusive interest.

It may seem hard to harmonize such a suggestion with the statement in Genesis 7:1 when God said to Noah, "For thee have I seen righteous before me in this generation," but in this instance the word "righteous" in its root meaning indicates that he had been obedient to God in building the ark as directed. But, suppose that the making of wine was an invention by Noah, and getting drunk a new experience. Examine the reign of this new "King."

Genesis 9:20-27 is the first record of the results of intoxication. People often ask, If God desired righteousness to be restored upon the earth, why was not the flood more effective? This question is somewhat presumptuous. We read in Genesis 8:21, "For the imagination of man's heart

is evil from his youth." Perhaps the fact (Gen. 9:20) that "Noah began to be an husbandman, and he planted a vineyard," is an evidence that he remembered some of the imaginations which existed before the flood. He was willing to serve God outwardly, even as many today desire to serve Him, but do not sense the need of an inward service which requires that bad habits be discontinued.

The 28th chapter of Exodus is an account of Aaron and his four sons being sanctified and consecrated to the priestly office. The 10th chapter of Leviticus tells how his two oldest sons were slain of the Lord for having "offered strange fire before the Lord, which he commanded them not" (Lev. 10:1). The root meaning of the word "strange" would rather indicate that they "offered *strangely* fire before the Lord," being intoxicated; because of the prohibitive command of the Lord to Aaron in verses 8, 9: "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations." Verses 10 and 11 tell why.

The conditions which separated man from the presence of God were quite the same before and after the flood, namely, eating and drinking. Eating had separated Adam and Eve from God. The things which were eatable had been the separation of Cain and Abel, and Cain from his father's family and God. Before the flood we find eating and drinking separating the people from God. After the flood drinking continued to effect a certain separation in the lives of men; in all, "death" is the final result. It is difficult to arrive at a logical conclusion of Noah's drunkenness and his curse upon Ham, but the principle of separation is being continued. Literally, Ham's curse was in being lowered from a position of respectability and honor to one of servitude and dishonor. While not as tragic in its immediate effect as the curse on Cain and Abel, it was ultimately to be even more so in a national sense.

Referring to the subtitle, "Thou shalt not kill," I classify it as a form of prohibition; and the causes which lead to killing are as important as the act of killing. We call killing "murder," but when the cause is remote and the responsibility uncertain, we do not call it "murder."

In a recent issue of the Cleveland Railway Company's

weekly newspaper, *All Aboard*, was the opinion of a prominent doctor who was frank enough to call the death toll of automobiles, which, for the last three years, has averaged around 35,000 annually in the United States, plain "highway murder." In addition to this there are about 100,000 persons injured annually, many of them permanently. The whole having been caused, in the majority of cases, by "King Alcohol."

A recent edition of *The Pathfinder* quoted a report from a leading city in Wisconsin which gave 60 per cent of auto accidents in which alcohol was the cause, and 75 per cent of all other accidents from the same cause.

It has been popular for some time to warn motorists not to try to mix alcohol and gas. Mr. Morris Ackerman, editor of Fish and Game News in *The Cleveland Press*, feels it his duty to warn hunters, "Don't try to mix whiskey and gunpowder. It just can't be done." These are typical of expressions of intelligent opinion.

Proverbs 20:1 (R. V.) reads, "Wine is a mocker, strong drink is a brawler; and whosoever erreth thereby is not wise." In chapter 3:18 Solomon advises his son, referring to wisdom, "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." In verses 21-24 he said, "My son, let not them (wisdom and knowledge) depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." Let us consider the picture.

When is there "sound wisdom and discretion" in the eyes of a drunken person, especially when driving a car? And the original of "grace to thy neck" implies "vomiting." Who, more than a "drunk," is unable to walk safely without his foot stumbling? Whose sleep is more fearful and lacking sweetness? Is there any reason to suppose that Ham would have been any different from his brothers if Noah had maintained "sound wisdom and discretion" in his eyes?

A recent report from Washington, D. C., printed in *The Cleveland Press* on October 24 states, "Seven cents of dollar spent on liquor. Total alcohol bill set at \$3,500,000,000 yearly." This is about three fourths of the amount which the Government has appropriated for relief purposes.

The Cleveland Press published the picture of a dog, whose master was operating an illegal still. The dog became tipsy, the headline was, "Alkie the Rum Hound Betrays His Master Into Hands of G-Men in Raid on Still." The next day another picture showed the G-Man's daughters adopting "Alkie the Rum Hound," which he had bought from the owner. I venture there would be an improvement in public safety if our Government was more interested in adopting "Rum Hounds."

Does "King Alcohol" kill? Who is responsible for his killing? Hear the Prophet Jeremiah calling, "Why will ye die, thou and thy people?"

The Bible says, "Thou shalt not steal."—Ex. 20:15. Let us examine further the record of this bloody "King."

One usually thinks of stealing in connection with personal property. Shakespeare declared that the theft of a person's "good name" was an act of stealing. In the account of Lot's life in Genesis we feel a certain pity for him when he chose to pitch his tent toward Sodom. Being wealthy, he enjoyed a good reputation among his friends and neighbors. When he was forced to flee from Sodom, his friends, property, and wife were soon to become a sad memory. When he was forced to live in a desert country with his two daughters, they thought that a hope of honorable marriage was impossible, and dared to violate moral law, thinking that "King Alcohol" would cover a father's shame. How many such crimes the centuries hide!

Is there an adult person living today in our modern civilization (?) who does not know of some one's children whose health, happiness, education, opportunity, religion, and even life itself, have been lost through the greed of "King Alcohol"?

The Federal Bureau of Investigation report states that the 1935 crime cost the United States Government \$15,000,000,000, the per capita cost of crime being \$125 for the year. Just form your own estimate of the appalling cost of this vast amount which may be attributed to alcohol, and see how much the "Master Robber" is exacting from society. Our Government has deliberately encouraged the evil in order to derive revenue, and in turn spends it in a vain attempt to suppress the crime caused by drink.

Now a reference in the New Testament (1 Tim. 3:2, 3), quoting from the original Greek text in the Emphatic Diaglott: "The overseer (bishop or elder) then must be irreproachable, a husband of one wife, vigilant, sedate, orderly, hospitable, fit (apt) to teach, *not a wine drinker*, no striker, but gentle, not quarrelsome, not a lover of money."

The Bible teaches the principle of "prohibition"; it also teaches "exhibition" as equally as important and binding. Solomon's admonition in Proverbs 22:6 is very vital and to the point. He said, "Train up a child in the way he should go: and when he is old, he will not depart from it." This deserves emphasis in view of the fact that our Government has not been able to enforce national prohibition. I suggest that "prohibition" will be accomplished through individual "inhibition" by "exposition"; wherein each person wills to refrain from doing wrong by choice, rather than by being compelled by law. Theodore Roosevelt once said, "The man who obeys the law because of the law, is a dangerous man." Exposition would require a thorough and consecutive teaching from youth into maturity. Children have been taught the harmful effects of alcohol to the body; but they have not been taught the far-reaching effects upon the mind, by which the success of home, society, business, and religion is determined.

Paul's standard of living in 1 Corinthians 8:13 is excellent. He said, "Wherefore, if meat make my brother to offend (stumble), I will eat no flesh while the world standeth, lest I make my brother to offend." If he was writing again today, no doubt he would change his text to read "alcohol" instead of "meat." What offense could equal the taking of all that people cherish, especially life? Why

not spend some of the billions of "crime money" for education?

"There is more loss in gilded pelf,
Than love, in poverty, that lives;
Who steals at all, robs most himself;
Who shares, will gain more than he gives."

CHRIST AND THE ANTICHRIST

Continued from Page Three

as the little horn in the 7th chapter.

In Daniel, chapter 9, we have another vision, looking on to the same time. We read of a prince in the Roman Empire who shall make a covenant with many of Daniel's people for one *week*. This is an old Hebrew word meaning a week of years, not days. Many Jews are now returning to Palestine; their rest is being disturbed all over the world, and many more will return. This prince will enter into a covenant with the Jews for one week, seven years, and in the middle of the week he shall break his covenant.

In chapter 11 of Daniel, looking down to the end of time again, Daniel describes a coming king beginning at verse 36, as follows:

And a king shall do according to his will; he shall speak marvelous things against the God of gods, and shall prosper until the indignation be accomplished, for that that is determined shall be done.

This king is willful and exalts himself; a king who hates God and denies God. He will plant the tabernacle of his palace between two seas, Mediterranean and Dead Sea (and the Holy Land lies between the two seas) and there in the end he shall come to his end and no one shall help him. The ungodly one of the Psalms, the lawless one of Isaiah, the little horn of Daniel 7, the other horn of Daniel 8, the Roman prince of Daniel 9, the willful king of Daniel 11, are all one. These are just Bible pictures of one great character that is to appear in the end of this age.

Turn now to the 11th chapter of Zechariah. Here the Prophet is called to impersonate two shepherds, one the Good Shepherd, Jesus Christ, who was sold for thirty pieces of silver, and the money was used for the potter's field; the other a wicked shepherd. "And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened."

This is a mysterious passage. Many think that this is another prophecy of Antichrist, and that he will have two stages of existence on this earth—live first as a man, and be killed in some place with a sword thrust in his right eye, and that he will be brought back in a supernatural way,

and spend a little while at the end. Wherever you have the great truths of God, you have an imitation of the Devil. Many think that Antichrist will be born of a woman, but have no earthly father—a counterfeit of the Christ. Jesus was born of a woman but had no earthly father. Satan will bring his man on the scene born of some woman, but have no earthly father. A. C. Dixon, able man of God in the Baptist pulpit when in Boston, about the time of Mary Baker Eddy, head of the Christian Science, was there, said she made a statement to this effect: "That the time had come when women could bear children to the Holy Ghost, like Mary did." Sounds blasphemous, and yet there might be something in it. You would not cast that aside lightly as something that could not be if you knew the strange things on earth today, and stranger things are pending. When some great thing is agitating the world, people are apt to become prophets. There were hundreds of people trying to prove that the Kaiser of Germany was the Antichrist because he has one withered arm. Others say that the Pope of Rome is the one and some say Mussolini, and thus bring total confusion. I do not know about this passage, but it may be an allusion to the man that in time is coming.

Now let us read John 5:43, "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." This He spoke in talking to the Jews that despised Him. Jesus came to His own and His own received Him not. They said, "Away with Him; we will not have Him to reign over us," but He says another shall come in his own name and him they shall receive. A great many Jews now returning to the land of promise will receive this deceiver and this Antichrist and perhaps think he is their long looked for Messiah.

Next we will read 2 Thessalonians 2, beginning at verse 1: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."

The church is going to be gathered unto Him.

"We beseech you, . . . that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." It seems that a forged letter had been sent to the saints teaching them that the day of the Messiah had already set in, and in his first epistle he told them about the resurrection of their dead and the changing of those who would be alive at Christ's coming, and hence they were puzzled. "Do not be deceived," he says, "by letter as from us, that the day has already come. That day shall not come except there come the falling away first and that man of sin be revealed, the son of perdition, who as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" The Apostle Paul told them about the man of sin and about the coming of Christ. The Scriptures say there shall be a falling away first. There is a definite article here in the Greek, "the falling away." There is apostasy in the professing church already here, but there will come a time when people generally will abandon all the light

from God they have and turn away from God. The church is as worldly as the world and men stand in the pulpits and deny the virgin birth of Christ . . . and are paid by Christians to promulgate false doctrines.

Many do not give the simple truths to us. They give us messages that do not ring clear on the fundamentals of the faith. You have to give an account at the judgment seat of Christ for the money you give. You cannot drop it in the plate and forget about it; find out where it is going.

Long ago there came the man of God, but here we have another man, the Son of Perdition. Only one other is called the Son of Perdition, Judas Iscariot. The Lord called Judas the Son of Perdition. Some think that Judas will come up out of the pit and be incarnated again.—R. V. Miller in *The Evangelical Christian*.

WHAT THE BIBLE CAN DO FOR US TODAY

Continued from Page Four

can restore to us serious views of the meaning of life and conviction of moral accountability.

In an age in which exaggerated nationalism threatens to become a new idolatry it can restore to us belief in human brotherhood.

In an age in which belief in man has led to bankruptcy it can bring us back to what alone gives strength and purpose, direction to human effort, and hope for humanity's future: belief in God.

V

The Bible is the book of Jesus, of the tallest figure in human history, of the most dynamic personality among the myriads of men who have moved across the pages of history.

Asked to name the six men who have most powerfully influenced the history of the world, a noted historian replied: "There are not six, there are only three, indeed there is but one. His name is Jesus of Nazareth."

It is not the theology of the Bible, nor its philosophy, nor its literature, nor its history, nor its morals, that constitute its supreme value. It is its religion. It is not merely its religion; it is its Christian religion.

He has not discovered the Bible who has stopped with the text. There is something in it that was never written by man; a supernatural quality which gives to those who experience it, the life everlasting. It is this which makes it "the Word of God."

VI

The Bible can re-create the sense of historic values. The age in which we live is strangely indifferent to historic conceptions of life. It is enamored of the contemporaneous. And yet the present cannot be understood without a careful analysis of its relation to the past. The Bible is the keenest analysis of the motives and spiritual movements which

have swept humanity in other days. We need it today to make us sensitive to ageless truths.

The Bible can portray the basic weaknesses of humanity. The sins and foibles of our generation bear striking similarity to those of ancient times. The story of the Garden of Eden is amazingly modern. The weaknesses to which human nature is victim are analyzed, brilliantly described, and courageously followed through in the words of the Scriptures.

The Bible can portray the glories of triumphant human character. The Bible not only records the temptations before which men fell, but the faith by which they conquered. No more thrilling story can be found in human history than the triumphs of the cross, a world revolution wrought by the sheer power of contagious goodness.

The Bible can point the pathway to the discovery of God. Our generation stands pitifully in need of a fresh experience of God. But it can never find it along the ways of humanism and egoistic self-satisfaction. The old paths are the surest and best. The road that leads through repentance, faith, and acceptance, and high endeavor is still the road that leads into the knowledge of the divine.—*National Commemoration Committee Pamphlet No. 5.*

IN CHRIST

Continued from Front Page

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."

Then Peter said (Acts 4:11, 12), "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."

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."

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

Berean Department

ARLEN MARSH, EDITOR

Dear Young Folks:

I have just been thinking of the misery and fear and hopelessness and loneliness that exist in all the world about us because the church is not sharing Jesus and herself with the world.

Did you know that the world needs Jesus and yourself more than it needs money, more than it needs jobs or food or clothing or good homes? The world is thirsty for a Jesus that can help them today, and is dying for lack of Him, too. We could supply all of these temporal needs and still the world would be lonely, still it would be homesick and hopeless and helpless because we had failed to give it Jesus and love and ourselves, along with our gifts. There are many who have everything else they need but friendship and brotherly love.

I know a man with a large family who has lost the fingers on one hand, so he can't do much for his little ones. He has loved his Bible for a long while, and this is all he has at present to fall back upon. Most people avoid them; the neighbors most pointedly. A church is within a block of their door, but to my knowledge no one from there has ever gone to them. The church they once attended faithfully is far off and the distance almost prohibitive in the dead of winter. So neither father nor mother nor children are cheered and comforted by church worship and fellowship. Those folks are having a famine in their home, but it is not a famine of bread. Can we comfort our children by feeding them bread or can we feed their souls upon the things they wear? Jesus put it this way: "If a child ask for bread, will a parent give him a stone?"

Jesus is called the friend of sinners, the brother of the lost. Sometimes we don't know where these most needy folks are, but we don't have to hunt very long, for they are all about us. I have always more of these hungry folks upon my heart than I can possibly do justice to single-handed. So I long to share them with others who may reach them more often than I can, or who can water and warm the seed I have already sown. We must not think that one visit is going to accomplish a great deal for the Lord and that we can then dismiss the matter from our minds. Suppose the Lord had come to us just one day and had gone away then, never to return. We would have felt just about as a lonely friend of mine did when she exclaimed, "You were so long in coming that I thought you had scratched me off your list of love." You see that is our mission in the world, young folks in Christ Jesus: to love folks just as Jesus loved us and gave Himself for us.

I imagine that one of the twelve or one of the seventy or one of the five hundred who went out as witnesses of the risen Christ found some of the lepers and some of the blind who forgot to thank the Lord for their blessings, and re-

minded them that they, too, were witnesses of His power and that they had a debt they never could pay. So a scattering church can confirm the seed sown by another. God scattered the church members because they would not scatter themselves all along the way. We are too firmly anchored to our own homes and altars and have forgotten that we are pilgrims and sojourners. God forbid that persecution should be necessary to pry us loose.

Our purpose is not to fill church buildings, but to fill the Lord's table at His coming, to make His foes His footstool that He can come speedily and finish the work in righteousness. We must finish building that temple for the Lord before He will come down and dwell among us. It would not do for Jesus to dwell in a roofless or half-finished house. Then, truly, would His locks be wet with the dew of heaven, as Solomon foresaw them. Jesus would say in that day, "Where is the house that ye were to build for Me, and where is the place of My rest?" His literal house is still in ruins in the midst of Jerusalem, but other houses are constantly going up for men to dwell in. Can we build a city and leave the Lord out of it? Just as the literal temple is still forsaken and unnoticed in our hurry to get other things done, so that spiritual house, made of living stones, is still but a gaunt skeleton, shaken by every passing breeze. Truly He has nowhere to lay His head, and still we cry, "Come, Lord Jesus."

So youth and time and treasures must be poured out like water if the work is ever to be finished. Who knows how quickly our little flame may kindle a big conflagration that will light and warm the whole earth, if we begin to build? The Lord has all the plans, and He has furnished us the blueprints. Only blueprints are of no use without a mind to understand them. Stones are of no use without workmen to sort and chisel and cement them into place with love and patience. Every stone is needed somewhere, as soon as it is the right size and shape and luster to match the rest. Our uncomely parts need beautifying. If every lighthouse became responsible for one dark house, the work would soon be cut short in righteousness, and the flag of victory fly from the housetop. Living stones are our wealth, not gold and silver. "Children are a heritage of the Lord."

Yours in hope,

Aunt Esther.

Preferring to write pseudonomously, the woman who signs herself "Aunt Esther" is a long-time member of the Church of God and the mother of two children. It is, perhaps, somewhat unfortunate that the majority of the readers of this page do not come from the age group to which the author's letter is addressed—unfortunate both for the readers and for the church.



THE CHILDREN'S PAGE .

PREPARED BY MARY A. GESIN

"Thou art my beloved Son; in thee I am well pleased."

THE SON OF GOD KNEW GOD'S WORD

THERE is one thing about this treasure for which we are digging that makes it different from digging for any other treasure, and it is this. Everyone who digs can find the treasure. And no matter how many find it and claim it, it never grows any less in value or amount.

We are going to dig in a different field today than the grown-ups. We are going to hunt for our treasure in the last story told in Luke 2. I think you have all heard that story many times, but let us see if we can discover a few nuggets of gold in it today.

Joseph and Mary and Jesus were returning from a trip. Not by auto or train or plane. They were probably walking, some of them. Others were riding donkeys or camels.

They had been to Jerusalem to keep a feast, and Jesus was by now a boy of 12. You boys know that a boy of 12 knows a good deal. He is able to take care of himself pretty well, unless something very, very unusual happens.

In the company returning from the temple there were, no doubt, many friends of our little family—Joseph, Mary, and Jesus. After Mary and Joseph had traveled a whole day they missed Jesus when it began to get dark.

They thought, of course, He was with some of their friends or relatives. But when they began to search for Him, He was nowhere to be found. The boy was lost! So they thought.

You can imagine how worried Mary was, as they started to retrace their way to Jerusalem. It took a whole day to do that, and they searched in Jerusalem a whole day. Mary must have been about frantic by that time.

Finally at evening time they found Him. And now, those of you who do not know where they found Him, dig down into verse 46, and discover. It's queer they didn't think of looking there at once. Don't you think so?

What was He doing there in that magnificent place? Talking to the doctors, you say? Doctors of the law, because they were the ones who were most interested in the temple. Asking and answering questions that even those learned men didn't understand.

What do you suppose they talked about as they sat there? Why, the Jewish law, of course, you say! And the old kingdom over which David had ruled. Where would they find out about that? In the Old Testament!

Ah! there is our first real nugget of gold. Jesus knew

the Old Testament! And He must have known it very, very well to be able to surprise those old doctors so.

What did Mary say to Him when they found the lost boy at last? Dig down into verse 48, and see. She said, "Thy father," meaning Joseph, who wasn't His father really. He merely took the place of a father, something like a stepfather, you know.

Now let's dig for our second nugget of gold. You will find it in Jesus' answer to Mary in verse 49. He said He must be about His Father's "business." And if He was talking about the things we have mentioned, then His Father's business was the law and the kingdom.

We know God was His Father, and He had a kingdom once on earth. The throne was overturned because the people hadn't kept God's laws.

Now Jesus was finding out how the kingdom could be restored. And He was teaching those great men some things about it that they didn't know. There's our second nugget of gold. Our treasure is growing.

Dig into verse 50 and find out if Joseph and Mary understood these things about God's kingdom. No, they didn't! But Mary wondered about all of this from that time on.

It wasn't time yet for Jesus to go out and preach about His Father's kingdom. He could tend to His Father's "business" best by being a good boy and obeying Mary and Joseph until He was grown-up. And that's just what He did. Read verse 52, that tells you.

Here is part of a pretty poem by Nancy Byrd Turner that tells us what sort of a little boy Jesus was:

"When Jesus was a little lad in Nazareth of Galilee,
He listened to the wind's low song in every swaying tree.
Not any weary, wounded dove or small dog homeless in the rain,
Or frightened hare, or fluttering wren,
could need His help in vain.

"His comrades loved Him; He was kind to younger children when they played;
And everybody trusted Him, so true and unafraid.
I daily pray that I shall be like Him of whom the Scriptures tell,
That gentle boy who loved so well, the little lad of Galilee."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 3.—January 19, 1936

JESUS PREPARES FOR HIS WORK

Luke 3:1 to 4:15

GOLDEN TEXT

"Thou shalt worship the Lord thy God, and him only shalt thou serve."—
Luke 4:8.

YOUNG PEOPLE AND ADULTS

Topic: Finding God's Way for Life.

Aim: To show that "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 of escape, that ye may be able to bear it" (1 Cor. 10:13).

Class Discussion: Strength of character developed by meeting and overcoming temptation. Temptations young people find it most difficult to overcome. Temptations that assail adults especially. Should associations that lead to temptations be avoided?

I. **The Baptism of Jesus.** (Luke 3:21, 22.) Baptism has its divine and its human elements. The one who believes "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12) and repents of his sins (Acts 2:38), is brought into contact with the cleansing power of the gospel in the waters of baptism. The cleansing power is the divine element in it.

II. **"The Lust of the Flesh."** (4:1-4.) John names three forms of temptation which challenge the resistance of every Christian. They are "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). These, he declares, are "not of the Father, but of the world." Jesus "was in all points tempted like as we are" (Heb. 4:15). His first temptation pertained to appetite, hunger, the natural desire and demand of the flesh or body. To satisfy hunger He was tempted to employ the miracle working power God had given Him for a spiritual purpose for the gratification of His hunger. With the Word of God He conquered each temptation, and He later reproved the multitude for seeking only "for that meat that perisheth," rather than for that "which endureth unto everlasting life" (John 6:26, 27).

III. **"The Pride of Life."** (Vv. 5-8.) Pride might well have moved Jesus to accept authority over all the kingdoms of the earth at Satan's hands had it not been for the knowledge He possessed of God's will for Him as it was revealed in the Scriptures. Jesus knew that eventually all nations must submit themselves to His rulership (Dan. 7:13, 14, 27; Rev. 11:15). But He also knew that everything must be accomplished in God's way and at God's appointed time (Acts 1:6, 7), therefore He preferred to await the Father's pleasure in the matter.

IV. **"The Lust of the Eyes."** (Vv. 9-13.) What more natural than that Jesus, looking down from the pinnacle of the temple, should be moved to test God's protecting care over Him by throwing Himself from that lofty height? Had the time ever come when such an act was necessary for the advancement of

God's work no doubt He would have made such a leap without fear, but to do so simply to "prove God" would be a sin.

GOLDEN TEXT

"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:8.

These are Christ's words to the tempter. The tempter asked Christ to fall down and worship him, but no, Christ could not do such a thing as that. That would be forsaking God and yielding to the tempter. God has always been a jealous God and wants true and undivided service from those who fear Him.

True Christians worship God "in spirit and in truth." They, like Christ, do not yield to the tempter, but cling close to the Father and give Him their undivided service. We must worship God, not Satan, nor any worldly thing. The Lord God is our Father, and on Him we must depend for life and the very air that we breathe. Our worship and service are due Him. He is doing all for us. We should do what we can for Him.—L. A. R.

PRACTICAL APPLICATIONS

Temptation. The temptation of Jesus and His subsequent overcoming present the most amazing demonstration of the effective power of the Word of God in resisting temptation that we have anywhere recorded. The Word of God and strict adherence to its teachings constitute an impregnable Gibraltar against the wiles of the devil. In the first place, we should not think it strange concerning the fiery trials that come upon us (1 Pet. 4:12). Whatever the nature of the temptation, it is such as is common to man (1 Cor. 10:13). There is always danger in temptation due to the weakness of the flesh. "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Luke 22:40. Of course there is no temptation permitted to overtake us, but what there is a way of escape provided. But we must follow the directions of Him who knoweth how to deliver the godly out of temptation (2 Pet. 2:9).

Keeping Ahead. The second point of temptation which Jesus successfully met was in regard to worshipping the tempter. The reply was: "Get thee behind me, Satan." The Lord God must come first in our lives. Many allow family ties to come between them and God (Matt. 10:37, 38). Others allow commercial pursuits (Luke 14:16-23). Name other common influences that stand between people and true and faithful service to God. If we are careful and permit nothing to come between us and the Lord it will be our portion to be among that number who shall be presented unblameable and unproveable before the presence of His glory in the day when all of His precious jewels are assembled. Putting the Father's business first and seeking first the

kingdom of God are the only way of keeping intervening matters, influences, or persons from separating us from the love of God that is within us. The first recorded saying of Jesus was, "Wist ye not that I must be about my Father's business?" This is man's first business.—C. E. R.

JUNIOR CLASS

Topic: Jesus Says, "No," to the Tempter. Text: Luke 4:1-13. Memory Verse: "Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:8b.

Lesson Story. In our last Sunday's lesson Jesus was just a very small child, or babe. Today we see He has grown to be a man, for He is now thirty years old. In order that we may see this lesson clearly let us go back and see what had happened just before this lesson. Jesus had come to John the Baptist and John had baptized Him in the River Jordan.

After His baptism Jesus went into the wilderness (a desert place). Here He spent forty days and during all that time He ate nothing.

The devil said to Him, "If you are the Son of God, command this stone to turn to bread." Now we know Jesus could have done it, and we also know that He was very, very hungry. But did He do as the devil said? No, He did not. Verse 4 in our lesson tells us what answer He gave to the devil.

Next, Jesus went up into a high mountain. This time the devil said, "Look all around. See all the kingdoms all around you. Now if you will worship me, I will give you all these kingdoms."

Did Jesus do it? No. Read verse 8 to find the answer Jesus made this time.

Once more the devil tried to tempt Jesus. This time Jesus was on the pinnacle of the temple in Jerusalem. The devil said, "If you are the Son of God, cast yourself down from here and see if the angels will guard you. The Bible says they will."

And, oh, how I like to hear Jesus' reply! I can just hear Him saying it. Will some member of the class read verse 12 to see what He said?

And then, when Jesus would not be tempted, the angels came and cared for Jesus (Matt. 4:11).

Memory Verse. Our memory verse is what Jesus said in verse 8 of our lesson.

Notebook. Find or make picture of lesson. Make a dialogue of this lesson. Scene 1. Jesus goes to desert. Devil appears. Devil: "If thou be the Son of God, command this stone that it be made bread." Jesus: "It is written, That man shall not live by bread alone, but by every word of God." Etc., until dialogue is finished, making three scenes. Let children play the story if possible.—V. C. T.

AMONG THE CHURCHES

NEW YEAR'S AT GOLDEN RULE HOME

The family of Golden Rule Home celebrated the coming of the new year with a devotional and consecration service in which the Oregon church participated. The meeting was held Wednesday night at the Home and was well attended. A special program had been prepared in which the following features appeared.

Following the singing of several hymns expressive of our dependence upon God, Bro. L. E. Conner read the 147th Psalm. Then followed a series of prayers asking for God's blessing and leadership in the various departments of the church. The prayer for the local church was led by B. H. Carpenter, elder of the Oregon church; that for the Sunday school, by Superintendent Paul C. Johnson; for the Bereans, Arlen Marsh; for Golden Rule Home, Mrs. Clara Chaffee of the Home family; for our homes and families, Delos Andrew, a deacon of the Oregon church; and for the general work as represented by the National Bible Institution, President L. E. Conner.

Following the prayer service, Pastor G. E. Marsh conducted a consecration service in preparation for the work of the new year. The lesson was outlined as follows:

Faith-Strengthening Assurances: Joshua 23:11, 14.

Promises Upon Which We May Depend: Heb. 13:5, 6; Matt. 11:28-30; 28:19, 20.

Our Attitude Toward Each Other: Eph. 4:31, 32.

Our Attitude Toward All Men: Matt. 5:43-45. Pray for all men: 1 Tim. 2:1-4. Love all men: Rom. 13:7-10.

Work, Watch, Pray: Matt. 24:42-46; 1 Cor. 16:13, 14; 1 Thess. 5:5, 6; 2 Tim. 4:1-5.

Individual Consecration for the New Year: This division was introduced by singing two verses of "Take My Life and Let It Be Consecrated, Lord, to Thee," followed by meditation on these passages: Rom. 12:1, 2; 1 Cor. 5:7, 8; 1 Cor. 3:16, 17.

Assurance of Reward: 1 Cor. 15:57, 58.

The impressive service was brought to a close by the gathering joining in the Golden Rule Home song, "We Praise Thee, O God, for Our Golden Rule Home," and the benediction by Bro. Conner.

The gathering served to mark the thirteenth anniversary of the founding of the Home, which was dedicated on December 31, 1922.

Sr. Clara Chaffee, who offered the prayer on behalf of the Home, was its first resident, having entered on December 29, 1922, two days before its dedication.

Guests from out of town who attended the service were Bro. and Sr. Conner, Dixon, Ill., and Sr. June Nagle, South Bend, Ind., daughter of Bro. and Sr. Romine, who have charge of the Home management.

TOWARD THE HEATING PLANT

Previously reported	\$128.05
J. H. Williams	5.00
Anna Mae Bottolfs	1.00
Roscoe F. Dunbar	1.85
E. C. Olmstead Family	1.00
Mrs. J. W. Dismukes	1.00
Anna Eidemiller	3.00
John Lehman	3.00
Total	\$143.90

RIPLEY, ILLINOIS

The annual election of officers was held on the evening of December 11, 1935, with a fair number of members present. The following officers were elected: Elders—J. W. Cooper, Lawrence Howell; deacons—Wayne Laning, Herman Lewis; deaconesses—Vena Logsdon, Addie Nell; trustee for three years—W. F. Paisley; church secretary—Ednah Cooper; church treasurer, Tessa Laning; Sunday school superintendent—J. W. McLain. We pray that these church officers may be led by God's will.

Our Sunday school superintendent, Bro. McLain, called a meeting of Sunday school officers and teachers on December 29 to formulate plans for the coming year's work. Among the things we decided was to hold a training class for teachers so that some new talent might be discovered and developed. A visiting committee was also appointed to help bring others to Sunday school. We feel that much was accomplished at this meeting.

Bro. Loren L. Burnett led the prayer meeting on January 2, due to the absence of the pastor, who, together with Bro. Gerald L. Cooper, was attending a ministers' conference at Aurora College.

Pray for us in our efforts here.

Harvey Krogh, Jr., Pastor.

ARKANSAS CITY, KANSAS

The Christmas program presented by the young people on Sunday evening, Dec. 22, was a credit to them, and all who attended it expressed their approval and appreciation.

The main feature of the program was a pageant, "The Sweetest Story Ever Told," in which the grandmother told the story of the Savior's birth to her grandchildren who were seated at her feet. As she told the story the shepherds, Mary and Joseph, and the wise men made their appearance.

On the first Sunday in December many of the children made a pledge that they would go to no shows, buy no candy or gum, during the time between then and Christmas, and then give what they saved to Jesus on His birthday. Our hearts were deeply touched as we witnessed them march across the rostrum and give to Him the pennies, nickels, and dimes they had saved. Mothers told stories of the real sacrifices some of them had made and we feel sure that they will be repaid a hundredfold.

After the services a group of the young people went out and sang carols for some of our shut-ins. They all expressed their appreciation and enjoyment and we surely enjoyed singing for them.

We are planning a watch night service at the church, for we feel that there could be no better way to usher in the new year than in worship and devotion. Prophecy is being so rapidly fulfilled that we feel we ought to make every minute count for Him.

Lucille Le Crone.

RESERVE FOR EVANGELISM

R. H. Judd	\$ 2.00
Mr. and Mrs. H. S. Bell	10.00
Mr. and Mrs. S. P. Dismukes	10.00
Mrs. J. W. Dismukes	2.00
In His Name	50.00
Mrs. A. M. Siple	5.00

BURR OAK, INDIANA

Fifty-three were in Bible school last Sunday, which we feel is good, considering the sickness that prevails.

Our folks are coming together Friday evening of this week to select their New Year's leaders. The Sunday following they will be installed, with Communion service to follow.

Sr. Hatten took us to Grovertown to call on the Hardys and Sr. Alice Maxey. We found this sister not so well, but strong in the faith. In her affliction she is concerned over the church and its progress. Betty Hardy is in the hospital at Plymouth because of typhoid. May we pray for these.

By the time this reaches you, we will be entering another year. May we regard Paul's instruction, "Bear ye one another's burdens, and so fulfil the law of Christ."

A. E. Hoskins, Pastor.

WEAVER - REHMERT

At 8 o'clock Saturday evening, Dec. 21, it was our privilege to unite in marriage Mr. Howard Rehmer and Miss Josephine Weaver, both of near Troy, Ohio. The ceremony was held in the home of the bride's parents, Mr. and Mrs. William Weaver. A sister and brother-in-law to the bride, Mr. and Mrs. Ralph Brown, were bridesmaid and best man. This was a very unique wedding, as neither bride nor groom can hear or speak, but a special service was arranged whereby they could understand all the ceremony.

Josephine is one of our younger members at the Brush Creek Church; Howard has been attending our services for the past year or more. Greatly handicapped by being afflicted in speech and hearing as they are, we believe each will be all the more a comfort to the other. We pray for them a happy married life. For the immediate future they will make their home at Troy, R.F.D., Ohio.

S. E. Magaw.

HERON - WATERS

On Saturday afternoon, Dec. 21, 1935, at a very simple ceremony, Mrs. Nina Heron and Mr. George Waters were united in marriage at the home of Mrs. Harriet Reed in Arkansas City, Kan. They left immediately after for a ten-day trip into southern Texas.

Sr. Waters is new in the faith, having been baptized this fall, but is very zealous and much interested in the gospel.

Bro. Waters was the teacher of the adult class here in Arkansas City for several years, having but recently resigned to start a class at his home in Newkirk, Okla. He will be remembered by all who attended General Conference this past summer.

We pray that God will bless them in this new relationship and that they will remain true to Him unto the end.

Lucille Le Crone.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lucy B. Groat; W. A. Reid; Glenn M. Birkey; Georgia and Wayne Thompson; Mary J. Calkins; Mr. and Mrs. C. L. Netts; Maybelle Hanson; Anna Mae Bottolfs; Mr. and Mrs. Delos Andrew; Fannie Le Crone; Mr. and Mrs. M. Fetter; Mr. and Mrs. Paul C. Johnson; Dorothy Magaw; Mr. and Mrs. J. H. Williams.

SOUTH LAWN CHURCH, GRAND RAPIDS

At the Christmas season our honorary elder, Bro. Richard Skeels, and his good wife celebrated their 55th wedding anniversary. This good couple have been almost the father and mother of our church group here, and were actively known as backers of the cause for many years before South Lawn Church was built. God has been very kind to us in preserving their lives and influence for us, and our church not only offers congratulations to Bro. and Sr. Skeels, but deepest thanks to God for them. They were happy to have their children all home. One daughter, Mrs. Irving from Oakland, Calif., is here for a month, and another, Mrs. Mixer of Detroit, has also been present. These, with their son, Rex, and daughter, Mrs. Leon Pixley, who reside here, made up the happy family reunion.

A new class of senior young people has been added to our Sunday school. This is a step in the right direction by Superintendent Stevens, and we look for some good results there.

The newly elected board took office the 1st of January. Fitting services were held Sunday morning, the 5th, and we pray God's guidance to be with each worker and the church during the year.

F. E. Siple, Pastor.

HERALD RECEIPTS

John M. Dorn; C. A. Ferrell (for self and others); Sarah E. Smith; Clara Chaffee (for another); E. E. Warren; Mrs. M. E. Bray (for another); Mrs. Frank Rogers; Mary F. Cook; Mrs. R. V. Gardiner; Alletta J. Renner (for another); Mrs. H. A. Meier; George Siple (for self and another); W. S. Tomlinson; Edith M. Richardson; S. G. Elton; Mattie Benjamin (for others); Otto Dick (for another).

W. D. Tilton; Frances Wynn; H. W. Stadden; George T. Rennard; Clara Stinnette; Arnold F. Sealine; Jesse Weaver; Ernest F. Shute; Mrs. D. Cronbaugh; Mrs. J. W. Dismukes; Silas M. Claypool; Lillian Railton (for others); Mrs. Hedvie Jackson; Mina Crosby; Mae Mercer (for self and others); Louis H. Ralston; Anna A. Eidemiller; Lottie E. Young (for others); J. A. Johnson; Harvey Krogh, Jr. (for others); Mrs. S. E. Maxwell.

CONTRIBUTIONS TO N. B. I.

Leila E. Whitehead	\$30.00
Arlen Marsh	1.05
John W. Sweet	2.00
Frances Wynn	50.00
Clara Stinnette	2.00
C. E. Randall	5.00
In His Name	33.75
Etta Loudenslager	20.00
Lottie E. Young	10.00

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.

BETWEEN YOU AND ME—

Adult Sunday school classes: Why not provide your teacher or pastor with a copy of "The Coming Crisis," which is for sale at this office for \$1.25, postpaid? He will appreciate it, we know.

Checks, drafts, money orders, and all correspondence intended for the office should be addressed either to the National Bible Institution or The Restitution Herald, Oregon, Ill. Remittances made out to individuals are occasionally misapplied, and correspondence addressed to individuals is subject to delay in reply.

Bro. Harvey Krogh, Jr., pastor of the Ripley, Ill., Church of God, accompanied by his wife and Bro. Gerald Cooper, were visitors in Oregon last week. Bros. Krogh and Cooper were en route to Aurora, Ill., where they are to attend the annual ministerial gathering held in Aurora College.

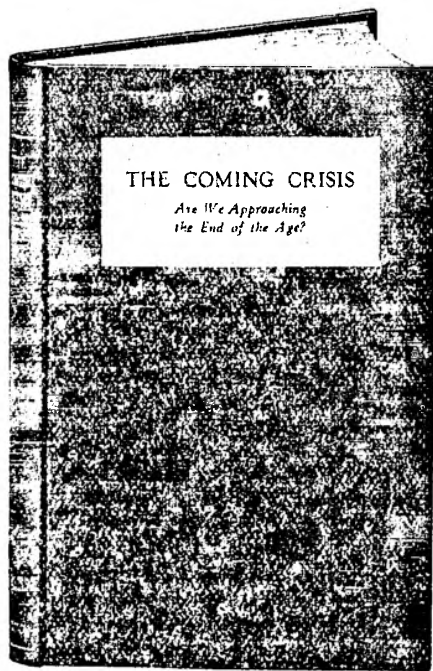
While many denominations are discontinuing the evening services for lack of attendance, we find that those churches which are stressing the fulfillment of prophecy are not only continuing their evening services, but building up much interest in Bible study on the part of the public. The Oregon Church of God is the only one of the four Protestant churches in the community that now carries on an evening service or that maintains a midweek prayer meeting. Prayer and Bible study are essential to spiritual growth.

"The Coming World Crisis" will be the general theme of a new series of prophetic sermons by the pastor of the Oregon church. The purpose of the series will be to develop spiritual preparation for the Lord's coming. The first discourse, given last Sunday night, was entitled, "The Value of Prophecy to the Christian and to the Non-Christian." Next Sunday evening he will speak on "The Coming Crisis As Viewed by World Statesmen."

The publication of the ministerial list has been unduly delayed owing to the failure of churches, conferences, and individuals to report the names and addresses of those whom they recognize as ministers in good standing. The list of last year is included in this issue with the few changes that have been submitted.

A letter from Sr. A. J. Chaplin, Arkansas City, Kan., tells of the serious illness of her daughter, Mrs. Brown, who has been under the care of a nurse for the past eight weeks. We pray that Mrs. Brown's suffering and Sr. Chaplin's anxiety may be soon be relieved through the complete recovery of her daughter.

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 Coming Crisis

By James R. Kaye, Ph.D., LL.D.

The state of the world as a whole in which we are now living stands alone in human history. Every thoughtful man is asking, "What does it mean? To what is it all pointing?" These questions are answered in the most intelligent manner by The Coming Crisis.

The scholarship of this book is sufficiently assured by the fact that its author is the compiler of the New Analytical Bible and other biblical works.

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Prophecies relating to the coming of Christ and its bearing on present world conditions are considered from a strictly scriptural viewpoint. The book is probably the sanest, soundest, most exhaustive treatment of this subject now in print. It is invaluable to anyone interested in the future of humanity and the return of the Messiah.

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AMONG OUR WORKERS

"The field is the world."—Jesus.

AMONG 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: 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 reported under date of July 26, 1935: J. E. Adamson, 987 Weber St., Pomona; S. G. Elton, 2321 Sunset Dr., Ventura; Edwin E. Groat, Box 69, Rt. 2, Hanford; Norman John Macleod, 1105 Val Vista St., Pomona; Mrs. E. C. Railsback, 2335 S. Highland Ave., Los Angeles; W. A. Reid, 3594 Larchwood Place, Riverside.

FLORIDA. We have but one minister listed from this state: N. H. Geiselman, 312 W. Hillsboro Ave., Tampa.

ILLINOIS. Pastoral and evangelistic work is progressing under state and local organizations. The national headquarters of the denomination, together with the Golden Rule Home for the aged, are located at Oregon.

Ministers: F. L. Austin, 5439 Ohio St., Austin Station, Chicago (see Michigan); L. E. Conner, 610 Brinton Ave., Dixon; Gerald L. Cooper, Ripley; Harry Goekler, Marshall; Paul Hatch, Rt. 1, Harvey; Paul C. Johnson, Oregon; Harvey U. Krogh, Jr., Ripley; Clarence E. Lapp, Room 2, Central Bible Institute, Springfield, Mo.; G. E. Marsh, Oregon; Harry A. Sheets, Newark.

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; A. E. Hoskins, Burr Oak; D. G. Harvey, 907 S. Waugh St., Kokomo.

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; 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 interest in this state.

Ministers recognized by the church as in good standing: Miss Lucille Le Crone, Arkansas City; John Fiske, Jr., Milan; George Waters (see Oklahoma).

LOUISIANA. Churches exist at Hammond and Blood River. No local ministers listed.

MICHIGAN. Efficient work is being carried on in various parts of the state by able local pastors.

Ministers reported by the state conference: F. L. Austin, 131 Rose St., S. W., Grand Rapids; Cecil A. Smead, Blanchard.

Ministers reported by independent Churches of God: F. E. Siple, 135 Pennell Road, S. E., Grand Rapids.

MINNESOTA. The state has several churches under able pastoral supervision.

Ministers: J. R. Le Crone, Eden Valley; V. T. Thoms, Whipholt; J. L. Denchfield, Mora.

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, Rt. 3, North Platte.

NEW YORK. A growing church is maintained at Niagara Falls, under the pastorate of C. E. Randall, 1023 South Ave.

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, Orange Road, Ashland.

OKLAHOMA. Blackwell is the home of *The Gospel Trumpet*, official monthly publication of the Oklahoma State Conference. The only minister listed as from that state is George Waters, Newkirk. Bro. Waters is certified by the Missouri Conference and the Arkansas City, Kan., local church.

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 ministers reported are A. W. Darby, 834 Gantenbein St., N., Portland; Mrs. E. C. Railsback, 435 S. 15th St., Corvallis.

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: 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.

THE RESTITUTION HERALD

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PETER VIEWS PAUL

By the Editor

WHAT PETER says about Paul tells us more about Peter than it does about Paul," declared a voice over the radio recently. And how true his statement is! Our criticisms of others, our expressions of approval or of disapproval of those around us, reveal our own inner

natures far more clearly than they do the characters of those whom we attempt to describe to others.

If we are able to see much of good in our associates it is because there is much of good in us. And, conversely, if we are habitually inclined to sharp, harsh criticism of almost everybody it is positive evidence that we ourselves are subject to even more serious disapproval of our fellows. Our approvals and our disapprovals tell what we are. The inner life and the true character of a man are revealed by the view he holds of others around him.

Even our conceptions of God tell what we are ourselves. An old Arabian legend declares that if the camels had a god they would picture him as having four legs and a hump! There are those who think of the Lord as a stern and relentless Judge who weighs all the actions of men in a balance of absolute and merciless justice and who metes out punishments and rewards on the basis of such judgment. Then there are others who look upon Him much as a child looks upon an over-indulgent parent, as One who can see no wrong in His children and whose practice it is to overlook or condone all of their mistakes.

No doubt the truth concerning God's attitude may be found midway between these extremes.

God is not a stern and arbitrary Judge, One who does not take into account the mitigating circumstances of human weakness, but "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103: 13, 14). Neither is God an over-indulgent Father. While "he remembereth that we are dust," He also remembers the

"Our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction."—2 Peter 3:15, 16.

self-reliant nature He has given us and the responsibility He has placed upon each of us as servants capable of carrying on His work by our own volition.

Furthermore God recognizes His own law as having been laid down for the good of His children. That for them to break the

law with impunity is for them to lose much from the joy of life and to miss something of the goodness and sweetness that otherwise they might have known.

For this reason the heavenly Father repeatedly warns us, as in Galatians 6:7, 8, to "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

In order that we may avoid such losses God warns and punishes as well as forgives. He takes away as well as provides. He reproveth as well as commends. But through His reproof and through His warnings and punishments there continues to flow an endless current of divine sympathetic love and infinite kindness.

"God is love," but He is also righteousness, and His love for men will never set aside His insistence upon righteousness, for love and righteousness are combined in the character of God. They are inseparable parts of His unit character. Therefore we should school ourselves to conceive of God as being both *love* and *righteousness*, both *justice* and *mercy*. And, further, we should endeavor to cultivate these godlike qualities in ourselves.

If we overestimate God's love and mercy it may be because we are seeking to find justification for our sins. God sees no justification for sin that you and I can avoid by our own efforts. That which the believer cannot overcome owing to the weakness of the flesh is justified by the blood of Christ our Savior. But God is not deceived—He knows our strength just as He re- (Please turn to Page Ten)

Abreast of the Times

Refuses Oath to Kill—Denied Citizenship

"Thou shalt not kill."—Exodus 20:13.

PEORIA, Ill., Jan. 9.—Because he refused to take an oath to bear arms "to kill" in defense of his country, Warner E. Scherier, a native of Switzerland, was refused citizenship rights in this country. Mr. Scherier, who has been a resident of this city for many years, is the father of three children and highly respected. He pleaded futilely with United States District Judge C. G. Briggie to abridge the provisions of the citizenship oath that compel citizens to "bear arms to kill" in defense of their country. His conscience, Scherier told the judge, will not permit him to take the oath without reservations.



"I would not object," he said, "to bearing arms in defense of my country, but I would not kill." Although commending Scherier for his frankness and tenacity to principle, Judge Briggie found his own position inconsistent. "No fault," he assured Mr. Scherier, "can be found with you for your belief, and I am sure you would make an excellent citizen, but I am forced to deny your petition."

How like the assertion of Pilate at the trial of Jesus was Judge Briggie's confession, "No fault can be found with you." After questioning Jesus closely Pilate said to His Jewish accusers, "I find in him no fault at all" (John 18:38). Many, no doubt, in the near future will be forced to make the same decision as that which Mr. Scherier was called upon to make, and if their decision should be the same as his it may result not in the loss of citizenship, but in the forfeiture of personal liberty and possibly of life.

Insanity Increase Doubles

"Surely oppression maketh a wise man mad."

ST. LOUIS, Mo., Jan. 1.—Addressing the convention of the American Association for the Advancement of Science here today, Dr. Edward Spencer Cowles, director of the Park Avenue Hospital, New York, and psychiatrist at the John Hopkins University, spoke of the enormous increase in insanity of the past few years. More than 65 per cent of all the cases in hospitals, clinics, and doctor's offices, he said, are in fact psychologically mental disorders, despite the fact that they are being treated and diagnosed as physical diseases.

Perhaps this is why so many successful "treatments" are accomplished by Christian Scientist practitioners and other metaphysicians. If 65 per cent of all patients who claim the attention of the doctors are suffering mainly from mental rather than from physical ailments at least that

proportion of cases should respond to psychological treatment. Faith in Paul's statement in Romans 8:28 should alone bring peace of mind and comfort of body to the follower of Jesus Christ, to say nothing of the countless other assurances of God's love and tender watchcare over His people which we find in the Bible!

"A careful, searching, differential diagnosis must be made in order to remove the stress and strain from the mental as well as the physical organism," declared Dr. Cowles. "It is in the field of subjective fears and disorders known as hypochondriacal fears and hysterias that the physician is implored to consider in dealing with the cancer patient. Words carelessly used in examination of the patient may induce a pathological fear more disastrous to his health and happiness than even the cancer itself." (See Job 3:25.)

Speaking of the increase of insanity, Dr. Cowles said: "In all the years heretofore insanity has never increased more than 10 per cent in each ten years. Within the last ten years it has increased 20 per cent. This is an alarming increase. It is not due logically to the lessening vitality of the people brought about by the sense of insecurity with respect to their position and their place in life? This sense of insecurity produces sleeplessness, irritability, and a disgust for food. All of this evidence of a lessening energy in the central nervous system. This lessening of energy, with its consequent lessening of emotional control, produces distorted ideas. Once the distorted ideas begin there is established a vicious circle of emotional excitement and mental maladjustment."

The noted scientist attributes much of such mental "maladjustment" to the fact that "very few of the leaders of the nation possess character, brains, and experience sufficient to inspire and to maintain for long the confidence of the people," who consequently soon develop "a sense of insecurity" which in turn leads to insanity.

Only the King of kings will be able to establish and maintain lasting social and economic security.

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GOD'S TEMPLE

By Lyman Booth

IF I WERE to ask some one to define the word "temple" I would, no doubt, be referred to Webster's dictionary where we find two definitions: first, an edifice for worship; second, a Christian edifice for public worship. Worship is courtesy or reverence; respect; reverence, adoration, or homage paid to God, a god, or a sacred object. A mild form of worship is used in addressing or referring to certain magistrates. Also in speaking to or of certain clergymen by the use of the word "Reverend" before their names.

We find many temples of various kinds among the nations. In many of them are many grotesque combinations of human and animal figures, venerated and worshiped as gods, some of them extremely hideous in the sight of those whose knowledge is fixed upon an all-wise and infinite living God. In the early days of human history men began to worship strange gods, and the practice is quite general today. The god of mammon, the demon of greed, has many devotees worshiping in temples all over the world, and it seems as if nothing, except some great misfortune or disaster, can convert them from the error of their way, which sooner or later will fall upon them, causing untold misery and ruin. For they must reap the fruit from the seed they have sown, and the harvest will be a bitter one.

In contrast with these perishable temples, what may we say of the temple of God? Out of what material is it to be constructed, and for what purpose? Who is the architect, and who the builder? How long will it endure? The word "temple" implies a building, a house of worship. We read that King David designed to build a house for the Lord, but because he had been a man of war the Lord did not permit him to build it, but told David that his son Solomon should build it. David had made great preparations, and had collected a vast amount of material for the building, all of which he gave to Solomon with instructions, as follows, "Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord."—1 Chron. 28:20. Solomon completed the temple and then called the elders of Israel, even all the men of Israel, to a feast. The ark of the

covenant was brought and placed in the room prepared for it. While the trumpets and cymbals accompanied the praise and thanksgiving to the Lord for His mercy and goodness, the entire house was filled with the glory of the Lord, which was so brilliant "that the priests could not stand to minister by reason of the cloud." See 2 Chronicles 5. But that building with all its gorgeous decorations, costly furnishings, and splendor was a type of another far richer and eternal to be erected by a master builder, the King of kings and Lord of lords.

Solomon sent thousands of laborers into the forests and quarries of other nations to select and prepare material for the building of the temple. Forty and six years were required to complete the work. This also is a type of the gathering of material and the building of another temple by the supreme master builder, "even Jesus Christ the righteous." He issued His orders to His workmen to go into all the world to prepare material for His most glorious temple by the preaching of the gospel of the kingdom. When the last timber, the last stone, the last jewel and pearl, shall have been prepared He will assemble them and erect His temple on Mount Zion.

Every Christian is not only a single stone in the edifice of God's temple, but is in himself a temple. He has to build upon the foundation of faith in Christ.

"Other foundation can no man lay than that which is laid, which is Jesus Christ." The faith necessary accepts a personal Savior who is the support and foundation of Christian excellence. "Therefore let every man take heed how he buildeth," after what pattern and with what material, whether wood or stubble; the motives which influence the builder; the walk and conversation; the practical habits of daily life; all that properly constitute character. This is the building which each individual Christian must erect. The material found in the church is the same as that in the single individual Christian. There are the solid and durable, the chaffy and worthless. There may be the gold and the silver, the precious stones and resplendent ornaments of virtue, or there may be the wood and hay, the straw and stubble. As it is incumbent on each workman to exercise care in relation to all others that no mistakes may (Please turn to Page Nine)

Before It Is Too Late

If you have a gray-haired father
Or a mother far away,
Sit down and write the letter
You've put off day by day.

If you have a tender message
Or a loving word to say,
Don't wait till you forget it,
But whisper it today.
Who knows what bitter memories
May haunt you if you wait?
So make your loved ones happy
Before it is too late.

The tender words unspoken,
The letter never sent,
The long forgotten messages,
The wealth of love unspent.
For these some hearts are breaking,
For these some loved ones wait—
So show them that you care for them
Before it is too late.

—Martine Ottosen
in "Ansgar Lutheran."

Jacob and Rahab

By R. J. Browning

IN THE HERALD dated December 17, a respected sister, after citing certain passages to show that "lying lips are an abomination to the Lord," makes the somewhat strange request that some one explain why Jacob and Rahab were blessed for the lies they told. The answer in my judgment is: They were not. They were blessed despite their lies and by virtue of their faith in God. It must be remembered that not all the acts of men of faith are acts of faith. It would hardly be contended that Abraham, although called "the father of the faithful," was moved by faith to deceive Abimelech regarding his real relationship to Sarah. His own explanation of this is recorded in Genesis 20:11, and are we not told that the ways and thoughts of God are as far above those of men as the heavens are above the earth?

If we consider the case of Jacob in the light of the inspired testimony the idea that he was blessed for the lies he told must certainly be ruled out. The blessings of Genesis 27:29 were, beyond a doubt, in accordance with God's purpose quite apart from the conspiracy instigated by Rebekah. Even before Esau and Jacob were born Rebekah was informed of God that "the elder shall serve the younger" (ch. 25:23). It would seem therefore that this conspiracy, which involved the telling and enactment of a lie, was the outworking of a mother's desire to accomplish in her own way, and according to her own thoughts, the purpose of God as it pertained to the lad she so dearly loved. She erred, as do many today, in making God's purpose rather than His revealed will the rule of her conduct, and as a result, Jacob was compelled to leave his home in haste and Rebekah was never again permitted to see her beloved Jacob.

As to Jacob, we know that he became an exile in a distant land. That for twenty long years he was a hireling in the house of his uncle, Laban. That he became the victim of a deception akin to that which he had practiced upon his father; and this in a matter which must have been closer to his heart than any blessing it was within the power of his father to bestow. Later, we see him covering at the feet of the brother he had so deeply wronged, and later still we find him confessing to Pharaoh: "Few and evil have the days of the years of my life been."—Gen. 47:9. But although Jacob had sinned so basely, shamefully, and treacherously, his life became purified and exalted through the discipline that followed, and as he was dying, when the question of the "elder and the younger" was again presented, we find him placing his hands upon the heads of the sons of Joseph, saying: "The angel which redeemed me from all evil, bless the lads."

Surely one of the lessons God would have us learn from

the life of Jacob is that while God's gifts and callings are without repentance (change), yet a single sinful act may change the entire character of life's experiences.

When we consider the case of Rahab we find something different. Unlike Jacob, Rahab had none to teach her the "way of the Lord." Harlotry and lying are alike abominations to the Lord; but from whom could she have learned this? Apparently the only information she had of God was contained in the reports of Joshua 2:10. This, however, was so firmly believed that when the spies stood at her threshold she readily received them. Unless we can believe that the King of Jericho would have been more merciful than are the rulers of today this exposed her to imprisonment, and possibly death. From that moment her life was bound up with the lives of these men. Imagine then her consternation when after admitting the spies certain officers of the King appeared at her door and charged her with the very offense she had hoped to conceal. Notice her defense: "Two men came to me, but I knew not whence they were." And then lest they should search the house and discover that she was lying, she quickly added, "About the time of the shutting of the gate they went out; whither they went I wot not. Pursue after them quickly; for ye shall overtake them." That these lies were really essential to the safety of the spies, I cannot believe. They had previously been hidden, and even if discovered, God could in His own way have effected their deliverance. For herself, Rahab could have entertained no such hope. She could believe that God had dried up the waters of the Red Sea, and thus opened for His people a way of escape from the Egyptians (Josh. 2:10); but that He would open a way whereby she could escape the wrath of the King of Jericho, or His own impending judgments upon that city, she could at that time have had neither assurance nor hope. The truth is, that even then God was working to save her from both; not through the lies she told, but through her faith. Hence, outside of the historical record her lies are completely passed over. By faith she was moved to receive the spies, to hide them, and to send them out another way. Here we have the steps of Rahab's faith, for note Hebrews 11:31 says, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies in peace." Joshua 6:25 goes further and says: "Joshua saved Rahab alive . . . because she hid the messengers." James 2:25 goes still further and says: "Was not Rahab the harlot justified by works when she . . . sent them out another way?"

Thus Rahab, through her faith, perished not with them that believed not, and later became the wife of Salmon, an ancestor of the One who according to God's purpose is destined to reign over the house of Jacob forever.

The Principle of Authority

MY SUBJECT as announced is "The Authority of the Bible." I shall not discuss the evidence for the authority, but the nature of the authority of the Scriptures.

In American church and State we are facing a conflict between the authority of constitutional principles on the one hand and the authority of "brass buttons" on the other hand. I am told that in certain parts of the world under certain systems of government the common people are trained to obey anyone whose brass buttons, or uniform, or cap, or office, or manner, seems to indicate authority. A friend of mine, wearing a Boy Scout uniform, with many badges and decorations, stepped out of his car one day on a busy thoroughfare in an eastern city. Immediately the traffic in both directions stopped. The uniform was a brilliant affair, outshining that of Oriental monarchs. Both streams of traffic waited while this scoutmaster leisurely crossed the highway. While one does not blame the American motorists on a busy highway for this confusion of thought, yet it is said to be a fact that in some countries anyone with a little show of authority can turn a whole boulevard full of people in the opposite direction from that in which they were going.

Contrasted with the authority of brass buttons is the type of authority recognized among the English-speaking peoples of the world and among certain other peoples as well. In England and in America particularly the common people have the ideal of constitutional government. American people do obey an officer with a star, but not merely because he wears the star. The star is only his badge of constitutional authority. The American people obey the law because they believe that there are certain fundamental principles of right conduct set forth in the Constitution. These principles ought to be defended and protected by all officers and civilians as well.

IDEAL ATTITUDE TOWARD CONSTITUTIONAL AUTHORITY

Our ideal attitude toward constitutional authority is set forth in the first four verses of the 13th chapter of St. Paul's Epistle to the Romans. We must remember that Paul lived under two different forms of government, the Roman and the Jewish. The Roman Government was theoretically republican, but actually imperial. Paul does not speak of any one form of government, but announces the principle of all government as ordained of God. According to this doctrine, the government must not be a terror to good works, but to evil. The government must be the minister of God for good. The government must also be a minister of God and avenger for wrath to him that doeth evil. The government must bear the sword, not in vain.

It is not merely the respect for office which Paul enjoins upon the church. Respect for office as representing the great principles of right conduct is of course the Christian attitude, but obedience to unrighteous authority is

not found in Paul's precepts or practice.

If the government is a terror to good work and not a terror to evil, if the government is not a minister for good, but for evil, if the government executes wrath upon him that doeth good, rather than upon him that doeth evil, if the government beareth the sword in vain, no mere authority of uniform, or office, or brass buttons, or vested interests could lead the early Christians to disobey what they knew to be the will of God, in the interests of officialdom.

The 4th chapter of the Acts of the Apostles tells how the officials of the Jewish ecclesiastical government commanded the apostles not to speak at all nor to teach in the name of Jesus. "But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard." In the 5th chapter of the Acts we find the apostles continuing their preaching in spite of imprisonment, "And the high priests asked them, saying, We strictly charged you not to teach in this name, and behold ye have filled Jerusalem with your teaching, intending to bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God rather than men." On this occasion the authority in power was Sadducean, but among those in authority as a cooperating member of the council which commanded the Apostle to keep silence was Gamaliel. We wonder whether Nicodemus was not also present, with Joseph of Arimathea. It was not until after Peter made the issue perfectly clear by his great saying, "We ought to obey God rather than men," that Gamaliel protested against the unlawful and godless injunction of the majority party in officialdom. It was thus an official circle, including good men in partial cooperation with lawless and godless men, whom the apostles had to resist on these two occasions.

The American State and the American church have fallen into a situation in which the issue must be squarely faced between great fundamental principles of constitutional law, and the unconstitutional enactments of a temporary majority in officialdom.

For the Christian, the underlying source of authority is the Being of God, His nature characterized by all His perfections. "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."

THE AUTHORITY OF THE BIBLE

The second source of authority for the Christian is the revealed will of God, the Bible. We believe that the will of God expressing the nature of God has given to us the Word of God as our infallible rule of faith and life.

As Christian citizens, we believe in a third source of authority derived from the second, namely, the constitution of our Government. I do not refer to any one form of gov-

ernment nor to the details of governmental arrangement. Every Christian American, however, believes that God wishes us to have an orderly government and believes that our Constitution embodies the essential right principles which God would have embodied in a governmental constitution. This faith is not peculiar to America, but ought to be shared as it is by Christians in every nation where Christian influence has been felt in the molding of governmental constitution.

As Christians, we have also another source of authority, not derived from the third, but from the second. The authority of the church is not derived from the State, neither is the authority of the State derived from the church. For a Christian, all true authority in both fields comes ultimately from God and for the church as regarded by all Protestants, there is no authority but the authority of the Scriptures, the revealed will of God.

BIBLE AUTHORITY CANNOT BE DEFEATED

At this point we present one of the most important aspects of the whole question of authority. Authority based upon the Scripture is based upon the revealed will of God, the Scripture being the revealed will of God is based upon the Being of God Himself. God is characterized by every perfection and is the author of the universe and all its processes. Authority, therefore, that is based upon the Scripture has a certain strength about it which cannot ultimately be defeated. When anyone in church or State takes his stand foursquare for the principles of righteousness and truth set forth in the Scriptures, he becomes unconquerable. The authority of truth and right cannot be defeated. It is objectively valid in the world which the true and righteous God has created and in which He rules. This is the meaning of Isaiah 54:17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah and their righteousness which is of me, saith Jehovah."

SKEPTICISM DENIES AUTHORITY OF SCRIPTURE

I was astonished some time ago by a question which a devout Christian young man put to me. He had been studying philosophy in one of our large universities. He had been told that the only reason Christian people believed in the authority of the Bible is that the Bible is presented to them in an authoritarian manner. This produces a psychological effect, he had been told, and, therefore, it is difficult to dislodge simple people from their conservative faith.

Now, this young man had not given up faith in the Bible, but he did not realize that the authority of the Bible is something fundamental in the constitution of the Bible itself and not the authority of pulpit manner and tone of voice. I tried to point out to him that the Bible does indeed carry its own evidence of authority when faithfully presented. I tried to help him to see that the authority is that of the truth of God.

The nature of the authority of the Bible may be compared to the nature of the value of a diamond. When young

people ask why is the Bible regarded as the Word of God, while other ancient religious books are regarded as apocryphal, I sometimes reply, "Why is a diamond mounted in a gold or platinum setting while a bit of glass cut in the shape of a diamond is mounted in a very cheap and inferior way, and sells for a dime?" The answer is, of course, the diamond is a diamond, and a piece of glass is not a diamond. But why? Well, there is something about a diamond in itself which is different.

I suppose I could be deceived. I am not a diamond expert. I purchased one solitary diamond years ago. That one is still sparkling on the same finger where I put it, and I have never made any further study of other diamonds. I could be deceived by an imitation, but there is a difference; and when the difference is pointed out by one who gives careful attention to such things, I am capable of seeing the difference, because the difference is really there, objectively.

AUTHORITY OF THE BIBLE A DOCTRINE OF PROTESTANT FAITH

The authority of the Bible is not the authority of any church council or any body of men in any period of the world's history. It is an essential doctrine of our Protestant faith that the Scripture was not canonized by the church, but that the Scripture has its authority in itself from the Holy Spirit of God. The church councils have only recognized and given testimony to this divine authority.

Some time ago, Doubleday, Page, and Company advertised for sale a book, entitled *The Lost Books of the Bible*. The advertisement carried the suggestion that here were books which had been suppressed by ecclesiastical authority, at last brought to light by modern research. Many consider this advertising one of the greatest frauds perpetrated by any modern publisher. The fact is that the exact table of contents published under the title *Lost Books of the Bible*, has been in print in English for over two hundred years. It has been in the libraries of scholars and easily available to any who cared to investigate. Nothing in this table of contents had been lost or suppressed. These books were lost to the mind of the common people in the church simply because they were not worth remembering.

The best edition of New Testament Apocrypha is that edited by Montague James. In his preface, the editor says: "People may still be heard to say, After all, these apocryphal gospels and acts, as you call them, are just as interesting as the old ones. It is only by accident or caprice that they were not put into the New Testament. The best answer to such loose talk has always been, and is now, to produce the writings and let them tell their own story. It will very quickly be seen that there is no question of anyone having excluded them from the New Testament. They have done that for themselves."

Any devout reader of the literature of the ancient world reading the Bible and then reading the other religious books coming from a similar historical background, ought to be able to discern the authority of the Scripture and the lack of authority of all the other books.

If this were an address on the evidences of authority in

the Bible, we should discuss a variety of subjects such as the *a priori* reasons for supposing that God would reveal Himself in a permanent book or record, and the fact that the Bible has all the characteristics which we could expect the revelation of the will of God to have. These things would be profitable subject matter for many hours of study. The Bible is adapted to the nature of sinful men of all races and conditions. From all the peoples of the earth those who have believed the Bible have been transformed thereby into the image of Christ. The Bible is true, and has never proved to be in error in any of its statements. The Bible contains truth which could not have been imagined by the mind of man without supernatural revelation. Bible prophecies have been fulfilled in very literal detail. A great many

other valuable evidences of the divine authority of the Bible should be studied, but that is not our subject. The nature of the authority of the Bible is our point of emphasis just now.

The authority of the Bible is the authority of God Himself. Human authority in church and in State has trampled upon the Word of God, and may trample upon it again. Political and ecclesiastical majorities with all the uniforms and brass buttons of human vainglory may deny or disregard or contend against God's Word. In spite of all, the Bible is what it is. In every light, in every environment, and in spite of all opposition, it will shine forth as the infallible Word of God.—*Condensed from an address by J. Oliver Buswell, D. D., President of Wheaton College.*

Christ and the Antichrist

IN THE EPISTLE of 1 John, 2:18, is a reference to this present age in which we are living. He is not writing to the world at large, he is writing to the little children of God. If you are not saved and have the spirit of the Lord, all I am saying will be Greek to you. He is writing to the little children of God, "Ye have heard that antichrist shall come, even now there are many antichrists." Already in the Apostle's day, there were antichristian tendencies which would head up in the personal Antichrist at the end of this dispensation. In chapter 2, verse 22, the Antichrist denies the Father and the Son. This Antichrist will be atheistic, he will deny the Father and the Son when he comes.

Chapter 4, verse 2: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist; whereof ye have heard that it should come; and even now already is it in the world."

Antichrist means against Christ, and beware of every new religion that denies the incarnation of Christ. This verse is against Christian Science, for Christian Science denies that there is any flesh, says there is nothing material either in the Christ, or anybody else. They have built magnificent edifices and thousands have gone into this system. Many good and sincere people, too. They think they have a religion coming from God when they have been caught in a delusion of the devil.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." In the first Epistle the Greek word is in the past tense, but this is in the future tense. These deceivers not only deny that He has come in the flesh, but deny that He will come again in the future. It is a dangerous thing for a man to deny the personal, bodily, and visible return of Jesus to the world. It savors of the Antichrist according to this verse.

The last book of the Bible, the Revelation, refers to this

great being that is just ahead of us. Terrible things are to be enacted soon. In the 13th chapter it tells of a beast coming up out of the sea. A terrible beast like a bear, a lion, a leopard; a combination of all the beasts seen in the book of Daniel. Satan, the great dragon, gives to this beast his power and his throne and great authority. And the world wondered after the beast. Who can make war against him? they say. And there was given unto him a mouth speaking great things and blasphemies.

This is what the little horn of Daniel did, he had a mouth speaking great things, he continues. Forty-two months, three and one half years, time and times and a half time. "And he opened his mouth against God and his tabernacle and them that dwell in heaven, and he made war on the saints."

Friends, in our day, for the first time in history, Russia, a great nation, has officially declared war against God. I have received cartoons through the mails, sent by some one. One pictures a ladder resting on the earth and reaching up to the heavens and at the top of that ladder were three bewhiskered old men with long gray beards, one of them representing the Father, the other the Son, and the other the Holy Ghost. Climbing up that ladder was a man with a butcher knife in his teeth, and an expression of hate on his countenance, climbing up to get rid of God.

Another picture is a man, a scavenger, sweeping out the refuse of the street and in the dust were pictured God, Christ, and the Holy Spirit, and this man was sweeping God out with the refuse. Talk about our country recognizing that country! No telling how far men will go who know not God nor His Book.

Another beast is seen in the chapter at verse 11: "I beheld another beast coming up out of the earth"; and this second beast had power given to him to work miracles in the presence of the first beast and he caused the world to worship this first beast. This false prophet causes the world to worship Satan and the beast. He gives life to an image

and causes that image to speak. He also causes fire to come down from heaven in sight of men as Elijah, the Prophet, did in his day.

Do not believe everything that looks supernatural in the religious realm. If some man should get fire to come down out of the heavens people would wonder at it. Strange things are happening today. Do not be carried away with the counterfeit.

In the end of this chapter, verse 15, "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 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." This is another counterfeit. In the 7th chapter God marks His people on the forehead but this man of sin marks his followers either in the right hand or on the forehead. God wants His people to come right out in the open where everybody knows you belong to God. Do not try to be a secret disciple of the Lord.

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. . . . Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Six is man's number, while seven is the number of spiritual perfection. The natural man is short of perfection and when he worships the Antichrist he is just worshipping himself.

Let us now turn to Revelation 19. Here we have the coming of Christ to put an end to the career on earth of the Antichrist. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." His eyes were as a flame of fire and on his head were many crowns; and he had a name written that no man knew but himself. His name is called the Word of God. This is Christ, who is the Word of God, coming again, in judgment and in wrath, making war with His enemies. In the chapter the kings of earth and their armies are seen "gathered together to make war against him that sat on the horse, and against his army." What daring godlessness! Actually assembled to make war against God.

Evil spirits marshal these forces for that dreadful day. It is at Armageddon in Palestine. It is the battle of the day of the Lord Almighty, when He comes to put an end to all of this fearful confusion that is rapidly engulfing the world.

In Ezekiel 38 and 39, a large crowd is described coming down out of Russia, united with many others from different countries as their allies, sweeping down to smite the Jews who have returned to their land.

"Then shall the Lord go forth and fight against these armies," and Ezekiel says that it takes seven months to bury the dead, so many will be slain, and then after that for seven years men will find bones and skeletons and put them in the ground. God is a God that can by no means tolerate sin, and when the world makes war on God, there

is nothing but swift judgment like the lightning against them.

We are told that gasses are being made now that can destroy entire cities within a few minutes. Fearful things are coming to pass, and yet people play and frolic and dance and never think seriously.

The beast was taken and the false prophet and these both alive were cast into the lake of fire burning with brimstone. They are the first to get into the place which is prepared for the Devil and his angels. God would not have any human being go there. You go over the love of God and the blood of Calvary to get there. The ungodly one of the Psalms; the lawless one of Isaiah; the little horn of Daniel 7 and 8; the Roman prince of Daniel 9; the man of sin and the son of perdition of 2 Thessalonians; the Antichrist of John's Epistles; and the beast of Revelation, are all the same: the first one to be put into the lake of fire. Christ glorifies God, Antichrist blasphemes God. Christ came in His Father's name. Antichrist will come in his own name. Christ humbled Himself; Antichrist will exalt himself. Christ was despised and rejected by men; all the world will wonder after Antichrist. Christ came to do the will of God; Antichrist will seek his own will.

We can very fitly close by quoting the stanzas of a poem written fifty years ago by a well-known Southern preacher.

Thou who from Olive's brow did'st rise,
In glorious triumph to the skies,
Before the rapt disciples' eyes—
Lord Jesus, quickly come!
For Thy appearance all things pray,
All nature sighs at Thy delay,
Thy people cry, no longer stay,
Lord Jesus, quickly come!

Hear Thou the whole creation's groan,
The burdened creatures' plaintive moan,
The cry of deserts wild and lone—
Lord Jesus, quickly come!
See signals of distress unfurled,
By states on stormy billows hurled,
Thou Polestar of a shipwrecked world,
Lord Jesus, quickly come!

Hush the fierce blast of war's alarms,
The tocsin's toll, the clash of arms,
Incarnate Love, exert Thy charms,
Lord Jesus, quickly come!
Walk once again upon the face
Of this sad earth's tempestuous seas,
And still the waves, O Prince of Peace,
Lord Jesus, quickly come!

Lo, Thy fair Bride, with garments torn,
Of her celestial radiance shorn,
Upturns her face, with watching worn—
Lord Jesus, quickly come!
Her trickling tears, her piteous cries,
Her struggles, fears, and agonies

Appeal to Thy deep sympathies—
Lord Jesus, quickly come!

Come, with Thy beauteous diadem,
Come, with embattled Cherubim,
Come, with the shout of Seraphim,
Lord Jesus, quickly come!
Come, on Thy seat of radiant cloud,
Come, with the Archangel's trumpet loud,
Come, Savior, let the heavens be bowed,
Lord Jesus, quickly come!

And when the astonished heavens shall flee,
When powers of earth and hell to thee
Shall bend their reverential knee,
In that great day of doom;
Be *ours* the happy lot to stand
Among the white-robed, ransomed band,
And hear Thee say, with outstretched hand,
Ye blessed children, come!

—R. V. Miller in *The Evangelical Christian*;
condensed.

GOD'S TEMPLE

(Continued from Page Three)

occur, so it is incumbent that each Christian should exercise great care to have just views and to teach nothing but the truth, for in the day of reckoning one man's work will abide and he receive a reward, and another's will be burnt and he suffer loss. So will it be with each Christian, according as he may be found, whether he has traded wisely, or has abused or buried his talent in the earth. When the Lord shall be revealed at the last day some will rejoice and be found of Him without spot and blameless, while others will be ashamed.

Paul said to the church at Corinth, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor: 3:16. In chapter 6:19 he repeats the same in a modified form: "What? know ye not that your body is the temple of the Holy Ghost (Spirit) which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Since all Christians sustain the same relation to Christ that the Corinthians did, this statement must apply with equal force to Christians of the present day. That being true, there is another statement in this connection in 3:17 which is of vital importance to us. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

If the Spirit of God dwells in us it must be a permanent resident. It is not merely a passing visit, nor is it an emotional power fitfully given and then suddenly withdrawn; for we read, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." We all need strong motives for the resistance of evil. Among

these there is none more serviceable than the motive which appeals to the responsibility that is implied in the inward presence of God's Spirit, given to us through His Word, which is spirit and life. Since His Word is spirit, the greater knowledge of His holy Word we can acquire the more are we filled with His Spirit, and the greater and more intense will our love become for His truth, the more earnest will be our desire to walk with Him and to glorify His name.

A sublime truth is here set forth. The body of every saint is a temple of God more real and of greater worth than Solomon's temple. More glorious, for the *shechina* was but a symbol of the divine presence, but the spirit that abideth continually is far above a symbol. Golden domes and palaces adorned with marble and precious stones are unworthy of comparison with that house the Lord has chosen to be His temple. This house is illuminated with the light of righteousness, and its ornaments shall never fade, and shall endure hereafter in spotless beauty and eternal majesty.

Solomon's temple was one of the most beautiful buildings ever erected by the hands of men. It was costly in labor and material; but God's temple when completed will be more enduring, more beautiful, and more glorious. It has been "bought with a price." The price paid measures God's estimate of our value when purified. He does not pay a spotless life so dear to Him for those who will not obey Him. He paid the gold of His affections when He gave His Son for the world. His holy word begat us, Calvary bought us. Our creation in Him was painless, but our salvation a torture. Go stand at the foot of the cross, and there behold how God shows you and the angels His estimate of His creatures that He might win them back. Yes, He paid the price, therefore we are not our own. A man is not his own until God has bought him and that ownership is solemnly acknowledged. Before this he is a slave to his baser nature, sold under sin; but being bought with a great price, he becomes the bond servant of another master, yet free in Christ Jesus, and therefore under sacred obligations to serve Him to the extent of his ability.

His redeeming grace places us under a new and endearing obligation to serve Him. Nothing can appear more just and equitable than that He who has bought us should possess us and receive the benefits of our labors; therefore the ransomed should be entirely devoted to their Redeemer. He who lives continually with God in Christ may well be called God's free man. The whole being, whether developed or undeveloped, all that lies within, is God's. He claims it all. We are free only when we come into His possession. Slaves till then, free ever afterward. We lose self in God. He gains a creature and we gain a Creator. He found a stranger and has given him a home, the stranger has found a redeeming Savior and an eternal Friend and Father, whom to serve is to adore.

Solomon's temple is so strikingly beautiful that a stranger could easily distinguish it from all other buildings. None on entering the city need to inquire where it could be found, for it could be seen from a distance, outside the wall of Jerusalem. Likewise God's completed temple may be

seen from afar. Its glory will outshine the sun. Though all the timbers, the stones that are designed for that holiest of all temples, are scattered throughout the world, in all lands, and though they lie among the dust and rubbish of past ages, they are waiting to be gathered and transported to the New Jerusalem, to that city that shall know no decay, there to be joined and fitted together in that temple where the saints build up its fabric and Christ is its corner stone.

The temple of God is so vast it is beyond the human comprehension, and it is still increasing. All they who, before Christ, confessed that they were strangers and pilgrims on the earth, and who died in faith, not having received the promises, but having seen them afar off, are all numbered for the temple—all the redeemed, the fruit of the centuries since our Lord was received up into heaven. Imagine this mighty host. Imagine one God, one Savior, one Spirit, and one temple. Imagine the great number of glorified human forms which will compose that living temple. Imagine every heart overflowing with the vehemence of love, and every tongue burdened with songs of praise.

“Shall I its fair portals see?
Shall I with the ransomed be?
I have the hope within me,
To comfort and to bless.
Shall I win the prize itself?
O tell me, please tell me yes.”

PETER VIEWS PAUL

(Continued from Front Page)

members our weakness—and He takes both into account in judging each individual case, each thought, and each action.

Our judgment of others is always more or less affected by the “glasses” we wear. Too many of us look upon those around us through “bifocals,” double lenses of our own making. With the upper part of our glasses we see the good qualities of others dimly, imperfectly, and lacking in detail, as we would glance indifferently at the faint outlines of a far-away range of hills, and but little impression is made upon our minds by what we thus observe. But through the lower lens we see their bad qualities very clearly and more or less magnified as to detail, and the impression made upon us is both vivid and lasting.

Another difficulty with us lies in the fact that our glasses are not ground altogether “true.” They either enlarge or else they reduce the image, to say nothing of taking it out of its correct perspective. God, however, sees both the good and the bad within us all through the faultless lens of truth.

Peter views Paul, and Paul observes Peter, through the eyes of their own inner natures. And we see each other through the shadows cast by our own characters.

Jesus seems to have had this thought in mind when He said, to quote the vivid rendering of Goodspeed’s translation, “Pass no more judgments upon other people, so that you may not have judgment passed upon you. For you

will be judged by the standard you judge by, and men will pay you back with the same measure you have used with them. Why do you keep looking at the speck in your brother’s eye, and pay no attention to the beam that is in your own? How can you say to your brother, ‘Just let me get that speck out of your eye,’ when all the time there is a beam in your own? You hypocrite! First get the beam out of your own eye, and then you can see to get the speck out of your brother’s eye” (Matthew 7:1-5).

That is very practical advice. In the 1st verse as we have it in the King James Version, the word “judge” is evidently used in the sense of *condemn* or *criticize*. How true it is that the one who is constantly criticizing others is himself the most frequently criticized. And this is natural and to be expected. Criticism leaves the critic himself open to criticism. If he criticizes others he cannot deny others the right to criticize him. The physician must take his own medicine. This seems to be a compensating law of nature as well as of God. The critic places himself in a glass case and invites the world to scrutinize his deficiencies and mistakes. Always calling attention to the shortcomings of others, he actually invites them in turn to direct the spotlight of public inspection upon his own life. And few critics there are who can bear unflinchingly such thorough analysis of their lives and conduct.

When we find ourselves seeking for and pointing out the *good* in those around us, rather than their faults and failings, we may rest assured that we are making spiritual progress. Such an attitude on our part will indicate that God has been developing within us more of good than we have developed of evil. In short, we may conclude that we are becoming a little more Christlike in our inner natures.

J U D E A

On Sharon’s plains still blooms the fragrant rose,
Thy lily bright still on the mountain grows,
With verdure clad the hills in spring appear,
Their stately heads aloft, the palm trees rear.
E’en in its desolation, Judah’s land now tells
Of fairer times, when o’er its heights and dells,
Nature outpoured costliest gifts, and spread
Her sheaves of plenty: and her beauties shed.
The gleams of light which gild the hallowed land,
The flowers that bloom e’en on the parched sand,
The plains that wave with harvest’s golden store,
The streams that gush from hill to rocky shore:
These are the pledges of returning grace,
These are the smilings of the Father’s face;
They speak a language which midst Israel’s griefs
Tells of a time of happiness and peace.
The day shall dawn for thee, thou land of bliss,
Fruitful and fair shall be thy wilderness,
And Israel’s tribes from utmost earth shall come,
To dwell forever in their ancient home.

—Author unknown; selected by Lyman Booth.

Berean Department

ARLEN MARSH, EDITOR

The Modern Literature

Recent trends in religious literature, both among books and among papers, indicate a swing in popular opinion toward opposite extremes. Against the militantly fundamentalist writers, whose work is generally marked by a fanaticism which gives regard to neither fact nor theory, are set the advocates of the new innocuousness, whose work represents the highest in idealism and the lowest in practicality.

One journal, for example, has obtained a wide circulation by treating religion with the same fervor that is used by the tabloids in treating common happenings. The Jews, shrieks the journal, are responsible for the depression, for the drought, for the crime wave, and for modern atheism. The Jews are the epitome of all that is evil. The Protocols of Zion are waved to the public as a red flag to a bull. Every editorial in the magazine on the Protocols has approximated criminal libel, and not one has been founded upon fact. Inspired by the thought that the Nazi Government would cheerfully tell him the truth about the Jewish situation, the editor made a trip to Germany, whence he reported through his columns the Hitler-fostered propaganda that the Jews were suffering almost nothing. Unfortunately, the paper in question is one of wide influence, and, indeed, has even tinged the views of some members of the Church of God with its pernicious falsity.

On the other extreme are the Sunday school papers, which neither help nor harm. Like them, the majority of religious periodicals march toward peace propaganda, political reform, and social equality. Religion is not vital; it is simply a system of morals which presents an organization for efficient lobbying in the headquarters of the politicians. The creeds once held as essential by the churches which support these journals are ignored as so much trash. The basis upon which denominationalism and, in fact, Christianity itself is forgotten.

If a paper is to carry on under the banner of Christianity, it should be Christian. It should gird itself to battle in defense of Bible teachings; it should stage a strong offensive against the modern indifference; it should be more than sweet and cloying, it should be bitter and caustic. The religious paper is a useless expenditure of time, labor, and money unless it offers more than is offered by guest editorials in *The American* and political arguments in *Today*.

Positive dogmatic articles, articles poured from a pen dipped in the blood of martyrs and driven by an uncontrollable urge to convince and to convict, are difficult to secure. Examination of THE RESTITUTION HERALD for the past six months will reveal that nearly 80 per cent of the articles in the paper which concern the mortality of man, the future kingdom of God on earth, baptism, the Trinity, and kindred

subjects have been selected by the editors or have been re-copied from old tracts. The Berean page, a department presumably dedicated to the rigid advocacy of essential Bible doctrines, has been peculiarly lacking in articles on those doctrines.

Such subjects have no place, except in rare instances, in editorials. The editor's job is to point with pride and to view with alarm. It is the task of the essayist and the author of articles to preach dogmatism in its separate forms. And it is the job of both editor and writer to avoid either the misapplication of facts or the riding of unnecessary hobbies. Scandal, and particularly false scandal, has no place in a religious paper. Neither has libel. Neither has a general theory of moralism without a Bible background.

Summa Cum Laude

There are three possible honors to be tacked to the sheepskin upon graduation from many universities: *cum laude*, *magna cum laude*, and *summa cum laude*—which mean, respectively, with honor, with high honor, and with highest honor. These three notations are made in addition to the simple statement that the owner of the sheepskin has satisfactorily completed the prescribed course of study.

Other schools have adopted the system of grading in only two ways: failing and passing. This latter system has the advantage of abolishing the feeling of inferiority among average students, but it has the disadvantage of also doing away with the spirit of competition, that essential element without which nothing in this world can long endure.

God grades upon the second basis, but with an inducement to high effort. There is no middle ground in God's sight. One either passes or fails. If he passes, he receives eternal life in a perfect earthly kingdom; if he fails, he becomes dust. The grade for passing, however, is put sufficiently high that nothing but the most intense struggle will attain to the set standard. Grades are not scaled in accordance with general ability, as in the poorer high schools; one stands on his own merits only, and those merits must be exceedingly good.

The results, moreover, of meeting the requirements of God are such as to excel any *summa cum laude* degree ever granted by a university. God's school passes one, not in a blaze of transient glory, but in a glory that will endure through all eternity, an eternity unmarked by economic depressions which result in emoluments incompatible with one's education and native ability. And the injustices of human conceptions of intelligence and talent will mean nothing toward the granting of a diploma. Mental capacity will be no criterion; judgment will be founded upon belief in easily understood principles and persistent adherence to them.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"I must preach the kingdom of God to other cities also: for therefore am I sent."

JESUS STARTS OUT ON HIS FATHER'S BUSINESS

WHILE we were digging for hidden treasure last week we discovered what Jesus' Father's "business" was. It was showing the people what they must do so that God would give them a King and a kingdom again.

We all know that a father is pleased when his son follows in his business. And we know God must have been pleased when His Son, Jesus, took up His "business." Our lesson for this week tells us how Jesus started out on His work.

To find our first nugget of gold we'll dig in the first verse of the lesson, verse 16. And it's found in four short words—"as his custom was." We would say, "He was in the habit of going to church."

Doesn't that nugget glitter brightly? It shines very clearly even in the darkness. Because that's such a good habit to form—going to church. If Jesus felt it the right thing and the necessary thing to do, surely we should.

Now Jesus was accustomed to reading in the synagogue service. And this time He read from the book of Isaiah—Esaias, they called it. Verses 18 and 19 tell you what He read. And we can find them in Isaiah 61. Doesn't it seem wonderful that Jesus read the very same words that we do?

Let's look at these words. "To preach the gospel . . . to heal the brokenhearted . . . and recovering of sight to the blind." Why! He was reading about Himself, wasn't He?

Yes, those were the very words that Isaiah foretold about Jesus more than seven hundred years before Jesus was born. Only God could have put them in Isaiah's mind. We are sure of that. If Isaiah had guessed at it, it would not have come true so exactly.

And do you think Jesus knew that He was reading all about Himself? Dig down into verse 21, and you will see. What do you say? If you don't understand those words, ask Mother to explain them to you.

Now the sad part of it was that not all the people believed Jesus when He began to preach. Not all people believe even yet today, do they? And they tried to harm Him, too. Read what they did in verse 29.

Did they finish what they started out to do to Him? Why do you think they couldn't harm Him that day? All that happened in Nazareth, His own home city.

When He went down to Capernaum, not so very many

miles away from there, the people were surprised at His wonderful preaching, and they believed Him. And the whole countryside was soon talking about this wonderful Preacher, too.

Now dig into verse 38, and discover one of the first things He did after He started to follow His Father's "business," that is, preach. He healed the mother of Simon, whom we call Peter, one of the twelve apostles.

When the people heard how Jesus healed such a very, very sick person, they brought all their loved ones who were ill to Him to heal. By sunset the yard and the house where He stayed were crowded with people. He healed every one, we read in verse 40.

But I thought we said Jesus was sent to preach the kingdom of God. The words at the top of the page tell us that, too. Well, in healing the sick, He was preaching the kingdom of God. For there will be no sick people in God's kingdom. Now do you see?

That's the second nugget of gold we have found in our digging for hidden treasure this week. We will soon be rich, won't we? Rich in treasure that no one can take away from us, and that will mean more and more to us the older we grow.

"More about Jesus would I know,
More of His grace to others show;
More of His saving fullness see,
More of his love who died for me.

"More about Jesus let me learn,
More of His holy will discern;
Spirit of God, my teacher be,
Showing the things of Christ to me.

"More about Jesus in God's Word,
Holding communion with my Lord;
Hearing His voice in every line,
Making each faithful saying mine.

"More about Jesus on His throne,
Riches in glory all His own;
More of His kingdom's sure increase,
More of His coming, Prince of Peace."

"Religion is (a) a life, not a creed; (b) the science that teaches us if a man ought to do a thing, he can do it; (c) a thing which will never get heaven high unless it goes pocket deep."—Quoted from J. G. Pollard in *A Connotary*.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 4. — January 26, 1936

JESUS DECLARES HIS PURPOSE

Luke 4:16-44

GOLDEN TEXT

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”—Luke 4:18, 19.

YOUNG PEOPLE AND ADULTS

Topic: What Jesus Came to Do.

I. Jesus Rightly Divided the Word of Truth. (Vv. 16-19.) Jesus, the Master teacher of the ages, was a constant student of the Scriptures. One of the distinguishing characteristics of His ministry was the facility He showed in applying them to every needful situation. He met each temptation in the wilderness with a suitable appeal to the Word of God. He knew at once how to “find the place” where any required passage was written.

II. Jesus Studied Human Nature. (Vv. 20-27.) “Know then thyself, . . . the proper study of mankind is man,” declared Pope. Jesus was the greatest student of human nature the world has ever known. His ability to follow accurately the thought processes of others and to anticipate their final conclusions before they had been expressed in words, gave to His utterances an impressiveness they could not otherwise have possessed. “Never man spake like this man” (John 7:46), for all that He uttered was based upon definite authoritative knowledge which He had directly from God by inspiration, from the Bible through His own searching of its pages, and through the profound understanding He possessed of human nature. A study of human nature is of incalculable value in one's preparation for his life's work.

III. What Jesus Came to Do. (Vv. 28-30.) “Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.”—Heb. 10:7. Perhaps no other scripture expresses so fully and so accurately the true nature and unity of the purpose of Jesus Christ in the world than this, which is quoted in part from Psalm 40:7, 8. Jesus emphasized the same thought when He said just before His crucifixion, “I have glorified thee on the earth: I have finished the work which thou gavest me to do.”—John 17:4. More specifically, Jesus came to preach the glad news of God's coming kingdom, and to assure all who believed in Him and in His message, of the forgiveness of their sins and of the opportunity of reigning with Him in that kingdom throughout the ages.

PRACTICAL APPLICATIONS

A Worshiper. Jesus knew the full meaning of the Psalmist's words, “We took sweet counsel together, and walked unto the house of God in company.” God has always desired the worship of His creation. Cain and Abel presented their offerings before the Lord. Enoch walked with God. Noah found grace in the eyes of the Lord, and Abraham became the heir of the world and father of the righteous through his faith in and worship of the God of gods. To come near the heavenly Father, one

must not only believe in Him, but be a faithful and regular worshiper of Him. The question often arises, Must an individual go to church in order to worship God in spirit and in truth? Well, God has always designated certain places for His children to appear for worship. When the children of Israel were in the wilderness, God commanded Moses to build Him a sanctuary where He might dwell among Israel. It was in this dwelling place (Ex. 25:8) that Israel offered their sacrifices, received yearly atonement for their sins, and were informed of the will of God. Jesus found the temple a place of praise, prayer, thankfulness, and inspiration. There is no excuse for a person well in body neglecting to assemble in the house of God for worship. This assembling should become more often as we approach the day of Christ's appearing (Heb. 10:25).

True Worship. One would naturally think that all who assemble for worship of God would do so in spirit and in truth. But such is far from being the case. It is quite possible and in the majority of cases most probable that the worshipers are merely drawing nigh God with their lips, but their hearts are far from Him (Isa. 29:13). There is such a thing as regularly coming before the Lord with our sacrifices and having them looked upon by the Lord as “vain oblations” (Isa. 1:9-14). It is only those with clean hands and pure hearts that can ascend into the hill of the Lord and have their sacrifices received (Psa. 24:3, 4). Unless we can enter into His courts of praise without condemnation, it is better far to leave our gift at the altar (Matt. 5:23, 24), and be reconciled, and then come and offer our gift. For what shall it advantage a man if he merely offer his sacrifices and receive no blessing in return (Matt. 7:21-23)?—C. E. R.

INTERMEDIATE CLASS

Jesus' life on earth was for a very definite purpose. His was a most important mission. It is stated very simply, but quite clearly, in His own words in Luke 4:43, “I must preach the kingdom of God . . . for therefore am I sent.” In these words He explained what that gospel or good news was that is mentioned in our golden text. He demonstrated the conditions which will prevail in His Father's kingdom by healing the broken-hearted, delivering captives, opening blind eyes, and setting at liberty those who suffered. The kingdom of God was His message. The miracles were His evidence of authority, the means by which He established faith in His message. To bring blessing to all who believed His message was His life purpose.

A knowledge of the conditions under which the Jewish people lived at the time of Jesus' life on earth is most necessary for a complete understanding of these lessons. This should

be supplied by the teacher. Show that the heart of every true Jew longed for the coming of One who would release his people from the tyranny of Rome. Prove that the kingdom of God, which was the theme of Jesus' preaching, was an earthly kingdom, with rulers and subjects (1 Chron. 29:11, 23). Isaiah 60 gives us a very clear picture of God's kingdom, not as it was in Jesus' time, nor even in Solomon's time, but as it will be when the King, once rejected, shall be acknowledged and honored by all. Do you want a part in it?

“All kings shall fall down before him: all nations shall serve him.”—M. G.

JUNIOR CLASS

Lesson Story. When you get very, very sick what do your parents do? Why, of course, they send for the doctor. Now how would it make you feel to know that when the doctor got there he could make you well at once, make you feel as if you had never been sick? Jesus could do that very thing, as we will find out in our lesson today.

In the days when Jesus was here on earth some of the people believed that if you were crazy or afflicted with some disease that it was the devil in you. Once when Jesus was teaching in Galilee, some such person came to Him. They said he had the spirit of an unclean devil. But whatever it was, Jesus made the man well.

From there Jesus went to Simon's house. Simon's mother-in-law was very, very ill at his home. She had some kind of a dreadful fever. When Jesus saw how very sick she was, He went over to her bedside and made her well at once. She got up out of bed and commenced working at once.

How happy these people must have been! Will there ever be a time on the earth again when these things will happen? Oh! yes, when Jesus comes again.

Memory Verse. Tell me in your own words what Jesus did in our lesson. “He healed many that were sick.”

Notebook. Match these phrases to make complete sentences:

- (1) When Jesus was in Galilee
- (2) He made the man happy
- (3) Then He went
- (4) Simon's mother-in-law
- (5) Jesus went
- (6) He at once
- (7) In verse 40 we learn

- (1) to the home of Simon
- (2) over to her bedside
- (3) by making him well
- (4) made her well
- (5) that Jesus cured many others
- (6) He saw a sick man
- (7) was very ill with a fever —V. C. T.

AMONG THE CHURCHES

PENNELWOOD CHURCH, GRAND RAPIDS

Pennellwood wishes the staff and readers of The Herald a very happy and prosperous year 1936, and our prayer is that we may all be found ready if Christ should call His own during the coming year.

Our remodeled chapel was ready for the Christmas services on December 22.

The new year finds Pennellwood without illness, for which we are very thankful.

Desiring to devote a period of time to evangelistic effort and lectures on "The Great Pyramid of Egypt Corroborating the Scriptures," Bro. F. L. Austin has been granted a six weeks' leave of absence from his pastoral miss him very much, but our loss will be the gain of others.

Mrs. L. F. Slocum, Secretary.

BURR OAK, INDIANA

Our annual meeting brought splendid reports of the past year's work. The Ladies' Society worked with their hands to assist in keeping up the building, and are to be commended. The Bereans, showing an average attendance of 14, received offerings monthly to assist locally as well as assist our National Berean Society. In fact, all have been doing a great deal to help.

Sr. Alice Maxey of Grovertown, an early member of the faith, passed away into death Tuesday morning, Jan. 7.

In the evening of January 5 our message was "The Church Moves On." Let us join with our editor of The Herald, "giving our strength and our united energy to the one great task Jesus has committed to us." It can be done by training more ministers and organizing and developing more churches. New fields must be opened. We must move forward.

A. E. Hoskins, Pastor.

The annual business meeting was held Friday evening, Jan. 3, 1936. The various reports showed that the work had been progressing in all departments. The Sunday school especially is worthy of note. On January 1, 1935, the enrollment was 39, and on January 1, 1936, it was 68.

The following officers were elected: elders—M. J. Osborn, D. Hatten; deacons—Albert Overmyer, Gerald Osborn; deaconesses—Leona Zechiel, Louise La Munion; secretary—Nettie Guge; treasurer—Mary Hatten; trustee—Norman La Munion; music director—Mary Hatten; pianist—Elizabeth Zechiel; Sunday school superintendent—Ferris Zechiel; Berean president—Mrs. A. E. Hoskins; Ladies' Aid president—Pearl Zechiel.

Installation services for the above officers were conducted by Bro. Hoskins Sunday morning, Jan. 5. Undoubtedly everyone who heard this beautiful but impressive service will be inspired to rededicate his life to God, and to press forward with renewed energy toward the mark of the high calling in Christ Jesus. Communion services were held as a part of or in unison with the installation service.

The evening service was well attended and the inspiring sermon, "The Church Moves On," impressed upon our minds the necessity of being ready and of inspiring others to accept the Savior while it is yet day, for unquestionably the coming of the Lord draws nigh.

Nettie Guge, Secretary.

FROM GRAHAM, TEXAS

A granddaughter from Tulsa, Okla., Billie Chandler, and I attended the week's meeting at Arkansas City, Kan., conducted by S. J. Lindsay and others. It had long been my desire to meet Bro. Lindsay. I had long known him through correspondence.

We counted the time well spent.

Later on, while visiting in Asbury, Mo., I met Sr. Alice Baine, also Sr. E. L. Burr of 725 Murphy St., Joplin, Mo. Her husband, Bradley Burr, along with Sr. Baine, was taught and baptized by Elder John Foore, or Uncle John, as he was known. Sr. Burr is now a widow. She tells me she hasn't heard a sermon of our faith for over forty years, but she is true to her conviction of the truth and the hope of life at the resurrection. If one of our ministers near could call or write her at the address given, she would appreciate it.

I certainly was well paid for time spent with one I had known over fifty years. She is in the eighties. Only the isolated can fully realize what we miss.

Mrs. Mittie Chandler.

SOUTH LAWN CHURCH, GRAND RAPIDS

The junior choir began its rehearsals the first part of January and is now prepared to help the Sunday night meetings in a musical way. Mrs. Raymond Palmer is directing this group of young people.

The senior choir began work upon an operetta which it plans to present to the public on February 21. This is a very beautiful piece of work and we look for good results in more than one way. Miss Evelyn Barr is in charge.

A business meeting of the church membership is called for January 17 to consider and

make plans for the future. The church hopes to be able to make proper use of the larger opportunities which are presenting themselves.

Sunday school superintendent Lloyd Stevens held a very enthusiastic meeting of his officers and teachers at his home on January 10.

F. E. Siple, Pastor.

LECTURES ON THE GREAT PYRAMID

A series of prophetic lectures to be presented at Oregon, Ill., by Bro. F. L. Austin, former pastor of the church at that place, will begin on the night of January 21 and continue over the following Sunday. The subjects discussed will center about the prophetic and scientific significance of the Great Pyramid of Gizeh, one of the seven wonders of the world. The lectures will be amply illustrated with charts and stereopticon pictures. All who are within reach of Oregon are urged to attend this remarkable series of Bible and scientific studies.

BRADLEY - LONG

On Thanksgiving Day, Nov. 28, 1935, Vaughn Long of Hartford City, Ind., and Miss Elsie Bradley of Brumfield, Ky., were united in marriage in the home of the bride's father, J. C. Bradley. Bro. Cantwell Drabestott of Hartford City was the officiating minister. Bride and groom are both members of the Church of God.

Those present at the wedding were Mr. and Mrs. Charles Bradley and two children; J. C. Bradley; Misses Hazel and Mildred Roney; J. F. Carpenter; and the writer. The couple are making their home with the bride's father and may be addressed at Brumfield, Ky.

Miss Quincy Carpenter.

BETWEEN YOU AND ME—

Lyman Booth, whose article, "God's Temple," starts on page 3 of this issue, was born April 22, 1849. A frequent contributor to The Herald, he has long been an active member of the Church of God. Despite his 87 years, his penmanship is still the best we receive, and his mind moves on with unimpaired capacity. His present address is 1124 N. Massasoit Ave., Chicago, Ill.

Mrs. Faye Brown, one of the younger married members of the Niagara Falls, N. Y., Church of God, underwent a major operation at Memorial Hospital in her home city Sunday, Dec. 29. She was preparing to go to Sunday school when she was suddenly taken ill. She is doing well considering the seriousness of the operation. Her address is 519 Eleventh St., Niagara Falls.

A de luxe edition of the King James Version for only \$4.75! Excellent blackface self-pronouncing type; genuine Morocco binding; India paper; marginal references; thorough cyclopedic concordance in large clear type; 17 colored maps and index; specially boxed. Order No. 81 from the National Bible Institution, Oregon, Ill.

At the annual meeting of the Truth Seekers' Class (Fonthill, Ont.) held December 27 these officers were elected: president, Marion McClellan; vice president, Clarke Gilbey; secretary, Margaret Bell; treasurer, Margaret Shute; pianist, David Elliott. A luncheon was enjoyed at the close of the business session.

The report given by the Sunday school secretary of the Oregon, Ill., church listed an enrollment of 141 and an average attendance for 1935 of 117, or 90 per cent of the total membership of the school. Of the enrollment, about 60 per cent comes from homes outside the Church of God.

A letter from D. G. Harvey, one of the pastors of the Kokomo, Ind., Church of God, reports that during the past year heart trouble has prevented him from doing much of his regular work. He hopes "to be in a condition to send in a few short articles before the conference season."

Bro. T. A. Weldon, of the Fonthill, Ont. congregation, is recovering from an attack of rheumatism that confined him to his bed for several weeks. His 82nd birthday was January 1, 1936. He lives at Thorold, Ont.

CHRIST WILL COME

EVERY promise that God has made to man with reference to the future is dependent upon the second coming of Christ. Let us look into some of these promises, and see how every one of them depends on the second coming.

Before Jesus left, He told the disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3. We see from this that these mansions will not be inhabited by the saints as soon as they die. The promise is, "I will come again, and receive you unto myself." So if Jesus never comes again, these mansions are being prepared in vain. We can scripturally go further and say, If Jesus never comes again, these mansions will always remain empty and unoccupied. So it is vain for us to expect to inhabit these mansions unless Jesus comes the second time.

Unless Jesus comes the second time, His people will never see Him nor be with Him again. On the night of His betrayal Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am."—John 17:24. But this prayer will never be answered and the saints will never be with Jesus again unless He comes the second time. This is so because on the same night Jesus 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." So this opportunity of being with Him again depends on the promise, "I will come again." This same truth is repeated in 1 Thessalonians 4:17: "Then (at His coming) 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." Thus we see the promise to "be with the Lord" depends on the second coming, when the sleeping and living saints shall "be caught up together . . . to meet the Lord in the air." There will never be any such meeting, nor opportunity to be with the Lord again, unless He comes the second time.

The dead sleep an eternal sleep unless Jesus comes again. His promise is, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25. Another promise is, "The dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:25. But if the second coming of Christ never takes place, the voice of the Son of God will never be heard again, and the dead will sleep perpetually. To prove this we go again to 1 Thessalonians 4:16: "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." This makes it sure that the hearing of His voice and the resurrection of the dead depend on the second coming of our Lord. So if He never comes, the dead will never live again.

I ask the man who believes that death does not interrupt life, who believes that he is with the Lord immediately after

death, What disadvantage would it be to him if there never should be a second coming of Christ? This is a hard and embarrassing question to answer. To one who believes that the dead do not die but go immediately to be with the Lord, there is really no importance to the second coming of Christ, so far as his future is concerned. When I once pressed the question, "How would you be disadvantaged if Christ should never come?" the reply was, "We would always have to live without a body; the only reason Christ is coming the second time is to invest the saints with a body!"

We can only say that if this be true, then according to the teachings of Paul it must be a very undesirable thing to be with Christ without a body. In fact, if Paul believed that, he also believed that if that body was never going to be given to the saints, it would be better to get what we can out of this life and be no more, than to live always with Christ without a body. That such was his conviction appears from 1 Corinthians 15:32, "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for to morrow we die." If the resurrection to Paul meant only the providing of a body for him to live in, then being with Christ without this body never meant much, for he said if the resurrection never occurred it would be better to "eat and drink; for to morrow we die."

All of which proves that Paul's only hope of life beyond the grave was a resurrection; and if the second coming of Christ never took place, there would never be any future life, and the dead would sleep an eternal sleep.

In view of this fact we can readily see why those who teach that death transports the saints into the inheritance of all the promises of the future do not place much importance upon the second coming of our Lord. Surely there is no inhabiting of the mansions Christ has gone to prepare; there is no being with Christ again; there is no resurrection from the dead; there is no future life—unless the Lord comes the second time.—Allen B. Walker in *Signs of the Times*.

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"Holy Spirit, Truth divine,
Dwell within this heart of mine,
Cast down every idol throne,
Reign supreme and reign alone."

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Brain or Soul?

"As he thinketh in his heart, so is he."—Prov. 23:7.

SAN FRANCISCO, Jan. 12.—By a mild application of heat to a small section of his brain, surgeons of the medical school of Stanford University have stopped the congenital muscular twitchings of a youth who had suffered from the trouble for nineteen years. If the "soul" is the "thinking part" of man, and controls the actions of the body, how was the soul affected by the work of the surgeons?

FULFILLING A PURPOSE

By Alta King

SISTER E. C. OLMSTEAD, in THE HERALD for December 17, asks why Jacob and Rahab were blessed for the lies they told, since God hates a lying tongue.

The answer is not difficult. Jacob and Rahab were not blessed for the lies they told. They were blessed because they helped to fulfill one of God's purposes. We know the story of Jacob. He was greatly blessed because he was a man chosen by God to fulfill a divine purpose, and that purpose required that he be blessed. Hebrews 11:31 says, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." It was God's purpose that the spies should spy out the land of Jericho. Rahab, through reports, became convinced of the God of Israel's purpose and of His power to carry it out (Josh. 2:8-11), and she aided that purpose. Though she was prompted by an unworthy fear for the safety of herself and family and lack of patriotism, and though she saved the spies through lies, she nevertheless aided God's purpose, and she and her family were saved by God through the Israelites.

The real question which these two situations bring to mind is, Why does God sometimes make use of liars and their lies to fulfill His purposes? Why does He make those things He condemns instruments of service?

It is difficult for human reasoning to see the "why" of much that God does. His wisdom and His power are far beyond human wisdom and power, and to the degree that His wisdom and power exceed human wisdom and power, just to that degree do the things He does through that wisdom and power exceed human understanding. Hence much that He does humans must merely accept, and accept it as right, as Sister Olmstead does.

Nevertheless there is spiritual growth in reasoning concerning the "why" of these things, provided the reasoning is not prompted by a questioning of the rightness of the thing done. The rightness of things not understood must be accepted on the basis of the fact of God's supreme wisdom and power guided and overshadowed by the supremacy of His love. Denying the rightness of something God does is denying this fact, and denying this fact is denying God Himself, destroying Him in the denier's consciousness.

This ray of light has come to one reasoner concerning what God does. Man is by nature selfish. Out of this selfishness comes all the evil in the world. Much that God does He of necessity does through man, since what He does is done to develop man. He of necessity, therefore, uses man as he is, and using man as he is He uses selfishness and sin that come out of selfishness. But He never blesses man because of that selfishness and sin. He blesses him because of the development of His purpose. Furthermore, when God is through using a man for the development of whatever purpose He has in mind, the man is not the same man he

was at the beginning. God uses a man as he is, but He does not leave the man the same as he was when He began using him. God accomplished one of His purposes through Jacob's life, but Jacob suffered for that lie, and when God was through dealing with him, Jacob was no longer a scheming liar. We do not have the story of God's finished dealing with Rahab, but we are sure that when that dealing was finished Rahab was no longer a liar.

The use of evil is the prerogative of a supreme God which humans have no right to question or to imitate. And it is a prerogative justified by the fact that supreme wisdom and power directed by supreme love use evil only to man's final good and upbuilding.

"Silence the voice of Christianity, and the world is well-nigh dumb, for gone is that sweet music which kept in order the rulers of the people, which cheers the poor widow in her lonely toil, and comes like light through the windows of morning, in men who sit stooping and feeble, with failing eyes and a hungering heart. It is gone, all gone; only the cold, bleak world left before them."—Parker.

NINETEEN THIRTY-SIX

By C. E. Randall

THE year 1935 is sealed in its eternal tomb. The opportunities to do good that were open before us, but which we neglected to avail ourselves of, will diminish from the sum total of our reward when the same is portioned out in the day of recompense. Not only will our reward be affected, but our ability to grasp future opportunities will be limited proportionately. The mistakes and neglects of the past need not and should not be repeated during 1936.

We know not what the present year will bring forth. That it will be a year filled with events of great portent, seems to be an accepted fact throughout the world. The exact nature and content of these events is known only to Providence. To individuals in whom Christ richly dwells and who are looking for that blessed hope, unusual events, dire and calamitous happenings, need not cause consternation and amazement; but these should, however, cause a girding of our armor and quickening of our spirit. Having reached a close proximity to the border line of man's day, there should be no delay in "redeeming the time" and taking every precaution to make our calling and election sure. Time is too far spent to waste on trivialities and non-essentials. The majority of New Year's vows and resolutions are broken before the thoughts are filed in the chamber of memories, and perhaps some are better broken than kept, for so it is with bad resolutions. There is one resolution we all should make and keep, and that is that in 1936 we shall endeavor to utilize every opportunity to glorify the Lord.—*Church of God Messenger*.

THE RESTITUTION HERALD

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It Couldn't Be Helped!

An Editorial

FOR a number of years by far the greater part of our time at headquarters and during General Conference sessions has been devoted to financial matters. *It Couldn't Be Helped!* The depression caught us so deeply in debt that we could do nothing else but battle with all our mind and strength to keep our craft afloat through the storm. But, thank God, we have survived! And now that the waves are beginning to subside a little and the winds of adversity are lessening, our little vessel seems more ready to respond to its helm and we can set our course along constructive, evangelistic, spiritual lines again.

And how glad we are to do this! Never has the need for definite biblical teaching been so great as it is now. And never has the opportunity for successful work along these lines been brighter and more promising than is the case today. And so, *Let's Get Busy!*

First, we must have a definite forward-looking program ready to present at the next General Conference. Such a program should not be a "one man affair," but the product of the most judicious and spiritual minds of the entire Church of God in the United States and Canada. To appoint a committee to formulate such a program would not be sufficient. We must have the united heart and mind of the whole body cooperating in this matter. The laity as well as the ministry must be drafted into the general service of the church. We must have the prayers, the advice, and the suggestions of every man and woman who is zealously interested in advancing the vital truths for which we stand.

Therefore we invite our brethren everywhere to send us their answers to the questions with which this editorial concludes. We do not plan to publish the answers received in full, but to summarize them, and out of such a summary to build a real plan of campaign for next year's General Conference work. Answers should be as brief as possible, and given in the order named.

1. How may we find and open up favorable *new* fields for evangelistic work?
2. How may the General Conference assist and encourage evangelistic work among established local churches and state conferences?
3. How may we provide attractive, appealing, readable literature and distribute it effectively and economically in the widest possible manner?
4. How may we increase the circulation of THE RESTITUTION HERALD outside our own membership as a missionary enterprise? (*Please turn to Page Eight*)

Abreast of the Times

Mass Exodus of German Jews To Palestine Proposed

"And to this agree the words of the prophets."

LONDON, Jan. 18.—Three leading Zionists of England, Sir Herbert Samuel, former High Commissioner to Palestine; Viscount Bearsted, head of the Shell oil interests; and Simon Marks, British chain store magnate, are proposing to their fellow Jews in America the mass expatriation of from 100,000 to 250,000 Jews from Germany to Palestine.



In response to the request of *The Literary Digest*, Dr. Nahum Sokolow, ex-president of the World Zionist Federation, made the following comments on the proposal:

"The agony of German Jewry has reached such a degree and the emergency become such a complex international problem that something great and substantial must immediately be undertaken, not only by world Jewry, but by all humanity."

"If Governments with impunity may treat a section of their citizens with any and every injustice, the guaranty for moral security for human life is destroyed," declared Rabbi Israel Mattuck, of the Liberal Jewish Synagogue of London.

Economic problems of vast proportions must be solved, however, before the long-suffering Jews can escape from the avaricious hand of the Hitler Government. For Germany will permit the Jews, who own an enormous amount of valuable property in various forms, to remove their capital from the country only in the form of German products. To do this, would, as expressed in a wireless dispatch to *The New York Times*, swamp the world "with German industrial products sold necessarily at dumping prices," which would demoralize the markets.

But however great the problems may be that stand in the way of Jewish return to Palestine, every barrier will at last be broken down or overcome by force of circumstances and the millions of Israel shall return to the Homeland and never again be removed from it.

Bishop Waldorf Criticizes Ministers for Pacifist Affiliation

"They have made them crooked paths."—Isaiah 59:8.

CHICAGO, Ill., Jan. 17.—Bishop E. L. Waldorf of this city was quoted in a radio news flash today as declaring that certain Methodist ministers who have affiliated themselves with pacifist organizations have done so contrary to the established policy of the denomination. Claims which

it is said some such ministers have made to the effect that affiliation with such pacifist bodies was sanctioned by the Methodist Episcopal Church, were wholly without foundation. The purpose of the church, the Bishop is quoted as declaring, is to "Christianize the social order." He promised that at his next cabinet meeting he would determine what action should be taken with regard to the unauthorized action of the ministers in question.

The present situation is a continuation of the condition in the Methodist Episcopal Church to which attention was drawn some months ago in these columns, when it was stated that a gathering of Methodist laymen was held in Chicago to protest against the anti-capitalist political activity of a group of ministers in the denomination.

Politics, whether it pertains to local, national, or international questions, except as such political situations may indicate the fulfillment of prophecy or give point to a spiritual illustration, have no legitimate place in the pulpit. This is true even when the matter at issue is a moral one. The God-given purpose of the church is not to enact or enforce law, but to bring about the transformation of sinful hearts through the power of the gospel. The social order of today can never be "Christianized." It is doomed to destruction, and that destruction is to be accomplished, not by law devised and enforced by men, but by the extension of the rulership of Jesus Christ when He returns and establishes His kingdom of righteousness.

King George V Seriously Ill

"And all the people shouted, and said, God save the king."—1 Samuel 10:24.

SANDRINGHAM, England, Jan. 20.—The beloved King of England and ruler of one fourth of the population of the earth, is reported this morning to be in an almost hopeless condition, and it is feared he may not survive the day. King George is probably the only monarch now occupying a throne who has the complete love and confidence of his subjects. Should he die, his eldest son, the popular and democratic Prince of Wales, will be his successor.

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LIGHT

By Lyman Booth

LIGHT and darkness are common figures used in Scripture to represent knowledge and ignorance of spiritual things, also for the state or condition of which they are necessary incidents, as a state of holiness or a state of sin. Light is used as the agent or means which enables us to comprehend or to acquire a knowledge of a fact or truth, which may be presented to our minds, to distinguish between a true and false statement. Darkness is a relative term, meaning the lack of knowledge of a certain truth, yet having a clear vision or perfect knowledge of other subjects.

Paul was highly educated, having been taught by Gamaliel, the most efficient teacher of his day. Paul was a very devout and zealous Pharisee and still ignorant of the gospel of Christ. After the eyes of his understanding were opened he could see the beauty of the gospel. His bitter enmity gave way to fervent love. He became a bright and shining light and the beams of his light have circled the globe and entered into the homes and hearts of millions of earnest seekers after God's favors.

Paul received his light from the fountain of light, Jesus Christ, who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). The idea is, He is the light that leadeth to life eternal.

Though He applied the same title to His apostles, they were only "lights in the Lord," and though He spoke of John the Baptist as "the burning and shining light" (or lamp of life), yet John was not that light of which the prophets wrote and which they desired to see; but was "sent to bear witness of that light." Under this title Messiah was mentioned by the Prophet (Isa. 42:6, 7). "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness."

When Jesus was urged by the Jews to announce Himself as the Messiah and to restore to them the kingdom of Israel, He turned aside from their wish, and told them of a deeper and universal truth, that He was the light, the life, and the living water, and that He was sent by the Father. They were looking for a Messiah for their nation only; but He

wanted them to look upon Him as the Redeemer of the world, the Savior of mankind. He desired that they should consider Him in relation to all men as a teacher to a pupil, as a master to a servant, as a guide to a traveler, as a captain to a soldier, as a shepherd to the sheep.

The light that Jesus gives is independent of time or place because it is eternal. He that has that light shall have light and peace within. He shall have light shining round him continually, guiding him all the while on his journey through mortal life, and he will reflect that light in his conduct and conversation.

Light is the nourishing element of life through all the realms of animated nature, and to all species of vegetation. The chemistry of the sun, in a mysterious way, transmits matter into everything that lives and moves, causing growth and increase. It distills the dew, vitalizes the myriad tribes of insects, lends color and beauty to the rose, develops the red blood cells which give strength to the body and thought to the mind, and cheers the sick; in fact, the continuance of the physical well-being depends upon the word of God, "Let there be light." "All this suggests the analogy of the spiritual light, that in bringing light to us upon whatever may concern our future destiny, brings to us a quickening—the

God Everywhere

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, changed through all, and yet in all the same;
Great in the earth, as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile Man that mourns,
As the rapt seraph, that adores and burns:
To Him no high, no low, no great, no small;
He fills, He bounds, connects, and equals all.

—Pope's Essay on Man.

light of life eternal.

In John 9:5 Jesus said to the man born blind, "As long as I am in the world, I am the light of the world." He employed this opportunity to teach him and those present a twofold lesson, that He was the giver of both physical and spiritual sight. He drew out the blind man's faith by applying His healing power in a very simple manner, and then to test his faith sent him on a journey as Elijah did Naaman. He did as he was bidden, and came seeing. Who can imagine the joy that thrilled his whole being when the clay fell from his eyes, and the light of day invaded his eyes, and the blackness of darkness was gone? He was a type of all men, for all are born blind to the will of their Creator. The black darkness of sin covers all from birth until they are given a vision of God's purpose and scheme of salvation through His beloved Son.

Truth is light, and is to the mind what light is to the eye. Man has the option of (Please turn to Page Eight)

The Bible Confronts the World

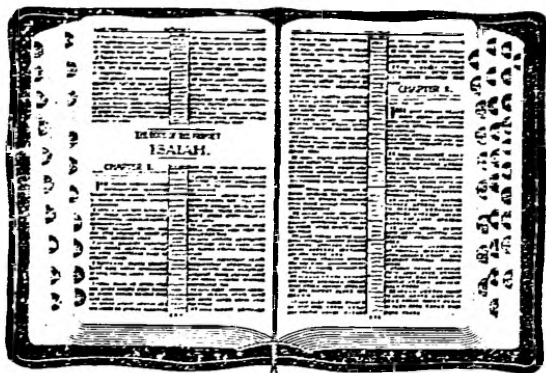
THAT the Bible consists of many documents written by many different persons, in many different centuries, in many different situations, we all know. And this knowledge, fascinating and important as it is, tells us precisely nothing as to the Bible's *secret*. However we explain it, the really decisive matter is this: the Bible is in some sort an intellectual and moral and spiritual organism. All its varied elements together express one message, and it is this message which transforms individuals and creates civilization.

The tragedy of biblical study lies in the fact that it is possible to say about the Bible so many things which are true, but irrelevant to the main contention. And the main contention is this: the Bible is the record of God's revelation of Himself to men; it is not the record of man's painful quest for God.

No doubt that revelation has been conditioned by no end of psychological features. No doubt it has been characterized by no end of patient adjustments to man's slowly growing capacity. But for all that it is not the record of man's trying to find God. It is the record of God's word to men. And that record, beginning with words, ends in a person, beginning with "thus saith the Lord," ends with the Word made flesh. The Bible is the record of God's great adventure in making Himself known to men, first in the luminous speech of the prophets, and at last in the person and work of Jesus.

Once this is realized we understand that we do not judge the Bible. The Bible judges us. We do not test its message. The message tests us. It is by its power of moral and spiritual judgment that the Bible has made its place all through these centuries. It is only by a perpetual re-assertion of that power of moral and spiritual judgment that it can maintain its place in the centuries to come.

Every failure of men's interesting formulas for the integration of life drives men back to that central message of moral authority and suffering love which masters the intelligence, captures the conscience, and dominates the will of responsive men. Once settle this central matter and a thousand delightful results follow. The many-sided life of man is interpreted by the many-sided literature of the Bible. The poetic spirit confronts supreme poetry. The artistic sensibility confronts exquisite artistry. Social passion confronts social vision. Nothing is foreign to this volume of flashing and exhaustless insights. But all this is a by-product of the central matter! God has spoken in human words! God has become articulate in human life in



the Word made flesh! In a fresh perception of these things will be found a renaissance of the power of the Bible in the world.

II

The Bible is to the intelligent Christian what the chemistry manual is to the college student. It shows people how to reproduce *for* and *in* themselves the great religious discoveries of Christians. St. Francis and his experimentation with Matthew,

chapter 10, is an example. (Probably a reference to Francis of Sales' zeal for proselytizing.—Editor.)

The Bible is the place to discover how a *trust in God* as He is revealed in Jesus Christ brings about an unmistakable change in the personality of the individual. He thinks and acts in terms of the needs of others. He uses his money for the welfare and not for the hurt of men. He uses his power over men for the common good and not for his own selfish ends. This is brilliantly brought out in the explanation of repentance by John the Baptist in Luke 3:1-14.

The Bible is the place to discover how the ongoing of righteousness in the race is dependent upon the *cooperation of changed people* with the creative God. This changed man becomes like the creative God. Then the creative God and the creative man become cooperators in creating and in conserving moral values. This is seen most clearly in the Old Testament prophets.

The book of Genesis is the place to look for four great fundamental ideas which ought and must be at the basis of all clear human thinking:

1. Back of all creation is a personal and purposive God.
2. The crowning piece of His creation is man.
3. This man is *free*—he can say *no* to his Creator.
4. This creative God is friendly and stands by man in his use of his freedom and enables him to become a creator cooperating with God in building the society beautiful.

The Bible is the perennial corrective for the thinking of people. Especially is this true touching the various interpretations of history which are current today. The Bible insists that man is more than an *economic animal*. It insists that history is not the exhibition of ever recurring cycles of the birth, growth, maturity, and decay of nations. It insists that history is not the "inevitable flowering out of the infinite." It insists that the race is not certainly bound to develop involuntarily into the good, the true, the beautiful. The Bible teaches from Genesis to Revelation that God, in cooperation with changed men, is busy building in and for the race the kingdom of God on earth.

The Bible enables men to see that man is capable of the most disastrous behavior. It discovers that this is due to man's unwillingness to live in accordance with the moral law. Unless man is willing to acknowledge himself a willing breaker of the moral law, there is no hope that he can himself become beautiful in character nor that he can build safe and constructive institutions. Once man confesses his sins, there comes from God to man a sense of forgiveness and an enabling power which revolutionizes man's character and sets him to work with power and enthusiasm in building personal character and wholesome institutions. It is the consciousness that God is love which stimulates man to effect this change.

III

The following are some of the innumerable values that the Bible has for our day, if it is read and studied according to some progressive, thoughtful, reverent plan and in a teachable, obedient spirit—

Such reading will restore to us the timeless elements in our thinking. We need, in every generation, to get away from purely modern conception of truth and to see life *sub specie aeternitatis* (freely, "in eternal form"). Bible study will give invaluable help at this point.

Such reading will show us how God has spoken to men across the centuries by widely varied means and through some very strange and curious persons. This should help us to be alert to hear Him speak in our time—usually in the quiet voice.

The Bible gives us the record of great lives—lives that have without disguising their faults and shortcomings won out in life's battle. We can see here why men fail as well as succeed—in the light of eternity.

In the New Testament we find the one original source of the interpretation of the life and teachings of Jesus by the disciples who lived and talked with Him in the flesh. Here, too, exclusively, we find the light which Paul, whom many consider the greatest interpreter of our Lord, focuses upon the direct teachings of our Lord and their implications for daily life. In the Bible alone we can find the record of the one life that fully expressed God in human terms. It will bring to us not only His clear teachings, but will paint an adequately clear picture of His living person.

There is no source of encouragement and stimulus to heroic patience like reading the records of men and women in the Old and New Testaments. Here one discovers not only life's chief end, but also how that goal is achieved.

IV

Constant and reverent reading of the Bible will make for nobility of sentiment and expression. The cheap, the vulgar, and the flippant will become more and more distasteful.

The student of the Bible who is concerned with the present-day problems will find in the biblical history situations parallel with those of today. From the attitudes of men of the past and from the outcome of such situations he may derive wisdom to deal with like problems.

Points of view found in the Bible and arguments for

those views, statements of principles, ethical and spiritual truths, never better formulated, have their value for today.

The Bible reader cannot help taking a long view of history. He will not expect immediate vindications of the right. He will be patient with men and with evolution. He will view all events *sub specie aeternitatis*.

Righteousness will take a more and more prominent place in his thought. He will find it more important than success. He will seek for rightness both in end and in means.

The Christian reader of the Bible will be constantly challenged by the comparison between prevailing standards and the ideals of Jesus.

V

The Bible is the sole source of historical material with which every educated person ought to be acquainted. It matters not what one's attitude toward Christianity and Judaism may be, these movements have figured so prominently in the history of the world that no one can justly claim to have a liberal education who does not know the main facts recorded in the Old and New Testaments. Not to know the Bible is to be ignorant of two great forces in the modern world.

The Bible contains literature of a high order—literature that has a universal appeal. The book of Job is by common consent one of the world's great literary masterpieces. Proverbs, Ecclesiastes, and the Psalms have also a unique literary value. Then, too, there are stories in the historical books, utterances of the prophets, the parables of Jesus, and passages in the Epistles that are literary gems.

The English Bible is one of the great English classics. Merely as an example of simple, pure, dignified English it is worthy of careful study. Many of the masters of English have confessed their profound indebtedness to the English of the Bible.

The Bible teaches us the language of devotion as does no other book. We are all to some extent religious people. At least, we have our devotional moments, and in the Bible we have the classic expression of these moments or moods. No one in a Christian land can express satisfactorily his religious needs and aspirations without drawing on the language of Scripture.

The Bible is an unparalleled source of moral inspiration. To illustrate this fact one need but recall the prophets, apostles, and other heroes of biblical history, especially the life and death of Jesus of Nazareth. The Bible proclaims to us the Word of God.

Here we have a value that transcends all historical, literary, and ethical values. In the Bible God speaks to us as He does nowhere else. He unveils His face to us, so that in the light of His countenance our own life is transfigured, and duty and destiny come to have a meaning they never had before. The Bible is "the lamp that hangs from the arched roof of the sanctuary to give light to those who are seeking God."

VI

There is today an ebb tide in the spiritual life of the world. The lack of its strong currents is widely recognized.

Even the politicians are using the phrase "the more abundant life" as the goal of their "many devices." Our deepest need is to discover anew and to appropriate our supreme resource, the power of the Spirit of God in the hearts of men.

From the record of Genesis—the Spirit moving upon the face of the waters, to create a new world—to Revelation with its appeal to men to "hear what the Spirit saith," the Bible, and the Bible alone, urges this lesson. The ministry of Jesus began with the words. "The Spirit of the Lord is upon me, because he hath anointed me." Only when the promise of Jesus, "Ye shall receive power, when the Holy Spirit shall come upon you," was fulfilled, could the message of His kingdom give new life to the world. Only as men realize their necessity of possessing "the mind of the Spirit," which is "life and peace," can they find solution for the problems of daily living. Only as the Spirit of God comes upon the face of the troubled waters of our social, industrial, national, international life, can the new world appear out of our present chaos.

We need not only programs, new deals, new methods—for "the life is more than meat"—but a new recognition of the fact of a life in the Spirit, so constantly taught in the Word of God, and a seeking for that life for ourselves and our world. Let us turn the pages of the Bible with that intent. Let us "search" the words of Jesus, which are not merely beautiful phrases, but essential truth of profoundly practical import for today. So shall His promise be fulfilled to us, "The Holy Spirit shall teach you all things."

Only so will the ebb tide of our life turn—the fresh currents of spiritual power sweep into the little, stagnant pools of our personal lives—and lift the ships of our endeavor forward on their voyage of "recovery." Until that day men will indeed say, "The struggle nought availeth." Only so can we attain "the life more abundant," which is "the life of God in the soul of man."

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Come silent, flooding in, the main."

VII

The Bible can give us the wholesome pleasure of reading good literature. In simpler form than modern literature, but with all the qualities that make writing great in any age or language, the stories and poems and letters and sermons of the Bible make interesting reading. The fact that they come from a distant country and a bygone time gives them at times something of the character of the Arabian Nights; other parts are more like Homer's epics, while still others preserve the simple conversation and correspondence of everyday life.

The Bible can help us to understand human nature in ourselves and in others. Its frank, clear pictures of character and inner motives show human nature as it is. The very distance in time and space between us and the ancient Hebrews and early Christians only brings out the fundamental unity of man's thinking, feeling, and behavior. In

Jacob, David, Paul, Esther, or Ruth we can see ourselves and our fellows, or what we should aspire to be, or what we must beware of becoming.

The Bible can help us to understand many practices and ideals of our present social order by showing us their roots and how they came to be. Our civilization is largely based upon the Bible. Many of our customs and conceptions, to be sure, are very different from those of the Hebrews, but others, which have been handed down to us without our knowing why, owe their existence, indirectly or directly, to the fact that the Bible has been the sacred Book of our ancestors for many centuries.

The Bible can correct and elevate our ideals and our faith by its strong and noble expression of the noblest faith and ideals ever given to man. When life becomes almost too much for us, and our faith and hope grow weak or we are tempted to lower our ideals and be conformed to this world, the high, clear challenge of the Bible helps us to be transformed by the renewing of our minds. The Spirit within bears witness, and our consciences respond, "Yes, after all, that must be so!"

The Bible can help us to live worthily through the inspiration of the great examples it sets before us. Confronting the heroes and heroines of the faith, and most of all the Son, who was well pleasing to the Father and who was tempted in all points as we are, yet without sin, we are ashamed of our unworthiness and encouraged to press on toward the goal for the prize of our high calling in Christ Jesus.

VIII

James Denny, of Glasgow, once said that the New Testament was the most astonishing outburst of intellectual and spiritual energy the world has ever known. If that is true, and it certainly is, then contact with the New Testament and with the great writings that prepared for it, vitalizes the mind. Said Jesus, "The words that I speak unto you, they are spirit and they are life." "Did not our hearts burn within us," said the disciples, "while he talked with us by the way, and while he opened to us the scriptures?" They meant two things by that. First, their emotions were aroused; and second, a swarm of new ideas and suggestions rose up in their minds.

The Bible, if persistently studied, gives us a healthy emotional tone. Cigarettes, liquor, and exciting picture shows are all of them attempts of people in depressed emotional conditions to put a little thrill into life. The Bible, beyond all question of doubt, if persistently used, gives a man an inward glow. "The statutes of the Lord are right, rejoicing the heart." No one who has lived with spiritually-minded Bible students and has noted the light in their eyes after a time with the Holy Scriptures, can doubt this for a moment. The Psalmist was not using forced rhetoric when he said, "Thy words are sweeter than honey, yea and the honey comb."

We do not half realize the therapeutic value of the Psalms. A Christian nurse recently said to the writer, "I find the Psalms which I have in memory wonderfully effective." Let a person master—in addition to the 23rd

Psalm that everyone knows—such Psalms as the 27th, “The Lord is my light and my salvation, whom shall I fear?” and the 46th, the earthquake Psalm, “God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea”; and the 91st,

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” Let a man fill his memory with these Psalms, so that they come to him without effort. Let him get into the habit of spraying his mind in every morbid or depressed mood with these great
(Please turn to Page Nine)

1936 or Never

By Richard Le Crone

SHOULD an incurable invalid, suffering constant pain and begging for a quicker, easier death be granted that mercy?”

“Should a hopeless idiot, lunatic, or helpless parietic be laboriously kept alive?”

“What is the ‘sanctity of human life’? Why is it sacred? When is it sacred?”

The foregoing are a few of the questions that have been repeatedly confronting us in every newspaper and magazine for the past few weeks. The question basically amounts to this. Do we have the right to keep suffering and incurable people alive, when death would be not only welcome to the patient, but a kindness on the part of the physician or other authorized person who either deliberately permitted it by withholding help or brought it about by more direct methods? Many and heated have been the debates concerning this question. However, we do not intend to discuss it at length here.

There is, however, one common thought running through the whole movement that should be called to our attention. They all assume that if the doctors pronounce a patient incurable, he is of necessity doomed never to recover, a position which God in His might has repeatedly proven to be wrong. The wisdom of man is foolishness with God.

Whether or not we would approve of a physician permitting the death of an incurable patient, I think that we will be unanimous in our judgment of one who indifferently allowed a person to die, while he held the cure in his hand. We would say that he was unworthy of his calling and should have his license to practice revoked. Our hearts would have room for nothing but loathing for one who was so carelessly indifferent to human life. Yet in penning these words I keep hearing in my conscience the words that Nathan used with David after having obtained his conviction of an imaginary wrongdoer. I wonder if any of my readers might hear it too as regards the case of the negligent doctor? “*Thou art the man!*”

Every day of our lives we come in contact with people who are sick and in grave danger of losing their lives. In our hands we hold that which will not only cure them for the time being, but will assure them that they need never lose their lives. What are we doing about it?

Sin has gained such a hold upon many of them that they

do not even know that they are ill. Others realize that there is something wrong but know neither what the trouble is nor what to do about it. Unless help is forthcoming they will surely perish.

“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” That, dear Christian brother and sister, is where you enter the picture. They are dying for want of the gospel that it is in our power to bring to them. That neighbor of yours needs the gospel of Jesus Christ and of the coming kingdom. You have what he needs. “What are you going to do about it?”

All too often we ease our consciences by assuring ourselves that all of the sinners that we know have progressed so far that they have become incurable cases. How simply God removes our complacency if we but listen to Him. He says plainly, “There are no incurable cases.” “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:18). He has left us no loophole by means of which we can escape our responsibility toward that sin-sick neighbor. If he terminates his existence upon this earth without having been told of the glorious salvation that is his for the asking, ours is the responsibility. We are the physician who has indifferently let the patient die while he held a sure cure in his hand.

We are now beginning to write our records upon the clean pages of a new year. Many of us believe that it is altogether possible if not highly probable that Christ will return to this earth during 1936 and end forever our opportunity for bringing salvation to the sinner. Be that as it may, experience has taught us that lives are constantly being snuffed out by sickness and accident. As we look about us we are brought up short by the realization that by the time 1937 rolls around, many who now seem very much alive will be sleeping in the grave. Are they ready to meet their Maker? How do you know? Have you spoken to them about it?

God help us to live up to “the high calling wherein we are called.” Many there are who unless brought to Christ in 1936 will be forever lost. Whose responsibility is it? Strong and clear comes the answer: “*Thou art the man.*” It is 1936 or never.

LIGHT

(Continued from Page Three)

accepting the truth or rejecting it. He can come to the light or stay away. If he loves light he will come. If he loves darkness he will not come. Of course if his deeds are evil he will love darkness; he will not come to the light lest his deeds make his life seem odious. On the other hand, if he comes to the true light (which is Jesus) and lives up to the convictions of Jesus' word, men will see that his works are manifestly wrought in God.

In John 1:4 we read, "The life was the light of men." The light of the sun is clear and bright. It shines, and by its light we learn many things regarding natural laws. In Scripture the true light is the constant image of God, who is Spirit, love, and truth. He is holy and makes holy. He is the ever-living one and radiates light. He is true and leads to truth. "With thee is the fountain of life, in thy light shall we see light." In Christ is the light of life: out of Christ is the night of despair.



Life, love, and light are divine attributes and are inseparably connected. God is the ever-living one; He is love and He is light, and He has given life to His Son that He might have life in Himself, and empowered Him to give life (immortal) to whomsoever He will. Jesus is the true light and through Him life, love, and light might be transmitted to those who sit in darkness that they might receive sight and rejoice in the hope of a glorious immortality.

It is stated in 1 John 1:5, "God is light, and in him is no darkness at all." Light is clear and open. It is pure. It may take cognizance of evil, foulness, corruption, without being soiled. It receives no stain. It shines on what is base and remains undefiled. If a person becomes polluted with evil and remains so, he has no fellowship with God. The Apostle contemplates the church members as sanctified, walking together in the radiance of a common light, which comes from the presence of God. He sees them worshipping in holy fear, and still in hope, enjoying blessed fellowship one with another: co-heirs with Jesus, they know their brotherhood, and they walk in that light that comes from God. They feel it theirs alone and worship in love and peace.

The Prophet Isaiah was given a view of "the light" when he wrote, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3).

In 2 Timothy 1:11 we learn that Paul was appointed by our Lord to three very important offices, "a preacher, and an apostle, and a teacher to the Gentiles." He felt that each office placed great responsibility upon him. In speak-

ing of God's purpose and grace he said that it was "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" (see vv. 9, 10). With respect to the words "brought to light," it does not mean "to make known as a new thing," but "to illustrate, to make clear, to present in a clear light." It assumes that "life and immortality" were but dimly understood previously, but now it is presented in its fuller manifestation. With this idea in mind the text would amount to this. Previous to the coming of Christ the idea of immortal life stood before the Hebrew mind like a vast object in the twilight, partially described but imperfectly understood, but through Christ's teaching every means for attaining immortality was clearly and definitely stated. They who earnestly and diligently seek for it may easily find it.

Jesus' teaching and work were to many like the rising of the sun on the natural world, whose power, light, and splendor symbolized His glory as related in prophetic story. To those who received Him and in whose minds He kindled the hope of immortality He became "the light of the world," "the sun of righteousness." The King of Terrors when seen in this light was discovered to have no aspect that could terrify; because God's light will shine more brilliantly beyond the tomb, and the glorified, with immortal vision, will behold him in his true light.

Peter's description of the office and limit of God's Word was "a light shining in a dark place until the day dawn," that day of which the day-star has not yet risen. But if we look toward the east where we expect to see signs of coming day we may also see signs of a brighter and better day than the world has ever known. Already the political heavens are streaked with the golden rays of the "sun of righteousness" which will usher in a day that will flood the world with a light more brilliant than the noonday sun, the day wherein Christ comes to make His eternal abode with the believing and loving ones, that day to which the eyes of the faithful should ever look with fondest hope, when the Christian shall behold with complete satisfaction its glory. Until that day shall dawn, let us study, let us labor in love, let us live by the light of God's Word. Let us find this saying true, "Thy word is a lantern unto my feet, and a lamp to my step." "Thy testimonies are wonderful: therefore doth my soul keep them."

IT COULDN'T BE HELPED!

(Continued from Front Page)

5. By what means can we secure the enthusiastic moral and financial support of every member of the Church of God for such a program?

6. What will *you* do to help carry forward such an energetic campaign of evangelism?

Now Let's Get Busy, brethren, for the King's business requires haste! General Conference meets August 4-16, 1936.

THE BIBLE CONFRONTS THE WORLD

(Continued from Page Seven)

assurances, and he is vaccinated against many a form of mental disease. The president of a large college said that 33 per cent of his students had some kind of neurosis. How wonderful it would be if in their moods of adolescent depression they by previous training could have had these splendid remedies at hand! This is a form of autosuggestion that has a solid basis in reality, for in addition to auto-suggestion which their use surely is, they are also divine suggestions. They suggest to us ultimate and eternal reality.

But, of course, the supreme use of the Bible is to give us anchorage amid the moral besetments and asphyxiation that ficacious in putting my nervous and troubled patients to we breathe in, in this irreligious and godless age. The Psalms are a gas mask against immoral standards that prevail. But again in order to be useful we must not merely have ready the Scriptures, but have domesticated them. It will not do to have the Bible as a kind of fire plug which we are supposed to use in emergencies, but to which we never go for a drink of water or to wash our hands. At the crisis we are apt not to have the wrench that opens the fire plug. This means that children ought to be constantly familiarized with the Bible by having it read daily in the home and especially expounded on the Lord's Day.

The purpose of the Bible is not to straitjacket us, but set us free. "If ye continue in my word," said Jesus, "then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." The Bible is a book which does two things apparently contradictory. It enfranchises the mind and delivers us from the slavery of religious convention and etiquette, and iron-bound form, but at the same time vaccinates us against trying experiments that all through the ages fools have ventured on to their destruction. It is the deposit of the religious experiments of millenniums and tells us what we must assume as the basis for future explorations. It, at the same moment, seems to say, "Hold to the old paths" and "explore the unknown."

Finally, the Bible is wholly free from any disposition to sweep religious difficulties under the lounge. It puts none of its skeletons into the closet, but sets them on the mantel piece and bids us take a long look at them. The Bible is unafraid of the most critical thing that can be said against it. Indeed it expresses for us doubts in the most vivid possible fashion. We shall never be able to express the objections to the fundamental position of the Bible with the vigor with which the Bible itself phrases them. Look at the Psalms: "O Lord, how long wilt thou forget me for ever? why hidest thou thyself in times of trouble? for what vanity hast thou created all the children of men?"

IX

The Bible illuminates and vitalizes one of the great cultural heritages of our modern world. As a literature of

classic proportions, it reflects the genius and greatness of our Hebrew-Christian heritage as no other literature. It steers us into one of the great streams of which we are still inevitably a part.

The Bible can give men fortitude and steadiness of vision and faith in a time when traditional cultural categories are shifting and dissolving. To a rootless generation it speaks of the eternal and permanent. It is concerned throughout with the same dominant problems which face life wherever it is seriously lived in our own day. The unit of divine interest is almost everywhere a *society*, and this society gains its solidarity by its radical relationship to God. In Hebrew prophecy, God is everywhere the source of authority for prophetic criticism of the injustice of the social order. Justice, good will, and love are not merely desirable social attitudes. They are the commands of God by which man's life is defined.

The Bible is unexcelled as a literature for the teaching of religion. It raises in extremely illuminating historical contexts many of the major questions of the thoughtful religious student. The dominant questions of religion emerge inevitably out of social and historical contexts. Religious values are won in the Bible as they are always won in life, through patience and conflict and suffering. The records of Moses and Elijah and Hosea and Isaiah and Jeremiah all reflect this dynamic character of religious discovery.

The Bible more than any other literature which I know reflects the tremendous vitality of religion by always relating itself to the sphere of actual history. The Old Testament preeminently is a literature born out of the exigencies and crises of national and international life. The prophetic interest in the Old Testament, which is its most magnificent feature, develops throughout a period of national decline and disintegration. The interplay of ethical and religious values with the values of culture and civilization constitutes one of the challenging interests for our time.

The greatness of the Bible for us today is clearly apparent when one considers the purity of its religious interest. This is reflected in the tremendous sense of the reality of God which pervades it from beginning to end. One cannot define it satisfactorily in terms of our habitual categories of experience, mysticism, etc. All life is quickened by its relationship to God.

In personal religious living, the Bible can today speak to us as clearly and inspiringly as it has ever done. Its imperatives break in upon the lives of all of its great figures from beginning to end. Men are everywhere placed under the urgency of God's command, and throughout the history of the Bible, where men have taken it seriously as Scripture, they have so come under the influence of this persuasive characteristic that their own lives have been challenged and constrained by it. I do not believe that the specific cultural forms in which the records of the Bible are couched prevent it from continuing to be a source of power in the lives of all men who will go to it seriously, above all, to those of us in the modern world who are heirs of its great heritage.—*National Commemoration Committee Pamphlet No. 5.*

PETER, ANANIAS, SAPPHIRA

By R. J. Browning

THE question submitted by Brother Lindsay in the issue of December 31 bears evidence of having been presented in behalf of others, rather than himself. He knows that to solve a problem that is based upon an assumption the inquiry must be directed to the assumption itself and evidently wished this to be done by others.

That Peter, who had committed a grievous sin, should later have pronounced the doom of Ananias and Sapphira, can be regarded as strange only by assuming that a lie to the Holy Spirit is "no greater sin" than the lie told by Peter to a maid. May not Peter have had his own sin in mind when in pronouncing the doom of Ananias he said, "Thou hast not lied unto men, but unto God."

Whether Peter, when he cursed and swore, invoked the name of God we do not know; we do know, however, that even as judged by human standards the sin of Ananias and Sapphira was the greater. Peter, beyond a doubt, was under great strain, great excitement, and the temptation was sudden. It might have been less sudden had he heeded the warning of his Master: "Watch and pray, that ye enter not into temptation" (Matt. 26:41). Peter was no sinner at heart. He loved and was beloved by the Lord. Neither was he a coward at heart: it was Peter's sword which, gleaming in the light of the lanterns, smote off the ear of the servant of the high priest in the Master's defense. Moreover, it was not until he was bidden to put up his sword and had seen the Lord calmly submit to His arrest that he, with the others, "forsook him and fled." Even his presence in the outer court may be regarded as evidence of his devotion insofar as such devotion could be of any real service.

Moreover, it must be remembered that Peter's fall and recovery were foretold: "Behold, Satan has asked for you that he may sift thee as wheat; but I made supplication for thee that thy faith fail not: and do thou when once thou hast turned again, establish thy brethren" (Luke 22:31, 32; A. R. V.). We are reminded here that centuries before this Satan made a similar request for the removal of God's protection from His servant Job; and here again Satan's power was restricted.

Turning to Acts 5, we find that the sin of Ananias and Sapphira was deliberate. It was the outworking of a carefully prepared plan conceived by those whose hearts were "filled by Satan," and agreed to by both as a means of retaining a part of the price of the land by representing the remainder as the whole. By this plan they evidently hoped to be received in the company of those who, being "filled with the Spirit," had given their all (4:31). Their swift punishment was indicative of God's displeasure.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights."—James 1:17.

"BORN AGAIN"

I read within my Bible
Words our Lord commanded men:
He said to Nicodemus
That we "must be born again."

I knelt in rev'rent worship
At the altar of my Lord,
And heard the Spirit whisper
Sweetly, "Son, obey the Word."

'Twas there from o'er that altar
That my God spake peace to me,
And from my self so carnal
He in love did set me free.

'Twas there the lusts and wishes
Of my carnal self were laid,
Accompanied by my failures
That a life of sin had made.

A life of sin was ended,
And a new life had begun;
A race was just beginning
For a crown that must be won.

A life of shameful weakness
God transformed to one of power;
His Spirit now abiding
Keeps me safe, each day, each hour.

All praise must go to Jesus,
Who delivers from all sin,
And gives the faithful power
For a crown of life to win.

The Lord for you is waiting
His enfolding love to share:
Entreat Him for salvation,
Kneeling humbly now in prayer.

He'll live a life that's holy,
In your body made of clay:
To Him, dear one, surrender:
Give to God your heart today.

No need to wait for better;
Yes, the place and time are now:
An altar is before you:
God is waiting: humbly bow.
—C. O. Dodd in *The Bible Advocate*.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

Berean Department

ARLEN MARSH, EDITOR

Opportunities Unfold

* * * *

By H. G. Pierce

We have been passing through a very unrestful period in the history of the world, and the past few years have brought before the public eye many new leaders, with new ideas and cures for the distressful conditions throughout the world. The political situation of the world is not the only thing that is in a state of chaos, but we also find the church is in one of the most distressing periods in its history.

We who are living in the United States of America should be truly thankful to God that we are fortunate enough to have grafted into the Constitution of our Government the right to worship and speak freely without fear of punishment or persecution, and yet this very liberty has brought about, in the church, an attitude of spiritual indifference, a state of morbid drowsiness, from which the leaders find it almost impossible to arouse the members. Many of the leaders themselves display an attitude of defeat. Too many members in the church have lost their consciousness of God, their reverence for the reading of the Bible, their separation from the world, and their habit of praying.

Yes, the church is in a weakened condition, and at the very time when we have the greatest opportunity to preach the gospel we lack a sufficient number of leaders. We who pride ourselves in our knowledge of the Word of God and yet seem to be spiritually cold, why do we not accomplish what could be done with the opportunity afforded us by our freedom of worship? Brethren, "it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). If we do not wake up and take advantage of this opportunity to be about the Master's business, perhaps we will find ourselves without this liberty which we now enjoy. Would you want your church under government regulation, such as Germany is now having?

I, like many others, was brought up in the Church of God, and seldom, if ever, attended other denominations. I have seen the Berean society in the days when it was successful, and in its present condition when it is almost humanly impossible to operate successfully; yet I was satisfied to let things continue as they were. It was only recently that I have begun to realize that there is something wrong with our church, and it began to dawn upon me after visiting a local church. They had a great song service of the old-fashioned hymns, and during the address by their pastor many of them used their Bibles and took notes. Their programs for the week were full of opportunities for service and from all indications were well attended. Why is it that so many of our church groups have no prayer meetings, no choir practices, and no Berean classes? Do we do

our daily work, earning our living, with the same energy and zeal that we do our work for the Lord? Do we manage our church with the same care and interest that we would our own business; have we system, or are we careless with the Lord's work? Do you have anything invested in the Lord's work? "For where your treasure is, there will your heart be also" (Luke 12:34).

We are living under the dispensation of grace and under grace everything belongs to God. You were bought with a price, which was the blood of Jesus Christ. You cannot limit your support of the church in terms of tenths. Let us profit by the parable of the stewards and put to work that which the Master has given us.

Let all of the churches rally now while there is yet time. Let us have a revival in the heart as well as doctrine. We must sell ourselves before we can sell others. A praying church is a growing church, so let us revive the old-fashioned prayer meeting and Communion service, where we can "confess our faults one to another and pray one for another" (James 5:16).

Let us work together for the edification of our Lord and Savior Jesus Christ, all working toward one goal and cooperating to the full extent of our ability, putting aside all personal ill feelings toward the brethren and squabblings over minor points of doctrine.

"To those who believe in the second coming of Christ the new year brings added aspiration and expectation. This year may hold for the Lord's the crown and consummation of their hearts' longing. Some even now catch the sound of the chariot wheels of the coming King."

Prepare ye the way of the Lord (Matt. 3:3).

Analysis

It is not often that the editor of this department is privileged to publish as accurate a treatment of the prevailing condition of the church as that written by Mr. Pierce, who comes from South Bend, Indiana.

People of all types are prone to swing to extremes in whatever views they may hold dear. For a good many decades, the Church of God was so thoroughly indoctrinated (pet phrase which in the ultimate analysis means nothing) that the devotional side of Christianity was almost forgotten. As the reaction came, it came with such fervor that the foundational teaching of the church dropped out of sight.

Belief in answered prayer is as much essential doctrine as belief that Jesus is the Son of God. Practice of prayer is as necessary to rounding out the Christian life as practice of the Golden Rule. Devotional thought and factual knowledge must always be combined.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day."

JESUS CALLS FOR HELPERS IN HIS FATHER'S BUSINESS

IF A BUSINESS is very large it needs many workers. The larger it is, the more workers are needed. God's "business," telling people about His kingdom, is a very large and important business. Jesus was the first one to work at that business. He called workers to help Him soon after He began.

Now I wonder if you know why God's "business" is of so much importance to everybody. Do you see that it concerns things that we cannot touch or handle or feel? God's "business" is not in houses or farms or offices. It is in people's lives.

That is, God is the One who tells us how to live, what to do so that we can be in His kingdom. That's what His "business" is.

Jesus, His Son, was His first and best Helper. In Luke 5, there are several stories of how Jesus helped God. But you say, He was helping people. Yes, He was, and that way He was helping God. For God wants nothing so much as to have people healed.

Why, Jesus even helped Simon Peter and the others that worked with him to catch more fish! There is a nice little story about it in Luke 5:4-6. Jesus knew everything, it seems, even where the fish were hiding. How many did they catch?

After that great catch of fish, Simon Peter left following his father's business of fishing, and he began following Jesus' Father's "business" of preaching the kingdom of God. That's what Jesus meant when He said Simon would henceforth "catch men." Ask Mother to dig down for that treasure with you so that you can see it better.

The next thing Jesus did was to heal a man who had leprosy, the most dreaded of all diseases. Jesus was surely a very, very busy man. No wonder He called helpers.

How do you think Jesus had the strength to do all this work? How could He keep going? Dig down into verse 16, and you will see.

Ah, He prayed to His Father for strength. And surely, since Jesus was doing His Father's work, He would send Him the needed strength. That's our first nugget of gold.

Now the next story is of the man they let down through the roof. I'm sure all of you can tell that story. Our second nugget of gold is found in this story. Look in verse 20, the

first six words. What does it mean to have faith? You and Mother examine that nugget together and see how it glitters. Or perhaps it is Father who is reading with you.

When Jesus healed people, did it take them a long time to get well? Just a little better each day until at last they were completely cured? As the doctors do for us?

Oh, no! Not at all. Jesus healed them immediately. They jumped up and praised and glorified God. No wonder the people standing around said, "We have seen strange things to day."

If Jesus should come right now, He'd find just as much work to do (and perhaps more) as He found in those days so long ago. He was called The Great Physician, and truly He was great because He never failed.

When Jesus was healing all these sick people, He was calling to them to leave their old ways of sin and start a new way of righteousness. Jesus forgave their sins, and He was the only one, except God, who could do that.

Sometimes instead of saying, "Be healed," He said, "Thy sins are forgiven thee." And then they were healed. It was the same thing.

Oftentimes we get sick from something wrong we have done, such as exposing ourselves to cold or dampness, or overeating, or overworking, or even worrying. If we had perfect faith in God we wouldn't worry at all, would we?

And when we think of Jesus going about all Galilee doing good, healing the sick, opening deaf ears and blind eyes, it makes us wish for the time to come when He will be here again. Then not only a few in Galilee will be healed, but all who have faith in Him.

He will need helpers then, too, and we can be among His helpers, if we believe in Him now and try to live as He wants us to live. We can help Jesus in His Father's "business" when He comes again.

How many of you know the names of Jesus' twelve helpers He had when He was here on earth? Here is an easy way to learn them:

"Jesus had disciples twelve,
And the Bible tells their names;
First the fishers four He called—
Peter, Andrew, John, and James.
Philip and Bartholomew,
Thomas, Matthew, James the Less;
Simon, too, and Thaddeus,
Judas, then, so traitorous."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 5. — February 2, 1936

JESUS ENLISTS HELPERS

Luke 5

Devotional Reading: Isaiah 62:6-12

GOLDEN TEXT

"They forsook all, and followed him."—Luke 5:11.

YOUNG PEOPLE AND ADULTS

Topic: Our Call to Serve With Christ.

Aim: To show that Christ asks us to help Him in carrying the gospel into all the world.

Class Discussion: What qualifications should be sought when selecting religious leaders? What constitutes a call to the ministry? Should all Sunday school and church officers be chosen with as much care as is exercised in the selection of a pastor? How may a young person prepare for Christian service in his own community?

I. Jesus, Teacher of Teachers. (Vv. 1-3.) Throughout His public ministry Jesus was conscious of the dual purpose of His work as a teacher: He must preach the gospel of the kingdom of God by word and by miracle to all whom He could induce to listen, and while He was doing this He must also prepare others to carry on His work after His departure to the Father. To accomplish both purposes at the same time He called twelve men to accompany Him on His journeys, to hear everything He said, and to witness all that He did, that they at a later time might be His representatives and advocates. If we expect to receive a call to God's service in the future we should associate now as closely as we can with Jesus Christ in thought and word and action, that we may be able to express in our own lives and in our own words the great truths of saving faith.

II. Jesus Illustrates the Call to Service. (Vv. 4-9.) It is significant that Jesus took occasion to perform the miracle of the miraculous draught of fishes at a time when those whom He chose to witness it were hopelessly cast down by their own lack of success with their nets. Our Lord wished to show these future apostles that their success as fishers of men would be assured by His presence among them. The miracle He wrought on this occasion also served to strengthen their faith in Him greatly. And faith was to be the most necessary element in their education. They must not doubt the Lord's ability to carry them through any difficulty, however great it might be, while they were engaged in His service.

III. Jesus Calls Four Laboring Men and a Rich Official Into His Service. (Vv. 10, 11, 27, 28). Our Lord has a place in His service for any man or woman, young or old, who is willing to place himself or herself unreservedly under His leadership. Four of those whom Jesus called in this lesson were from the humbler walks of life and one was a man of wealth and social position, but Jesus had a place—an equal place—for each of them among His workers. No matter what one's qualifications may be there is always a place where he may labor successfully for the Master. A recognition of the need of the world for the gospel and a willingness to place oneself wholly at the disposal of Christ are all the "call" one needs to the ministry of Jesus.

PRACTICAL APPLICATIONS

A United Ministry. When Jesus said, "Follow me," we have the beginning of the Christian ministry in its great work of preaching the gospel of the kingdom to all nations. Those that He selected were not the mighty and great in the eyes of the world, but those who were willing and who would really follow Him. Jesus was selecting men to whom He could impart wisdom and grace. His Word was in their hearts as a burning fire shut up in their bones. Like Jeremiah, they were weary in forbearing, they could not stay, they must follow. The Lord gave the Word, they went forth sowing beside many waters. Their work was well done. A fire was kindled that time and opposition cannot quench. They were set apart by the Word and became a savor of life to some and a savor of death to others. Their great power came through their unity in the One that had called them.

Obedying the Word. Peter, along with his companions, had been fishing all night without success. Jesus commanded them to cast out their net and Peter answered the Lord by saying, "We have toiled all night, and have taken nothing: nevertheless at thy word I will let down the net." This is the type and kind of obedience to the Word that is needed today! No questioning, no doubting, simply obeying and believing. Hearing the Word is not enough, we must be doers of the Word (Jas. 1:22, 23). Jesus said, "If ye know these things, happy are ye if ye do them." When we obey the voice of the Lord, it is well with us and happy days are in store for us. Obeying from the heart that form of sound doctrine delivered unto us by the true ministers of God will give cause for thanksgiving in the future (Rom. 6:17). Rejecting the Word will bring sorrow and judgment upon ourselves. Examples may be noted in Saul, Jonah, and Agrippa. Rejecting God's Word is rejecting the Lord (John 12:48). We have read after writers who, if they had taken half the effort to find the true meaning of the Word as they did to prove that it meant something else or was spurious, would have more greatly edified both the readers and themselves.—C. E. R.

INTERMEDIATE CLASS

Jesus' message of the kingdom of God was so important, His task so great, the time so short, that He called workers to help Him. Notice from what occupations they were called; their unquestioned acceptance of their new Leader. Faith is a very necessary thing in every undertaking, faith in one's leader and faith in one's work. "They forsook all, and followed him." A oneness of purpose and effort in both Leader and helpers! What rewards did Jesus promise the twelve for leaving all and following Him (Matt. 19:27, 28)? Again a promise of an earthly kingdom, surrounded by glory and of an enduring nature.

Does Jesus still need helpers to spread His gospel of the kingdom of God? As long as the one next to you does not know that gospel, helpers are needed. How can you qualify for a place among His helpers? By faith in the Leader and in His message, just as Peter and Andrew and Levi and the others did. Faith in the message involves, naturally, obedience to it. How can you obey unless you learn what the message is? Two important phases of that message were revealed by Christ in His parting words before His ascension to heaven—"repentance and remission of sins" (Luke 24:47).

"He that believeth and is baptized shall be saved."—M. G.

JUNIOR CLASS

Topic: Jesus Asks for Helpers. Text: Luke 5:1-11. Memory Verse: "Come ye after me, and I will make you to become fishers of men."—Mark 1:17b.

Lesson Story. Today we are going on a journey. We are going to try to imagine ourselves away across the ocean in the land of Palestine. We must also imagine the time to be when Jesus was here on earth many years ago. Here we are gathered on the shore of a little sea. What's that we see? It's two boats. They have been pulled up to shore, and there are some men. See, they have been fishing and are now washing their nets. But we do not see any fish. No, they didn't catch any this time.

But who's that man standing near and why are all the people crowding around Him? Why, that's Jesus and the people are trying to catch every word He says. There He goes, into the boat.

Now He has finished, and is talking to Simon, in whose boat He has been sitting. He says, "Launch out into the deep, and let down your nets."

Simon answers, "We have fished all night and have not caught one fish; but if You wish we will do so."

Away they go; down into the sea go the nets. Oh! look, see the fish! Why, their net's breaking! The other boat is coming to help them. They have two boatloads of fish.

When they come to shore Jesus says, "From henceforth thou shalt be fishers of men."

Notebook. Have or make picture for booklet, as boats on sea, etc. Put a line under the word "Yes" or "No" after these questions. (1) Was there a crowd of people gathered here? YES. No. (2) Was it the Sea of Galilee? YES. No. (3) Did the people want to watch the fishermen? YES. No. (4) Were the fishermen washing their nets? YES. No. (5) Was Jesus there? YES. No. (6) Did He talk to the people while standing on the shore? YES. No. (7) Had the fishermen caught any fish? YES. No. (8) Did they catch any fish the second time? YES. No. (9) Did they leave their fish-

AMONG THE CHURCHES

“WHAT DIFFERENCE DOES IT MAKE?”

What difference does it make what one believes as to doctrine just so that he is sincere and is instructed in the principles of moral conduct generally accepted as essential to the building of a wholesome character? This is a question which Sr. Mary A. Gesin rightly contends is being asked increasingly especially by younger people.

To meet this question in a logical as well as a scriptural way, Sr. Gesin has prepared a series of four articles, the first of which will appear in our next issue. Be sure and read them and then pass them on to others who may be asking this same question. You will find them exceedingly profitable, and we even venture to suggest that the minister who is anxious to advance the doctrinal teaching of the Church of God effectively may also be helped by them.

GOLDEN RULE HOME

The Golden Rule Home family is indebted to Mrs. A. P. Cunningham for a year's subscription to The Ladies' Home Journal. Not having her address, we take this way of saying, "Thank you, Mrs. Cunningham, for your gift. We shall enjoy it very much."

We also wish to thank others who remembered members of the family with gifts and greetings. It means so much to know folks are thinking of you. It was a most joyous holiday and we are grateful to our heavenly Father for His care.

We are always glad to hear from any who may be interested in the Home in any way and will be glad to answer any questions you may wish to ask.

If any of your family or friends are thinking of entering the Home, urge them to pay us a visit. We shall be glad to welcome them.

Mrs. Idona Romine, Matron.

A HUSBAND'S MEMORIAL TO A FAITHFUL WIFE

In a touching letter from Bro. H. S. Lasher, whose permanent residence is Burlington Flats, N. Y., but who has been spending some time in Deerfield, Fla., from which latter place he writes, we gather the sad news of Sr. Lasher's death. Some months ago, it may be recalled, Bro. Lasher asked for the prayers of the brotherhood on behalf of his wife, who was suffering from cancer. She was apparently showing signs of recovery from this disease when sugar diabetes attacked her weakened body and resulted in her death on January 7, 1936. Her husband had placed her in a hospital at Prospect, Ohio, for treatment and she was there when the final summons came.

Those who attended her assured Bro. Lasher that she expressed her willingness to go and that she died in a satisfying hope of a glorious resurrection when the Lord comes. A memorial service was conducted on her behalf in Deerfield, Fla., by Dr. J. W. Nicholson, an old friend of the family. Burial was at Prospect, Ohio.

As a final testimony to her faithfulness during the long period of their life together, Bro. Lasher composed a poem of four beautiful verses, but which we must omit because of lack of space. May God comfort our brother and bring him soon into the presence of his dear one at the Lord's return.

GOLDEN RULE CHURCH OF GOD

"Golden Rule News," published by M. W. Lyon, pastor of the Golden Rule Church of God, Cleveland, Ohio, with its January issue introduces a new and helpful feature in this very excellent local bulletin. The first page is devoted exclusively to helpful religious instruction presented in attractive form which the casual reader would be inclined to glance over thoughtfully. We expect to pass some of this material on to you in the near future, feeling sure that Bro. Lyon will not object.

An incomplete Sunday school honor roll (one class not having as yet reported its attendance) gives a list of 48 names of those who are entitled to such distinction for the last quarter of 1935.

On Tuesday, Jan. 28, the choir will provide an evening of entertainment to which everyone is invited. A freewill offering will be received to be applied to two worthy causes, the needs of the choir itself and the welfare fund.

The Berean society meets on Friday evening from 7:30 to 8:30, and classes and subjects suitable for all ages are provided. "Come and bring the whole family."

About fifteen are enrolled in the special class in the Sunday school which is devoted to the teaching of the Fundamentals of Christian Faith. Mrs. Halls is the teacher.

Speaking of the new year, the pastor urges: "Let us all be 100 per cent for the cause of Christ!"

Have you read the editorial on the front page?

SOUTH LAWN CHURCH, GRAND RAPIDS

Bro. Oscar Hopkins, one of our deacons, submitted to a minor operation at St. Mary's Hospital January 16.

A very faithful group has been helping this past week to take a church census of the community in which the church is located. A thing that is always amazing to the writer is the number of boys and girls who do not attend Sunday school anywhere, as well as the adults who do not attend church. We hope to be able to help in at least some of these cases.

Sr. Jeanne Lyon had the honor on January 14 of winning an amateur entertainment contest in Grand Rapids by playing her saw.

Suggestions for a slogan appropriate to our church are being received. A committee has been appointed to consider these suggestions and make recommendation to the church board.

F. E. Siple, Pastor.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Silas M. Claypool; Lilian Railton; Mrs. Ray Maysilles; Mr. and Mrs. Paul C. Johnson; Ella M. Siple; Lillian Greiner; Maybelle Hanson; Marian R. Richards; N. Goodreau; Mrs. C. Seely; Helen M. Chisholm; Eva H. M. Fletcher; Albert Siple; Jessie M. B. Kauffman; W. A. Reid; Mary J. Calkins; Mary Hogarth; Laura M. Pascoe; Mr. and Mrs. Harold Starbuck; Eva L. Page; Mr. and Mrs. D. W. Kirkpatrick; Adult Class, Golden Rule S. S.; Golden Rule S. S.; Lucy B. Groat.

BETWEEN YOU AND ME—

Have you read the editorial on the front page?

A letter from Mrs. Joe Chapman, Route 1, Hampton, Ont., a member of the Canadian Church of God, reports that she has for some time been confined to a hospital as a result of an automobile collision. She comments that it "caused a lot of suffering and expense, but we are thankful it was no worse and that our lives were spared."

The Herald will welcome brief reports of the past year's work from local churches, and suggests that special attention be given to additions that have been made during the year. Annual report blanks are now being mailed out for local secretaries to prepare to submit to the General Conference next August.

Bro. T. A. Drinkard of Texas, an evangelist almost as well known in the North as he is in the South, writes to correct a mistake in address which appeared in the Ministerial List we published recently. Bro. Drinkard's present address is Handley, Texas, Box 344. Interested ones will please make a note of this correction.

An automobile collision, occurring shortly after the first of the year, resulted in broken ribs and bruises for Mr. and Mrs. Glyn L. Starbuck and Mrs. Anderson of the Rockford, Ill., Church of God.

Have you read the editorial on the front page?

As this paper goes into the mails, January 21, 1936, Bro. S. J. Lindsay, first editor of The Restitution Herald, is passing a very important milestone in the journey of life. Dare we tell what one? You might find the answer in the first part of the 10th verse of the 90th Psalm.

Tonight Bro. F. L. Austin, for many years editor of The Herald and executive secretary of the National Bible Institution, begins a series of prophetic lectures on the Great Pyramid of Egypt at Oregon, Ill. A large attendance is anticipated.

A distinctive, durable Bible (No. 201) for \$5.00: excellent type, self-pronouncing; red letter edition; thumb indexed; thorough concordance and some general helps; 17 maps in colors; bound in kid leather which will never scuff and will last indefinitely. The only Bible of its kind. Normally sells for \$7.50. Order from the National Bible Institution, Oregon, Ill.

"I appreciate your editorial recently, 'Let's Get Going!'" writes Bro. Drinkard. "This is the thing I've prayed for for many years, that money could be used to preach the GOSPEL, instead of other things to 'be like other people.' I am ready to preach THE gospel!" We believe the time is ripe for a revival of plain gospel preaching that is based on the positive teaching of Christ and the apostles. "Let's Get Going!"

BURR OAK, INDIANA

Two classes held their monthly meetings last Wednesday. The Gospel Seekers met at the home of Marybelle Osborn. After election of officers and games, a delicious lunch was served. The Morning Stars met at the home of Bro. and Sr. Gerald Osborn. Bro. Osborn conducted the devotional by reading the 3rd chapter of James, with splendid comments. A fellowship time was had, and the usual good things to eat.

Our hearts go out to the children and others in their sad hours of bereavement over the loss of their dear mother, Sr. Alice Maxey. This sister lived a beautiful life that we shall not forget. Her concern was to unceasingly pray for her church. God comfort "them that mourn."

Superintendent Ferris Zechiel received a challenge from the Kokomo school by Superintendent Marooney. This week at the workers' meeting it will have consideration.

The Bereans at the last meeting enjoyed the study of the noble character, Joseph. Sr. Laura Heiser gave us a splendid story of his life, including the types.

The writer experienced the joy of speaking to over 200 Culver High School students at their chapel service last Thursday morning. We would like to see more schools have such services, instead of encouraging bridge parties, dances, etc.

We feel that the church is challenged this year to enter definitely into a stirring-up program of evangelism. May every member be in his place at all services, supporting it in every way possible. Why not set a day of prayer over this land of ours for this effort? "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

A. E. Hoskins, Pastor.

PENNIES TO HELP JESUS

The following letter from Sr. Mamie L. Kauffman of Springfield, Ohio, is inspiring with the simple faith of little children. If all we older ones would feel the urge to "send a few pennies to help Jesus" the gospel of the kingdom would be sent ringing round the earth! The letter follows:

"My little class of Sunday school children from the Lawrenceville (Ohio) church wished to send a few of their pennies to help Jesus. So we are sending \$1.00 to help along The Herald. . . . All of us from the Lawrenceville church send greetings. We are strong in the one faith, and waiting and hoping for the soon coming Lord."

HERALD RECEIPTS

Ella Hanson MacDonald; Mrs. A. J. Chaplin; Mrs. George Pry; Rose Barton; Lizzie Carlson; Burr Oak, Ind., S. S. (for another); Ada Updike; Mrs. A. M. Lobell; Mrs. C. Seely; Mary E. Allard; Melba Arlington; E. E. Mills; Edna Arthand (for others); Albert Siple; Alice A. Blyth (for self and others); Richard Le Crone; Harry Goekler (for others); J. W. Lent; Mrs. Ray Maysilles; J. F. Strong; Mrs. Isaac Fish; Dorothy Magaw; Pauline Chapman; Mrs. R. Overholt; Clara L. Stewart; Emma Drummond; Sarah Manuwal; Edith E. Watts; Mary Hogarth (for another); Laura M. Pascoe (for others); Martha Walls; Nellie Ling; Vivian Magaw; A. J. Hoke; George O. Renner; Lucian Murphy; Watson Weinberg; D. S. Kirkpatrick; Richard E. Powell; Mrs. Bert Sheets; J. M. Prime; Lydia Mathes; Anne E. Sleight; H. S. Lasher; Stephen Walker; Mrs. Joe Chapman; Mrs. Richard Lake (for self and another); Opal Robbins (for self and another); E. H. King; Lucy B. Groat (for others); Mrs. R. H. Rennard.

W. L. ROBBINS

W. L. Robbins, pioneer citizen of Riviera, Texas, passed away at his home January 2, after several months' illness. He was survived by his wife, Mrs. Carrie Robbins, and eight children (all of whom were at his bedside when he expired): C. A. Robbins, R. F. Robbins, Lawrence Robbins, Mrs. C. T. Kutschke of Riviera, L. O. Robbins and Jesse Robbins of Raymondville, Miss Opal Robbins of Harlingen, and Miss Dollie Mae Robbins of Hebronville; and a sister, Mrs. D. H. Bond of Arizona. This was the first break in a family of ten members.

Mr. Robbins came to Riviera in June, 1909, with his family, and had spent most of the time here from then on, was well known, and had many friends here. He was a faithful member of the Church of God. He was a farmer all his active life.

The funeral service was held at the Methodist Church at 4 p. m., January 2, Rev. Marshall, pastor of the Kingsville Methodist Church, preaching and Mr. Benard Kenedy of Kingsville in charge of arrangements. The body was laid to rest in the Riviera Cemetery. A large crowd showed their last respects.

—The Kingsville (Texas) Record.

GILBERT VALENTINE MISNER

Gilbert Valentine Misner was born May 9, 1852, and died January 7, 1936. During his boyhood he lived with his parents north of Arapahoe, Neb. When a very young man he moved to that community where he was employed in a general store; later he was associated with Mr. Allen in the furniture and undertaking establishment.

He was united in marriage in 1879 to India Prime. To this union were born four children, Nora, Desta, Eva, and Tina, the youngest, who passed away at the age of nineteen months.

Several years later Mr. Misner and family moved to a farm west of Edison, Neb., where they resided until they moved into town. Mr. Misner was engaged in the mercantile business in Edison for thirteen years. To those who were associated with him in the routine of business he was an inspiration. No man from boyhood to the evening of life ever strove more conscientiously to do what he believed to be his duty.

In the year 1888 Mr. Misner became a member of the Church of God and has been associated with this organization until death. He lived many years beyond his threescore and ten and was always of a cheerful disposition and sociable manner. He was a kind and affectionate father and was adored by his family. He leaves to mourn his departure his aged wife; three daughters, Mrs. Nora Lee of San Jose, Calif., Mrs. Desta Smith of Edison, Neb., and Mrs. Eva Smith of Turlock, Calif.; ten grandchildren; four great-grandchildren; and one brother, Charley Misner of Marrisonville, Mo.; besides a host of friends.

"In Memoriam" by a friend.

"To live in the hearts we leave behind us is not to die."

Everyone who knew Mr. Misner was impressed by his broad-minded tolerance and his unflinching kindness. He had high ideals as a man and was ever mindful of his responsibility to others. Kindness was a sacred duty with Mr. Misner in dealing with people and with the problems of life. The spirit of fairness characterized his relations with all who came in contact with him. He will be missed and remembered by all who knew him as a noble character and as one of the finest of men.

Funeral services were held in the Christian Church at Edison January 10, conducted by Elder Grover Gordon, who was assisted by the pastor of the church. Burial was in the Arapa-

hoe cemetery to await the sound of the trumpet and the voice of the archangel.

"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 we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

Grover Gordon.

CONTRIBUTIONS TO N. B. I.

Ontario	\$ 5.00
Laura Slusser Glanton	.50
Anne E. Sleight	3.00
Mr. and Mrs. J. M. Prime	10.00
Mrs. Joe Chapman	3.00
Maybelle Hanson	2.00
Laura M. Pascoe	53.00
A. J. Hoke	8.00
Mary Hogarth (Helping Fund)	.50
W. A. Reid	2.00
Anna Cook	3.00
Eva H. M. Fletcher	5.00
Lawrenceville, Ohio, S. S. Class	1.00
Jessie M. B. Kauffman	4.00
Paul Cala	5.00
Lizzie Carlson	1.75

THE RESTITUTION HERALD

Published by
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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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ARE WE READY FOR THE AGE TO COME?

By *Mary A. Woodward*

The following spiritual and touching appeal comes to us as the voice of one who speaks from the silent tomb. Our beloved sister, Mary A. Woodward, in public and private life a faithful witness to her Lord, fell asleep in Jesus August 1, 1935, at the age of eighty-six years. Her son, Elder F. L. Austin, appended the following words to the unfinished manuscript and notes from which this article is drawn: "This is the last known penmanship of Mary A. Woodward. About April 1 to 6, 1935."—Editor.

HOW beautifully Paul brings the thoughts of the "ages to come" into the 2nd chapter of Ephesians! As I read the chapter down to the 10th verse, my whole being was thrilled with the thoughts the Apostle brings to us, and I quickly asked myself, "Am I ready to be admitted into those blessed ages?"

Just open your Bibles and read carefully Ephesians 2: 1-10. "For we are his workmanship," or inheritance. Think what these words may mean to each of us! The Apostle is speaking of the "ages to come." If we are a part of His workmanship we must belong to the promised inheritance. Then how ought we to use the time given us?

I presume the answer will be, "Use it as we honestly believe Christ would desire His workers should."

Living with Christ, as one explained 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." But then we get all there is of Him, and, O how much that means, to live the true life our profession requires of us! It asks us to flee from what we are, to what we really want to be.

A Hindu searching for truth said to one who had realized the joy of believing God, "You have found God." He knew by the earnest joy of the Christian and said, "By your energy and happiness you show it."

How true it is that we often show the joy of our lives in our faces. How many of us show Christ in our conversation and our life? I often ask myself if I am living just all my life as a Christian should. Are we as a people really vertical Christians? For there is a difference between horizontal and vertical conversion. There is no such thing as being converted unless it brings us nearer to God. And the nearer we get to that Divine Power the more truly are we converted to God. Luther said: "A man is never a Christian, he is always becoming one." And this is true, for it means so much to be "a new creature in Christ Jesus," for we are never converted unless we are new creatures in Him, our living Head.

Is it a fact that we as a people are not living up to the real light we have? Are we vertical Christians, looking up, searching after more truth, being—

(Here Sr. Woodward's copy ends abruptly, cut off by

increasing weakness that terminated in her death. But from rough notes she left we glean the conclusion that follows.—Editor.)

We are never new creatures in Him unless we are truly converted. Then we may become fitly framed together and grow into a holy temple in the Lord; for conversion means growth. It is a creative power, having the power to create in another that solid happiness in which human life is transformed; and we gaze upward and look into the face of our Helper, for by this help we find sin, worry, and defeat dropping from our lives; and, as another has said, we feel the birth of a new dominant affection by which we feel that God becomes our all in all.

MARCHING ON

By *N. H. Geiselman*

On the mountain top of vision
What a glory we behold
As we see the coming kingdom
Which the prophets long foretold,
When His glorious reign will banish
Every vestige of the old;
For our God is marching on.

In behalf of wretched mortals
Jesus died beyond the sea,
And has wrought a great salvation
Which delivered you and me;
And if we will but accept it
His good truth will make us free,
For His truth is marching on.

From the cabin in the forest
To the vaulted city dome,
O'er the dark and briny ocean
Where our brother sailors roam,
The great glory of our Savior
Will encircle every home,
For our Savior's leading on.

We have passed the coast of Bab'lon
And the Medo-Persian peers,
We've been sailing down the Roman
Coast for nineteen hundred years.
And the battling of the nations
Is proclaiming in our ears
That Jubilee soon will come.

And when the war is over,
With the saints for evermore,
We will join the plane of glory
With the Savior gone before;
And in His glorious presence
We shall dwell for evermore,
For Jesus bids us come.

(May be sung to the tune of "John Brown's Body.")

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, JANUARY 28, 1936

NUMBER 18

“The King Is Dead— Long Live the King!”

An Editorial

THE KING IS DEAD! The world's greatest empire, covering nearly one fourth of the earth's habitable surface and occupied by more than one fourth of its population, has been deprived of its beloved and worthy Sovereign. King George V lies in state in the historic Westminster Hall, which was originally built by Edward the Confessor on the site of the present House of Parliament pictured on the following page.

His regal form, clothed in the habiliments of an Admiral of the Royal Navy, has been viewed this past week by millions of his weeping subjects. It is to be doubted that there is a monarch in all the world today who has won and held the love and loyalty of his people so completely as had this King who rests at last from his labor and responsibility.

Despite the fact that he possessed in his lifetime less political power than does the President of the United States, the moral influence he exerted over the more than 444,000,000 people of his realm far exceeded that of any other ruler of today.

Now that his reign of a quarter of a century has come to a close, and his eldest son, the former Prince of Wales, has taken his place, speculation is rife concerning the future of both the Empire and the Throne. Edward VIII, known throughout the world as “the best salesman of the British Empire,” and favorably regarded for his democratic attitude, is quite a different person from the dignified man who preceded him in the lofty place he is henceforth to occupy among the nations of the world.

Will the new King continue to follow the customs that have endeared him to the democratic Dominions that compose the modern British Empire? Will he, as did his father and his grandfather, take a neutral position in the political questions of his country and of the world, or will he attempt to bring to bear strong personal influences upon the plans and purposes of the Empire?

These are questions of vast importance, not alone to Britain, but to all the world, for the British Empire, firmly welded together by an intense loyalty to the Crown, exerts today what is practically a con- *(Please turn to Page Ten)*

Abreast of the Times

Burial of the King

"There is a prince and a great man fallen this day in Israel."—2 Samuel 3:38.

WINDSOR, England, Jan. 23.—Elaborate plans are in process of accomplishment for the burial of King George



House of Parliament

V in the historic chapel of St. George at Windsor Castle. The final rites, which are to be observed Tuesday, January 28, will be attended by at least five reigning monarchs, those of Norway, Denmark, Rumania, Belgium, and Great Britain. During the colorful service, which will be conducted by the Archbishop of Canterbury, King Edward VIII and other royal mourners will stand behind the

coffin. As the service draws to a close the purple and gold bier will be lowered ten feet through the floor of the chapel to a passageway leading to the royal vaults where it will be placed beside the bodies of the late King's parents, Edward VII and Queen Alexandra, and his brother, the Duke of Clarence.

According to an analysis made some years ago by Elder G. M. Myers, who accepted the Anglo-Israel idea of the so-called "Ten Lost Tribes," the present reigning house of Great Britain is lineally descended from David, king of Israel, and "thus Judah still wields the scepter over I-saxsons and will till Jesus returns."

Whether or not one takes the Anglo-Israel view of the origin of the British royal family, so important is the position occupied by the empire over which it rules in the world today that any change of monarch is of momentous interest to all nations and also to the student of prophecy.

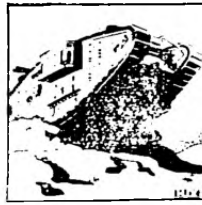
Accelerating War Machinery

"Every man his weapons of war."—Deuteronomy 1:11.

LONDON, England, Jan. 25.—Under the sardonic and appropriate gaze of "Gog" and "Magog," the two wooden giants of the famous old Common Council Room of London's Guildhall, the delegates to London Naval Conference sat down to what may prove to be the last banquet in which all of the delegates will take part. It is now quite apparent that the Conference cannot reach an agreement in regard to a limitation of navies in which Japan will concur. The Japanese delegation, headed by Admiral Osamu Nagano, withdrew from the parley officially when the demand of the "Sunrise Kingdom" for full equality in naval preparations with the United States and Great Britain was bluntly denied by President Roosevelt's Ambassador-at-large, Norman H. Davis. The failure of what one observer termed

"the only important attempt at arms limitation" since the World War, is probably correctly summarized by the Japanese newspaper *Nichi Nichi*, as to result, when it declares that "some sort of arms race is inevitable under this abnormal situation."

Moscow, U. S. S. R., Jan. 15.—Mikhail N. Tukhechev, Commissar of Defense, declared in an address before the Central Executive Committee to-



day that "the fighting strength of our army is greater than that of any other in the world." Reviewing the possibility of aggressive action against Russia by Germany or Japan, he asserted that "Germany is an armed camp, and has increased her air forces (see following item) so much that

Britain and France have been compelled to build theirs accordingly. Germany's fleet is growing, and the frequent so-called congresses are rehearsals for military mobilization. Japanese military authorities have been saying that Japanese soldiers must accustom themselves to eating Siberian food. The Poles are arming, and the Finns, who are very friendly to Germany, have more airdromes than they can possibly use. You can draw your own conclusions."

The Central Executive Committee yesterday unanimously approved an increase of 57 per cent in the military budget.

BERLIN, Germany, Jan. 25.—On January 30 the Government will mark the third anniversary of Hitler's rise to power by presenting to the Third Reich a military air fleet estimated as being close to 3,000 planes. According to *The Literary Digest*, "so swiftly is Germany pushing her air construction, said Edmund T. Allen, consulting aeronautical engineer, that 'the actual production of airplanes is going into plants which, even a year ago, had nothing to do with aircraft.'" Unconsciously all nations are preparing to respond with vast armaments to Jehovah's call to the last great military struggle (Joel 3:9-12).

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Gold by Moonlight

FOR us to climb—who are we that we should hope to climb? What is man, “this weed which a sunbeam withers”? And yet he must climb or perish. He could stay in the hut within sight of the peak, walk in the path with the mountain in view, sit on the rocks on the bank and gaze at ease at that up-soaring beautiful thing, and enjoy it without stirring a yard, without an ache, or a strain, or a dazed, parched minute. But that would not be life. To grovel is not to live. “The whitest, purest, holiest heights of the spirit” call us, and will not be refused. We are deaf adders indeed, if we do not hear that call.

After Everest and the giants of the earth, the Matterhorn may look small, but that mountain is no hillock, and many a man has seen it as a finger pointing steadfastly upward. Little ends and low imaginations cannot live in the presence of that white pyramid.

For “love will be above, not detained with any low things”; her prayer is always to be set free from every detaining desire, and reluctance; and she sees in each new day “the day of the grace of God that brings for us the discipline of renunciation,” the renunciation of the runner who lays aside every weight, stripping from himself all that would hinder his race.

This discipline appears in many forms.

The scholar had hoped to add a few grains to the precious heap of the world's knowledge, but the demands of life leave no time for that. The loving heart had hoped to lighten many burdens, but illness or poverty sweeps that hope away. Still more private hopes had been cherished; these must be laid aside, and now it has nothing to give but love. It often happens that the Christian is asked to renounce the things that were his meat and marrow. And he is not told why. “The lover lost a jewel which he greatly prized, and was sorely distressed, until his *Beloved* put to him this question: ‘Which profiteth thee more, the jewel that thou hadst or thy patience in all the acts of thy *Beloved*?’”

And there is for some a discipline of renunciation of natural desires in the daily acceptance of deprivations of various kinds, and in peacefulness in crippled conditions, limitations, and frustrations, such as St. Paul's when he was the Lord's bondman. And there is that inner renunciation of the will in very little things which no eye sees but God's.

It is to this discipline of renunciation that we are called, if indeed our hearts are set on the heights; and there must be no complaining in our streets. The word is always *Unto all patience, and longsuffering with joyfulness*—there we see the shining summit clear against the sky. “For if there had been anything better or more profitable to man than to suffer, Christ would verily have showed it by word and ex-



ample. Drink the chalice of our Lord affectionately, if thou desire to be His friend and to have part with Him. Consolations commit to God; do He therewith as it pleaseth Him.”

There comes a time when the personal falls from us and we cease from the weariness of being “entangled and encumbered in ourselves,” and do with all our hearts desire to be perpetually lifted up in spirit above ourselves; but the trouble of a loved one can throw us into a fever of agitation. And yet to lose our peace is to lose our power to help. The energies which might have been turned to power are wasted in effectless grieving. Our very thoughts by their teasing reiteration, like low, eager voices that will not stop talking, tire us out.

“Were half the breath thus vainly spent,
To heaven in supplication sent,
Thy thankful cry would oftener be,
See what the Lord hath done for me.”

The simple words of the Olney hymn cling to memory when greater are forgotten.

If we are to pray we must turn from fear and turmoil. Job could do nothing for his friends until his own heart was at rest. In one sense there can be no peace while anything on earth is sinful, or suffers:

Earth, heaven shall pass away
Ere for your passionless peace we pray,
Are ye deaf to the trumpets that call us today?
Blind to the blazing swords?

But there is a peace that must be ours if we are to prevail. “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” The peace of our Lord Jesus was never a passionless peace.

II

Before that peace can be ours—the peace that truly passeth all understanding, for who can understand how it can be at all?—there must be a renunciation of faithless anxiety. To ask for that seems to be asking for the impossible. The father of the family is ill. He thinks of wife and children; his whole being is keyed to one intense desire to be well, to be with them. The mother is ill; her heart cries out to fly to her children and gather them under her wings. The bread-earner, caring for widowed mother and sisters, is disabled; would he not be heartless if he were at peace? The son or daughter pledged to the Master's business in a distant land has letters telling of need at home, and is crushed and torn. The child all but saved, is swept off by a dark wave. Prayer is agony then. How can there be any peace? The convert is sucked back into the pit, and the

heart that loved, is broken. But life will suggest only too many illustrations of griefs which can come down like an avalanche over the soul and bury it in debris. It is far then from its mountain peak.

I do not know of any way of escape from that debris so swift and so certain as to ask oneself the question the angel

Uriel asked the prophet Esdras, "*Lovest thou that people better than He that made them?*" That question sounds the depths. There is a melting tenderness in it too that prepares us for the beautiful words that follow when the messenger seems to lose himself in his message so that we hear a Greater than angels speak: (*Please turn to Page Nine*)

What Difference Does It Make?

By Mary A. Gesin

YEAR by year an increasingly larger number of the Christian leaders of the world falls in line with the prevalent theory that what our young people need in order to combat the onslaughts of evil is not knowledge of specific truth, but of the way to live right. Countless times has the ardor of a Bible teacher been dampened by the complacent remark that "after all, it doesn't make so much difference what you believe, just so you live right." Among our own organization the theory has gained so much ground that our ablest leaders are being aroused to the insidious peril of our position.

A sentence or two in a letter to me from one who for years has been of our denomination arrested my attention and caused me to ponder deeply: Does it make any difference what you believe? And after thoughtful and prayerful study, the truth is still most outstanding that it makes all the difference in the world what you believe.

These are the words in the letter to which I refer: "The temptations we must meet and the situations we must face are more to our children than a carefully worked-out summary of God's future plans." We presume the writer means that possession of strength to meet daily temptation is more important than a knowledge of God's future plans. Let us see.

In all honesty and open-mindedness let us approach this overwhelmingly important problem, praying for guidance and wisdom from the Father of all light. Those of us who maintain that it makes all the difference in the world what we believe will grant those who agree with my correspondent just as fair consideration as we hope to receive ourselves. In no other way will the blessing of truth eventually enrich our living.

What causes you and me to act as we do under given circumstances? What causes you, for example, to do the right thing in moments of great stress? You answer, "My conviction of right and wrong; what I believe."

No one but will concede that what I believe, what I think, affects my action. And the sum of my actions is my character. How, then, can I live right unless I believe right? How can I meet daily temptation victoriously unless I am protected by an invincible armor of truth?

More and more the great desire of the older ones of us



is that our young people may be spared committing the errors of life so flagrantly spread before them. That they may find joy in the high, ennobling avenues of life. That they may finally achieve that which all men, consciously or unconsciously, seek, true happiness. That their efforts may eventually be rewarded with the blessing of life everlasting.

How is all this to be attained? What incentive is there in life to choose the good and refuse the evil? Just the rewards of being good? mere morality? the wholesome pleasure that attends self-respect? Are these sufficient?

You need but to look about you to see the folly of that sort of reasoning. How frequently a hitherto irreproachable character crumbles in the stress of great temptation! How often you ask yourself, "What's the use! Why not join the majority which seems to get the most pleasure out of the moment?"

What is there that can be counted on in times of need? From whence is the ability to make right choices? What is the power that saves?

We go to the good old Book of all wisdom and find a direct answer to our questions. The great Apostle tells us that "the gospel of Christ . . . is the power of God unto salvation to every one that believeth" (Rom. 1:16). And Paul, with all his education, the high social position of his family, its wealth and prestige, was not ashamed of it. Neither should we be.

If the great Apostle found the gospel taught by Christ to be the power that saves men (and we know he did in a most unique manner) then ought we not find out just exactly what that gospel is? Is it not simply good judgment to avail ourselves of such a power?

In subsequent studies let us with Bibles in hand seek to learn something about the "gospel of Christ" which Paul revered so highly. Let us discover why it holds the "power of God unto salvation." And after thoughtful study and prayer for enlightenment, we trust another, at least, may be included in "every one that believeth."

These lines are being addressed particularly to young people, not because they need instruction more, but because, having all of life before them, they can do so much more about it than can the older ones.

The Pure Life

A CERTAIN soap is advertised as 99.44 per cent pure. I sometimes think the devil does not mind a child of God being pure to that percentage, providing he can inject into him .56 per cent of that which is not wholly pure. Do you remember that wonderful statement concerning our blessed Lord, "The prince of this world cometh and hath nothing in me"? There was not a billionth part of 1 per cent of territory in Him in which Satan could sow hisistles. And surely the blessed Son of God would have us as wholly given up to God as He was. He would not have us yield 5 six-hundredths of 1 per cent of our bodies over to our enemy and His; no, not even a hundred-billionth part of 1 per cent. For if Satan can get one tiny patch in us in which he can plant a root of bitterness, not only will our whole being be defiled but hundreds of others will share in our defilement.

Did you ever realize how much God has to say about thoughts in His Word? He shows us that in great measure we are the product of our own thought life, telling us that as a man "thinketh in his heart, so is he." He shows us in Isaiah 55 that real repentance is a turning from our unrighteous thoughts as well as from our unrighteous ways, saying that His thoughts and His ways are as far above our thoughts and ways as the heavens are above the earth. A life in the Spirit is a life lived in the thoughts and ways of God. The business of the enemy of our souls is to inject "vain thoughts" into our minds. That is the tremendous danger of the radio these days. Even God's saints are listening to the trash the god of this world is causing to be broadcast and their minds are being filled with "vain thoughts." Do you remember that strong word of Psalm 119:113 where it says, "I hate vain thoughts"? Will you let the enemy inject into your mind the thing that God hates? Will He have to say to you as He did to the rebellious Israelites of old, "How long shall thy vain thoughts lodge within thee?"

Turn with me to that remarkable word of the Apostle in 2 Corinthians 10:4, 5. (Here we see there is real warfare in the heavenlies for the minds of the saints. The minds of these Corinthians were becoming "strongholds" of the enemy.) Satan knows the importance of our minds and our thought life, and if he captures these citadels he will have complete victory over us. But the ministry of the Spirit through the Apostle was to be used for the "pulling down" of these "strongholds," and for the "casting down of imaginations." Do you remember that command of the Lord in Zechariah 7:10, repeated in Zechariah 8:17, "Let none of you imagine evil in your hearts against his neighbour"? Dr. Simpson once wrote, "Let your ear fast from rumors, slander, gossip, controversy; and your tongue from detractions, murmuring, fault-finding." There was to be the casting down of the imagination and "every high thing that exalteth itself against the knowledge of God."

What was to be the result of this warfare? "The bringing into captivity of every thought to the obedience of Christ." Every thought! Just think! Repeat this to yourself over and over again. Every thought brought into captivity to the obedience of Christ! The whole territory of the mind given up to God, so that every thought is His willing captive. Turn again to Romans 12:1, 2, and you will freshly get the importance of those words, "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." Stop, reader, just where you are, and yield your whole body to the Lord. Completely surrender to Him your mind and thought life for His divine renewing. Ask Him to cleanse away all "vain thoughts" from your mind by the efficacious and cleansing flow of the all-blotting-out blood of our Lord and Savior Jesus Christ. Then look to Him that you may "be renewed in the spirit of your mind."

Now God has given us two special provisions to help us right here. First this, the filling of your mind with the thoughts of God. His Word expresses His thoughts. I hardly ever pick up my Bible without being almost overwhelmed with the thought that this is the Book in which He has spoken! Oh, the privilege of receiving the words of infinite wisdom given through the Spirit of God through holy men of God and through His own precious Son. Let us feast on these words. Let us eat them. Let us live in the dear old Book. "Thy words were found, and I did eat them," said Jeremiah. Job said, "I have esteemed the words of his mouth more than my necessary food." To Joshua God said, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night . . . for then thou shalt make thy way prosperous, and then thou shalt have great success." The man who delights in the Word of God and meditates therein day and night will be like a tree planted by the rivers of water, bringing forth his fruit in his season, and "whatsoever he doeth shall prosper" (Psalm 1:2, 3).

The second provision is found in Philippians 4:6, 7. In the first provision we listened to God talking to us; in the second provision we talk to God about "every thing." I know these are days of depression and that the enemy would inject thoughts of worry into hearts, but listen to what God says, "Be careful for nothing (or don't be anxious about things); but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." This was one of George Mueller's favorite passages. Mueller used to go out every morning at four o'clock to have a time with God's Word. God spoke to him through it, and then he literally prayed about everything.

Did he find it practical? I should say so. He testified, "I have had tens of thousands of answers to prayer." God met his needs and those of all his orphans and all his missionaries. Pray about everything, whether it be great or small, and then don't forget the injunction "with thanksgiving." Give thanksgiving in everything that comes along. Has He not said, "In every thing give thanks"? And again, "Giving thanks always for all things." What will be the result if you do this? Listen! "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Literally this means that He will put a garrison around you to keep the devil off. The Lord of Hosts has hosts of angels to garrison your mind. He has promised that He will give His angels charge over you to keep you in all your ways.

The tremendous importance of the yielded mind is seen in Romans 8: "The carnal mind is enmity against God." Oh, the tragedy of an unrenewed mentality! But on the other hand, "To be spiritually minded is life and peace." Do not let one single evil thought lodge in your heart. God wants you to have "the mind of Christ." There are no evil thoughts in the mind of Christ, and He says to you through the Spirit, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). And the Spirit says to you, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Selected by Madeleine Gardiner.*

The Joy of Giving

By Lottie E. Young

THREE thousand years ago David voiced the sentiments of many who have lived since—"What shall I render unto the Lord for all his benefits to me?" And yet there are millions today who are accepting all the loving Father has bestowed upon them so freely without returning even thanks to Him for life and daily blessings. With them it is often a case of "God bless me, my wife, my son John, his wife; we four, no more," forgetting the command—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself."

Many examples are noted in the New Testament of those who loved to give to God's work, as we read in Luke 21:4 of the poor widow who gave "all the living that she had." Zaccheus (Luke 19:8) gave half of his goods, while the early disciples gave "possessions and goods" (Acts 2:45). Lydia, the first European Christian, gave Paul and Silas the use of her home (Acts 16:15) when she "constrained" them to abide in her house. Dorcas gave "good works and almsdeeds" (Acts 9:36), and Phoebe was a helper of many, including the Apostle Paul (Rom. 16:1, 2).

The great Apostle to the Gentiles gave years of missionary toil. Acts 20:33-35 tells how he coveted no man's silver or gold or apparel; that his own hands ministered to his necessities, and to those who were with him, in all things giving an example, that by so laboring he could help the weak, ever remembering the words of the Lord Jesus Christ, "It is more blessed to give than to receive."

The Macedonian churches gave out of "deep poverty," "according to their power" and "beyond their power." See 2 Corinthians 8:1-3. Cannot we, the most highly favored people the world has ever known, imitate their example?

The Lord Jesus gave Himself "a ransom for all" (1 Tim. 2:6).

The infinite Father "gave his only begotten Son" (John 3:16).

How much are we giving? What are we giving? What is our motive in giving? Do we know the *joy of giving*? We think much, and we talk much, of the return of Christ to the earth, but when we see that majestic figure which the Apostle John saw, as described in Revelation, which caused that beloved Apostle to fall "at his feet as one dead," and hear His "I gave my life for thee, what hast thou given for me?" what will we answer? To the Jew the command to "bring in the tithes" meant that he should bring to God that which belonged to Him, and that was understood to be a tenth. But to the follower of Jesus who has been taught by his Master that all he is and all he has belongs to God, and that he holds all he has as God's steward, it means that he must faithfully care for, use, dispose of, save, and account for all he holds, not in accordance with his own will, but as God's steward in accordance with God's will.

As God has blessed and prospered us, are we giving freely and gladly to help the work of the National Bible Institution in its religious and educational endeavors, as well as caring for those of the "household of faith" who have fought the good fight for long years, and are now weary? May we not "rob God" as Israel of old did and be cursed, but let us carry out Malachi 3:10, when the "windows of heaven" will be opened and a blessing poured upon us, even as it was promised to God's ancient people. Now we are turning to everything in the universe that promises to better our material condition, but as the title to a recent book asks, "Why Not Try God?" "Freely ye have received, freely give," I believe applies to the Church of God today as much as to the Jews of old.

Tongues and Pentecost

THE church on _____ Street had a separate room dedicated to the reception of the Holy Spirit. And although this night was not a special occasion, the room was filled with people. More than two hundred were on their knees, desperately pleading for the physical bestowal of the Holy Spirit especially in the form of the gift of tongues. Some were frantically hitting themselves, others were wringing their hands, and still others were rolling on the floor. These demonstrations continued for several hours, during which time many began speaking in some alleged unknown language, broken and unintelligible. The process was startling. Many were apparently unconscious. Others seemed to have absolutely no control over their tongues, and the rapidity of their speech resembled gibberish, with repetition of meaningless words very much in evidence.

Speaking in tongues, as evidence of the descent of the Holy Spirit, is claimed by many to be the only infallible designation of the true church on earth; consequently, certain churches display this as an evidence of their acceptance with God.

We are sure that salvation depends on the reception of the Holy Spirit from God; but if such is the case, we must examine the Bible to find the difference between God's Spirit and the spirit of Satan—whether all manifestations are from the same source.

In tracing the origin of this gift, we may note that in the Old Testament the only evidence we have of "tongues" is among soothsayers, witches, and like characters. Isaiah, in speaking of them, refers to the "wizards, that chirp and that mutter" (Isa. 8:19, A. R. V.). But in the New Testament is recorded the most remarkable demonstration of the work of the Holy Spirit in the history of the world. This event is known to us as Pentecost. There are other recordings of apparent speaking in tongues, but they are so vastly different from this occurrence that this one becomes especially interesting.

WHAT WAS PENTECOST?

There are two classes of people today who look upon Pentecost in entirely different ways. One class believes this was a miracle performed to meet the emergency of a special situation, but was soon discontinued. The other class thinks it still a phenomenon of our present day, and emphasize its importance in religious development and in personal consecration.

Pentecost was the fiftieth day after the Jewish Passover. Devout Jews would make any sacrifice to attend the Passover, so at that time there were gathered at Jerusalem Jews from all parts of the known world. Multitudes of them remained over until Pentecost. Every country had its representative.

The Lord Jesus Christ had shortly before ascended to heaven, and His disciples were gathered together in a house

in Jerusalem in intense supplication to God. Christ had promised His spirit, though none understood exactly the meaning of this promise, nor just how it would be fulfilled. The promises made by Christ to His followers were now to receive a supreme test. The work of proclaiming the gospel was to be launched to all the world.

God had in earlier times demonstrated His power and glory. When it became necessary to give His divine law to the world, His power was manifested in definite signs. The children of Israel heard the voice of God. They saw His presence. They heard His words. Accompanying the giving of the law were the three signs of wind, fire, and words. Later, in the dispensation of the prophets, God manifested His power to the people gathered on Mount Carmel. Then again this power was manifested at Pentecost. Thus God has demonstrated His divine power and favor in the giving of the law, in the work of the prophets, and in the proclamation of Christianity.

But at Pentecost it was the gospel that saved, not the tongues. In this day when such a gift is unnecessary, when it is possible to spread the gospel without it, God is using other means. But if it again became necessary, God would again manifest His power in the same way. At Pentecost they heard the Spirit come as with the sound "of a rushing mighty wind" (Acts 2:2). Human eyes saw cloven tongues of fire resting on the heads of the disciples. All the Jews gathered in Jerusalem heard the gospel, each in his own tongue. As at Babel there was a confounding of one tongue into many, so the antithesis of that event happened at Pentecost, when all tongues were combined into one. The gospel was preached in one tongue, and the representatives of all languages heard it in his own tongue. The great purpose of Pentecost was to preach the gospel in one hour in every language. God did it; it worked, and the news spread. Pentecost is as vastly different from the tongues of this hour as the truth of the living God is removed from the counterfeit of Satan.

UNMENTIONED BY CHRIST

John in his message did not speak in tongues. Christ did not, though He is our example. The Lord Jesus Christ never mentioned this gift in His ministry. If speaking in tongues is the only evidence of acceptance by God and receiving the Holy Spirit, then the Samaritans were neither converted nor accepted by God.

Present-day confusion lies in calling two different manifestations by the same name. Modern science claims that this state into which a man places himself is a complete loss of thought and control of the body. This condition is called "catalepsy." A leading scientific writer says, "For a modern man to permit himself to speak in what is called tongues, means that he must put himself in a psychological state where the controlling apparatus of his mind is not

functioning. During excitement, thought stops and sub-conscious reactions take the form of meaningless syllables. It inevitably occurs in people of low mentality. The illiterate also, not being able to fluently talk even normally, and always having a poor expression, in excitement easily divert to meaningless syllables. Time and time again college professors, and men of reputed high mentality have conscientiously endeavored to acquire the gift of tongues, and have invariably failed."

A FRAUDULENT GIFT

Most of the churches claiming the gift of tongues also claim miraculous healing; but just as the common manifestation of speaking in tongues is a counterfeit of the genuine, so healing fails. An interesting statement concerning one of the largest "tongues and healing" churches in America comes from the pen of one of America's foremost doctors, who had investigated many of the most convincing evidences of healing this church had on record. He said:

A Question Answered

By James A. Patrick

"What and if ye shall see the Son of man ascend up where he was before?"—John 6:62.

SOME time ago a brother wrote and asked me to explain the foregoing text. I sat down and studied the last part of the 6th chapter of John again. How many times I have gone over this portion of Scripture I cannot tell, but many, many times.

This portion of Scripture is a stronghold for those that believe in the preexistence of Christ. Can they be routed from their stronghold? Let us see. They tell us that Christ said that He was the living bread that came down from heaven and ask if that doesn't prove their contention. Let us read the 51st verse and see if it doesn't throw some light upon the subject. "I am the living bread which came down from heaven: if a man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." "I am the living bread that came down from heaven." "The bread that I shall give is my flesh." Then Christ and His flesh are one and the same thing. Did His flesh literally come down from heaven? No one will contend that it did. Then did He literally come down from heaven? No more than His flesh literally came down from heaven. How, then, did He come down from heaven? In John 16:28 He said, "I came forth from the Father, and am come into the world." How did He come forth from the Father? God was literally His Father. He was the only begotten Son of God. When the angel appeared to Mary and told her that she should have a Son, she said, "How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:34, 35). In verse 49 Mary said, "For he that is mighty hath done to me great things; and holy is his name." This language is very plain and precise and ought not to be misunderstood. God by the power of His Holy Spirit touched the maternal personality of Mary, and she conceived and bare a Son. This is the sense in which He came out from God and the sense in which He came down from heaven. It is said of John the Baptist that he was a man sent from

God (John 1:6). Did John preexist in heaven in order to be sent from God? No, God performed a miracle in order that he might be born, and in that sense he was sent from God. God performed a miracle in order that Christ might be born, and in that sense He came out from God and came down from heaven.

But coming to verse 62, what did Christ mean when He said, "What and if ye shall see the Son of man ascend up where he was before?" It is contended that the verses just discussed prove that He was in heaven personally and came down from heaven personally and was going back in the same way, but we have shown that this was not what He was saying to His disciples. After He had told them that He was the bread from heaven which they must eat in order to live forever, some of His disciples said, "This is an hard saying; who can hear it?" Later many of His disciples turned back and followed Him no more, which He knew would happen. In the 62nd verse He is telling them of something that will convince them that He is really the bread of life and the One that can give them eternal life. Did His ascension into heaven prove anything to any of them? Certainly not. They all believed that He was what He professed to be when they saw Him ascend into heaven. His ascension into heaven proved nothing to them. What did prove to them that He was the Christ? His resurrection from the dead. In Revelation 13:1 John says he saw a beast rise up out of the sea. The Greek word translated "rise" in this verse is the same as the one translated "ascend" in John 6:62. When Christ rose up to where He was before, everyone that saw Him was convinced that He was what He professed to be. Even doubting Thomas cried, "My Lord and my God," when he saw the nail prints in His hands and the spear print in His side. The disciples were in despair from the time of His death till they knew that He had risen from the dead and was really alive again: then their whole outlook on life was changed, and they were willing to go out and preach the gospel at the cost of their lives if necessary. It was His rising from the dead that He was talking about in the 62nd verse.

"The whole system is the biggest fraud, hypocrisy, and devilry ever practiced in the name of God. And not one of the reputed cases of healing was found to be genuine."

The gift of tongues has never been invoked more persistently than today—possibly because men are looking for some miraculous demonstration of divine power from God that will convert the world and save everyone. God has indeed promised an outpouring of His Holy Spirit in the last days; therefore many men, endeavoring to work the will of God in their own way, and seeking a short cut to a religious experience, have given themselves over completely to Satan.

But God will pour out His Spirit in His own way. It seems that if God had desired perpetually to bestow speaking in tongues as the evidence of the giving of the Holy Spirit, we would have heard more of the gift during the last two thousand years. During the Dark Ages speaking in tongues would have given the work of the Reformers an impetus that would have won thousands of insincere people, who were seeking a great demonstration. But then as now the Holy Spirit is silently working on the hearts of all men, and the honest will serve Him. Christianity guided by the Holy Spirit works in a humble way, but modern demonstrations of speaking in tongues are "showy."

TONGUES AT CORINTH

Part of the Bible foundation for the speaking in tongues is found in Paul's writings to the Corinthians. The Apostle found in that church a deplorable condition. It was very low spiritually. The converted Corinthians had been accustomed to their own pagan priests and priestesses working themselves into a frenzy so that they would lose all thought and mutter words in a sort of a gibberish. This held the people as nothing else could, because somehow people enjoy being held spellbound by supernatural power; and it was demonstrated to perfection in those pagan temples. So the similar rites were eagerly carried on in the Christian church by people who desired to show to others their power with God. With the help of God the Apostle Paul desperately tried every means to put a stop to these practices. It is interesting to note that the Corinthians had demon worship—yet they spoke in tongues. They had lost sight of Christ—still they spoke in tongues. They engaged in lawsuits—but spoke in tongues. Their women had broken loose from the bands of propriety—yet they still spoke in tongues. Paul recognized in prophecy more evidence of the working of the Holy Spirit than in speaking in tongues.

There are many who say today, "You must not speak against it." But the Apostle Paul did not hesitate to condemn and to forbid it. He said, "Speak only one at a time," and "Let all things be done decently and in order." As Paul witnessed the start of this alleged manifestation of the Holy Spirit, and recognized in it the counterfeit of the genuine, so in our day we must beware.

At Pentecost every man heard his own language without the aid of an interpreter. Today interpretation is impossible. Quoting from a leading educator concerning genuine instances of the falsity of both speaking in tongues and the

interpretation of tongues, we find that "a man knowing the Choctaw Indian language spoke thus in a tongues meeting purposely to test the truthfulness of it. He gave, in the Indian language, an old legend. Immediately after he spoke the 'interpreter' arose and 'translated' what the Holy Spirit had said, which was entirely foreign to the legend told."

EXCESSIVE EMOTIONALISM

In connection with a tongues meeting there is usually jumping, dancing, jerking the body, loud shouting; and after this the people speak in tongues. An observer describes the meeting thus: "During prayer, waves of ecstasy seemed to appear in the assembly. Not infrequently some member of the congregation fell to the floor unconscious." A doctor has said: "I can name the state, but that does not explain it." No, wonder the Apostle suggested that everything be done "decently and in order" (1 Cor. 14:40).

Recalling the scene I witnessed in that church on _____ Street, devoted to speaking in tongues, I cannot help thinking of that Old Testament picture, Elijah on Mount Carmel telling the priests to cry a little louder and hit themselves a little harder.

The heavenly Father does not desire of us any physical demonstration of a spiritual fact. God's Holy Spirit can come simply by praying to God in secret, and asking Him in a quiet way for guidance. But a continual repetition of meaningless words never designates acceptance of God, "for God is not the author of confusion, but of peace" (1 Cor. 14:33).—Alger H. Johns in *Signs of the Times*.

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GOLD BY MOONLIGHT

(Continued from Page Four)

"Number Me them that are not yet come, gather Me together the drops that are scattered abroad, make Me the flowers green again that are withered, open Me the chambers that are closed, and bring Me forth the winds that in them are shut up, or shew Me the image of a voice: and then I will declare to thee the travail that thou seekest to see. . . . Like as thou canst do none of these things that I have spoken of even so canst thou not find out My judgment, or the end of the love that I have promised unto My people. . . . In the beginning, when the earth was made, before the outgoings of the world were fixed . . . then did I consider these things, and they all were made through Me alone, and through none other: as by Me also they shall be ended, and by none other."

This is not Holy Scripture, but it is wisdom whose price is above rubies. *Lovest thou thy beloved better than He that made them? Trust My love for thy beloved.*

III

The hills of southern India drop steeply toward the Indian Ocean. From the high rocks where the ibex find safe foothold, you can see the waves that continually wash up in

vast quantities two kinds of precious sand. One, monazite, is magnetic. It is composed largely of thorium (the name looks back to the Scandinavian Thor), and is used in making incandescent gas mantles. Monazite glistens, but is of a dull color. The other, ilmenite, is even more magnetic. The pure thorium oxide is extracted and used as the finest pigment in white paint and enamel. The valuable sand is separated from the other sand first by magnet, and finally by vibrating tables down which it is run.

The process of water-grinding in the sea (by which the particles of ore are detached from the original rock), friction of grain upon grain in the rough and tumble of the waves, the influence of a force which we name and use but cannot explain, the tedious, tiny agitations of the vibrating tables which call into effective cooperation the mighty pull of the earth—all these processes work together to bring forth from a black sand, whiteness, and from a dull-colored sand a substance which helps toward illumination.

And the first of these is the breaking up of the rock in the bed of the sea; the discipline of renunciation. It is a figure of the true. First the severance: that which is death to the old order of being, then many a blow that we call blinding, little unexplained constraints, tedious minutes of shifting circumstance—that out of mere dust of the sea something good may be prepared.

And all this is part of the preparation for the spiritual climb.

It is true that "for a man never to feel trouble, nor suffer no heaviness in body nor in soul, is not the state of this world, but the state of everlasting quiet," and yet it is possible to cast all our care on our Lord or we should not be told to do so. And sometimes the cares are so many and so heavy that if we did not cast them we could not bear up at all. The one way, then, is the old way—casting all your care upon Him, for He careth for you.

He who asks us to do this knew what it was to be taunted about a burden. In that old book of close packed riches, William Kay's *The Psalms With Notes*, Psalm 22:8 is translated *Roll it on the Lord* (as the Revised Version margin, "He rolled himself on the Lord"). "They taunt the Sufferer with a phrase He had been in the habit of using. (Psalms 37:5 and 55:22. *Roll it on the Lord. Cast thy burden.*) He has at last, they mean, an opportunity of testing His maxim." There may be some faint shadow of this that He endured appointed for us. We may be with those who do not understand. If so it will only draw us closer to our Lord who was not understood.

And now, roll the burden of cares of thy life's way upon the Lord. That great snowball that thou canst not lift; roll it, cast it, *cause it to go*. A push will do it. Cast thy care, *hurl* it with a forceful act of will. It is not enough to think of doing it. Do it. The three verbs seem to be chosen to bring home to us that this committal is a definite act. We do not glide into it. We never do glide into any act of faith. And the marginal reading which Young adopts, "Cast on Jehovah that which he hath given thee," carries us still further. The burden has not come of itself. It is a gift, a trust. If we deal with it as we are told we may, we shall

find rest unto our souls.

In that rest we shall climb. The unrestful cannot climb. They are too busy adjusting and readjusting their burdens to have breath or strength to spare for such ascents.—Amy Carmichael in *Revelation*.

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Palestine Fears War

"I will gather all nations against Jerusalem to battle."—Zechariah 14:2.

JERUSALEM, Jan. 23.—Widespread rumors to the effect that war was imminent in the Holy Land were strengthened today when the Government issued gas masks to harbor officials of Haifa and Jaffa. Arab newspapers especially have been circulating the information that war between Great Britain and Italy was coming and that the former Government was making extensive defensive preparations. The papers persistently reported that troops were being secretly stationed in strategic positions, munitions were being imported in vast quantities, and that a British submarine had arrived in the harbor.

It is known definitely that fifty-six big guns have been mounted in and around Haifa to protect this, the most important port in Palestine.

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THE KING IS DEAD —

(Continued from Front Page)

trolling voice in international affairs. Will the new monarch use his great power of influence to further the cause of world peace and general prosperity, or will he determine upon a more selfish course of action in behalf of his own people exclusively? Time alone will tell.

Such a state of uncertainty and anxiety always follows a change in political administration. No one knows what the future holds shrouded within its impenetrable mists. The death of George V and the ascension of Edward VIII may result in changes that will shake the modern world to its very foundations. It may bring with it the breaking up of the British Empire, for which Mussolini has so ardently hoped, or it may increase the prestige of the crosses of St. George and St. Andrew beyond anything that has as yet been known. None can foresee which, if either, of these eventualities will come to pass.

One day the uncertainty, the perplexity, and the fears that come when a throne or other seat of rulership undergoes a change of occupant, will never again be felt by the inhabitants of the globe! For "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. . . . And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6); and "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14).

Berean Department

ARLEN MARSH, EDITOR

Influence of the Ages

The comment that men of letters—the educated, the wealthy, and the cultured—have not been the ones to support the gospel of God has been made so frequently during the past two years that the editor was moved to investigate the histories of the various leaders of Christendom with a view to discovering what type of individual has been the most influential in furthering the work of Jehovah.

This investigation, summarized, points to these facts: with certain rare exceptions, the Bible, the most influential of all Christian writings and the basis of Christian teaching, was largely written by the afore-mentioned men of letters; the creeds of the orthodox churches were established by men of letters; the important Christian writings came from educated pens; and the various revolutions within the established denominations have almost all been led and originated by the learned.

An analysis of the Bible, for example, discloses the following list of authors: Moses (the Pentateuch, five books), educated as an Egyptian noble in all forms of literature, mathematics, astrology, and in many languages; Joshua, trained as a prince of Israel in military science; Samuel (possibly three books, and certainly two), thoroughly educated as a priest, accustomed to association with court representatives; David, man of wealth and taught as a king; Solomon, born to the purple and educated accordingly; Isaiah, a noble, wealthy, and highly educated; Jeremiah, some evidence of education (certainly a priestly one, as he was the son and heir of a priest of Anathoth); Ezekiel, educated as a member of the priestly family; Daniel, a Hebrew noble, accustomed to court procedure, trained in astrology, mathematics, history, and languages, a member of the Magi; Zechariah, a priest and educated as such; Matthew, a publican and consequently exceedingly wealthy; Mark, also wealthy, and certainly fairly well educated; Luke, a physician, educated in the known sciences; Paul, a Roman citizen, educated in the best schools of his period, probably well-to-do, thoroughly familiar with literature, conversant with Roman and Hebrew society of the highest class.

It will be noted from this list that, of the sixty-six books in the Bible, at least (and this points to an absolute minimum) forty are the product of the cultivated, the wealthy, and the "upper class." Of the remaining twenty-six books, it is certain that a considerable number were written by men well qualified to write as judged from the technical standpoint of rhetoric. It can safely be said that at least three fourths of the Bible came from the hands of the "men of letters" to whom little or no place is given in the church by a number of recent speakers and writers.

It was, furthermore, men of the stamp of Cardinal Hugo, John Wyclif, William Tyndale, John Lightfoot, and Thomas a Kempis who gave us lasting expositions of the Scriptures. These men were thoroughly educated, familiar with several languages, and capable of using a considerable degree of intelligence. Persecuted they may have been, but not because of their brain power, their social position, or their culture.

The earlier years of the church, therefore, would point to the fact that a considerable majority of the Christian leaders have been numbered among the despised "men of letters," whose work of late has come to be considered too highbrow for general use. Attempts to elevate the intellectual and educational level of the church have met, in many instances, and particularly within the Church of God, with objections founded upon baseless prejudices.

These conclusions do not signify that there is no place for the less educated, the less experienced, and the ones who are not numbered among the elite. John and Peter and James were not socially superior to the majority of their fellows, but they were accepted by the Christ as on a par with Paul and Matthew, and their influence on the Christian world has been exceeded only by the Apostle to the Gentiles (not including, of course, Jesus Himself).

It is obvious that the theory prevalent in certain quarters that writing, speaking, and general atmosphere calculated to appeal to the well read has no place in church work is a rather thin excuse to cover mental stagnation. Not all church work should be aimed at the class to which Isaiah and Moses belonged; but certainly that class should not be ignored as undeserving of attention.

Study of Geography

One of the most interesting of the many sidelights connected with most Bible lessons is that presented by the geography of the places concerned. Yet beyond a simple mention of the fact that this town is here—see, where this dot is?—and that town is there—close to the Jordan, just above Jericho—little is done about it.

A knowledge of the territory through which the Israelites passed on their way from Egypt to Palestine; of the past and present condition of such cities as Tyre, Jerusalem, Nineveh, and Babylon; and of the customs of the people inhabiting certain Bible lands, clarifies many of the problems which confront the student. Further, are not such characters as David, Solomon, and Sheba transformed from statistics to human beings by reference to how they reacted to the places they saw?

Let the places come to life through knowledge, and the lessons about them will gain proportionate interest.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"As ye would that men should do to you, do ye also to them likewise."

THE KIND OF PEOPLE GOD WANTS IN HIS KINGDOM

YOU remember that Jesus started out as soon as He was grown up to tell people about His Father's kingdom. He was following His Father's "business," which was to preach the kingdom of God.

God had a kingdom once on earth, as you all know. You can even tell where the capital was and who some of the kings were, I'm sure. But because the people in the kingdom forgot God and followed their own wicked ways, God put an end to His kingdom for a time.

But He is going to set up his kingdom again on earth some day, and we hope, soon. He has His King all chosen, His own obedient Son Jesus. And that King will not make mistakes, nor lead the people in the wrong way. He will be a perfect Ruler, one who will govern with love and justice.

All sin, sickness, sorrow, and pain will be taken out of the earth when King Jesus rules. And when He has the kingdom all ready to turn over to God it will be perfect. Not a thing left in the earth to mar it! Beautiful as the Garden of Eden! When we think of it we can hardly wait for the time to come, can we?

King Jesus is going to need helpers to do all the work there will be to do then. He had to have helpers when He was on earth the first time. We studied about them last week. And He will need more than just twelve when He comes the second time.

I wonder whom He will call to help Him then? It will be people who have prepared themselves now, don't you think? When the President has an office to fill he chooses some one who has the ability and training to fill it. And it will be the same way with King Jesus.

He will choose people who are qualified. And He tells us in this very chapter, Luke 6, what sort of people they will be. Verse 27 is a good place to begin digging to discover the treasure.

The first nugget of gold for today is found in three words, "Love your enemies." Now, of course, not many of you boys and girls have real enemies. But anyone who seems to want to harm you or treat you badly is your enemy.

"Love them?" you say. Why it wouldn't do any good to love such people! They would only laugh at you and call you "Softy."

You just try it once. There is nothing that will cause mean people to turn kind more than love will. Doing them a good turn every time for a bad one. That's what verse 29 means. At least it will make them ashamed of themselves.

Doing good to our friends, loving them, is easy and natural. That's just what we want to do. Verses 32-34 tell us just that. There is no reward for us in doing that, because the pleasure we get from it is its own reward.

But loving our enemies. Ah! that is different. Verse 35 says God will give us a great reward for that. Perhaps helping King Jesus will be one of our rewards for that.

These verses remind you of the verses in the Sermon on the Mount in Matthew 5, 6, 7, don't they? Well, they are the same, only here they are as Luke, the doctor, tells them. And they are the words of our own beloved Jesus. So we know they are important and true.

There is something about "treasure" in verse 45, and that is what we have been digging for, you know. As you and Mother read over the lesson and the Page, talk over with each other what that verse means. It will help you to look always for good "treasure."

Jesus doesn't want us to call Him, "Lord, Lord," and then never do what He tells us. You know Father and Mother would be disappointed if you always said, "Father says this," or "Mother says that," and then you never did any of it. It isn't so much what we say that counts, but what we do.

Now when you get all through with the lesson take a sheet of paper and a pencil, and draw two pictures. The pictures are of two houses, and they are described in the last two verses of the chapter.

There are storms in both pictures, but in the first one the house stands up through all the storm. In the second one the house is ruined.

Those who read about Jesus and the things He wants us to do and then go away and forget all about them are like the house in the second picture. They come to trouble at last.

But those who read about Jesus and the things He wants us to do and then go ahead and do their best to do them are like the house in the first picture. Nothing can really harm them. And they are the ones God wants in His kingdom.

I wish I could look over your shoulders as you draw your pictures.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 6. — February 9, 1936

JESUS INSISTS ON RIGHTEOUSNESS

Luke 6

Devotional Reading: Proverbs 3:13-18

GOLDEN TEXT

"Why call ye me, Lord, Lord, and do not the things which I say."—Luke 6:46.

YOUNG PEOPLE AND ADULTS

Topic: The Test of Our Religion.

Class Discussion: The practical value of sincerity. Name some modern blind religious guides. Discuss the danger that comes from such leadership. Wrong thinking leads to wrong actions. The lasting influence of the teacher. Difference between nominal and genuine Christianity.

I. Blind Leaders and Critics. (Vv. 39-42.) This part of our lesson suggests the danger of being led by two kinds of blind guides: blind teachers, and blind critics. The first lead into errors of thinking; the second, into errors of doing. The leader, the teacher, and the critic is supposed to possess a background of knowledge and experience which those whom he leads, instructs, and criticizes do not have. Unless he does possess such a background he is not only unfitted for the task to which he aspires, but because of the influence he exerts he is exceedingly dangerous. The minister who sees nothing more in Christianity than a standard of morals is a blind leader and will guide his followers into deeper obscurity. The critic who sets himself up as a judge of others without first having scrutinized his own heart and life carefully and corrected his own faults is a hypocrite who will do far more harm than good in his criticism of others.

II. Good Trees and Good Men. (Vv. 43-45.) "Every tree is known by his own fruit," not by the fruit of the trees around it. It may be of a nominally good variety and growing in an orchard of excellent trees, but unless the fruit it bears is of high quality it will be cut down and burned. So it is with men. They may come of good families, enjoy good social positions, and have good educations, but unless their inner and outward lives reflect the good qualities of their origin and environment they themselves are unworthy. This principle also holds good of doctrines and of institutions. The test of both is the fruitage they bear. A good man, a good doctrine, a good institution, produces good fruit.

III. Hearers and Doers. (Vv. 46-49.) Two young men pass through the same educational course together. One succeeds in his profession in after life, the other fails. The reason for the difference between them is generally found in this: the first put into immediate practice that which he learned, while the second made little or no effort to use it. Many hear the gospel as it was preached by Jesus and the apostles and seem to grasp its beauty and meaning, but they fail to act upon it. They do not build its principles into their lives, and when temptation comes they "fall from their own steadfastness" (2 Pet. 3:17). The one who applies the truth of the gospel to his own life, who "practices what he preaches," stands firm in the midst of all trials that may come upon him. He has built upon the Rock, Jesus Christ!

PRACTICAL APPLICATIONS

Conversation. Conversation seems to be the source of most of our troubles. The tongue is described as being "an unruly evil, full of deadly poison." It is a little matter that kindleth a great fire. One must continually guard against this "world of iniquity." If scriptural enjoiners are followed many heartaches will be prevented and friends maintained. "Let your speech be always with grace, seasoned with salt." Again, "Let no corrupt communication proceed out of your mouth." Jesus said: "That every idle word that men shall speak, they shall give account thereof in the day of judgment." Yes, we must be careful of our conversation. We may be able to get by with corrupt language now, but some day reckoning will be the order and all of the offensive and cutting remarks that may have delighted our ears, but wounded some heart, must be atoned for.

Slandering Remarks

separate chief friends (Prov. 16:28; 17:9); sow discord among brethren (Prov. 6:19).

Fruit. Jesus in our today's lesson likens people to fruit-producing trees. The kind He desires is the kind that produces good fruit. The kingdom was taken from a nation and given to another because they didn't bring forth fruit (Matt. 21:43). Trees that are barren must be taken out of the way. They are hewed down and cast into the fire (Matt. 7:16-20). The fruit which is pleasing to the Master is mentioned in Galatians 5:22, 23. It is called the "fruit of the Spirit." If our fruit-bearing tree is diseased, it is better to have it pruned of the diseased member, in order that the rest of the tree may be made productive, rather than have the whole tree destroyed (John 15:1-6). It is not difficult to tell what kind of fruit we are bringing forth. While we are not to sit in judgment over other people, yet it is said, "Wherefore by their fruits ye shall know them."—Matt. 7:19, 20.—C. E. R.

INTERMEDIATE CLASS

Overcoming Our Faults

In our last lesson we learned that Jesus desires everyone to repent, to change from former ways to a new way of life, to have the past canceled, forgiven, remitted. What is the means by which one's sins are forgiven (Col. 2:12, 13; 1 Pet. 3:20, 21; and many more)? Jesus, though without sin of His own, set the example for us by being baptized Himself. In a figure we pass through death and resurrection, as He did, and we arise to a new life. (This should be clearly explained by the teacher.) The first four verses of Colossians 3 follow nicely: risen with Christ (through baptism), we seek higher things, the way of life taught and lived by Christ. For our connection with this world has been severed (we are dead); our interest is cen-

tered in obtaining that future life, which is eternal and which Christ will give us on His return. We have risen with Him, in a figure, not yet possessing life eternal.

Jesus gave some definite instructions on living the new life in Luke 6:20-45, the counterpart of the Sermon on the Mount as given in Matthew. Choose the verse which seems to point out your most stubborn fault and strive to overcome it with Jesus' help. For that very purpose He was born with the same nature as ours, that He might understand our weaknesses and help us to overcome them (Heb. 4:14-16; 5:8, 9). If we want to have a part in that eternal kingdom of God which will be established on the earth we must be overcomers (1 Cor. 6:9, 10; Jas. 1:12; Rev. 3:21; 21:7).

"I can do all things through Christ which strengtheneth me."—M. G.

JUNIOR CLASS

Topic: Jesus Teaches Us to Obey. **Text:** Luke 6:43-49. **Memory Verse:** "Why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46.

Lesson Story. Why does a farmer plant a fine big field of corn or wheat? Why does he have large apple orchards or orange groves? Why doesn't he plant thorn trees instead of apples? Why doesn't he let the thistles and weeds grow in his field?

If that farmer had a fine big orchard, but found that he had one or two trees which never had any fruit, or suppose what fruit it did have was not good, what would he do with those trees? Cut them down is right.

Jesus tells us two very interesting little stories today. One is about a tree. He says a good tree will have good fruit on it. You wouldn't expect to find bad fruit on a good healthy tree. Neither would we expect to find good fruit on a poor, little, half-dead tree.

Then Jesus goes on to say that the same thing is true of people. Yes, even boys and girls. We don't expect to see good Christian people doing the things a gangster would do. Neither do we expect to see a very wicked person doing the things Jesus wants him to do.

Now what is the difference between the two? One will do what Jesus wants him to do. The other will not. Read verse 48 of text and see which man this would mean. Then read verse 49 and see which this would be.

Notebook. Draw picture illustrating the two houses. On the opposite page make two columns. At the top of first column draw a small house as described in verse 48. Make a list of things that people do which would make them like the man described in this verse. At the top of the other column draw the house described in verse 49. In this column make a list of things that we can do that would make us like this man. Which would you prefer to be?—V. C. T.

AMONG THE CHURCHES

PYRAMID LECTURE COURSE CONCLUDES

The series of lectures on the historic, scientific, and prophetic significance of the Great Pyramid of Egypt which has been in progress at Oregon, Ill., during the past week was brought to a close Sunday night. While this community was experiencing the most severe sub-zero weather it has known since 1899, nevertheless an interested audience was present every evening to hear these scholarly addresses. Among those who attended regularly were business men and "honorable women" who have been studying the pyramid but who were not members of the church. It was apparent to all that Bro. Austin had gone much more deeply into this subject both from a scientific and from a biblical standpoint than anyone who had ever presented the matter in this vicinity. Whether one agrees fully with the deductions and conclusions he has reached or not, it is certain that this series of lectures prepared and delivered by Bro. Austin has a decided tendency to arouse in the hearer a profounder interest in the study of the Bible and a realization that God is ever working among the nations for the forwarding of His own eternal plans.

SATISFIED AND COMFORTED

Sr. E. O. Olmstead of International Falls, Minn., writes appreciatively of the last answers to her question which have appeared in The Herald ("Jacob and Rahab," by R. J. Browning, and "Fulfilling a Purpose," by Alta King, both in the issue of January 14). Sr. Olmstead writes in part as follows:

"The last two articles that were put in The Restitution Herald in answer to my question put my mind and heart at rest along the lines I needed help. Surely God answers prayer and fills our every need if we seek in faith believing. May God richly bless all who have been led by Him to answer this question."

Sr. Olmstead asks for further information concerning the meaning of the word "fool" as it occurs in Isaiah 35:8. What does the word mean and to whom does it refer in this place?

What does "thinketh" mean in 1 Corinthians 10:12? Should we not "know" instead of "think"? Sr. Olmstead asks.

Brief answers to these interesting questions will be welcomed by the editor.

DIXON, ILLINOIS

January 12 the annual Sunday school election of officers was held. The usual procedure of nomination and voting was followed.

The officers for 1936 are: superintendent, Bro. William Ford; assistant superintendent, Bro. William Eckert; treasurer, Sr. Lena Duval; secretary, Sr. Glea Rutherford.

Let us all cooperate and make this year one that will accomplish much.

Glea Rutherford, S. S. Secretary.

Miss Rosalie Carpenter, one of the most active younger members in the work of the church at Oregon, Ill., has entered a hospital in San Diego, Calif., where she will take up training for nursing. Sr. Carpenter's address is 2624 San Marcos, San Diego. She will be greatly missed as one of the primary teachers at Oregon, and we commend her heartily to the church on the Pacific Coast.

MARSHALL, ILLINOIS

Church activities here have been slowed up considerably during the past month, due to bad weather and roads. However, our Sunday school has been kept going by the faithful attendance of the young people and with such cooperation on their part the work will continue to forge ahead.

Our Berean class continues to maintain good interest and attendance and here again the loyalty and faithfulness of the young people are manifested each week. I might add, however, that were it not for the willingness of some of the parents to come and bring their families the attendance would not be so large. It is indeed gratifying to see the older folks doing their utmost to see that the younger members secure a biblical education as well as secular. Again we wish to emphasize the splendid cooperation manifested by both young and old in the various activities of our church work, and trust that this same spirit and interest will continue to be shown throughout the coming year.

Harry Goeckler, Pastor.

PYRAMID LECTURES AT RIPLEY

The scientific, historic, and prophetic significance of the Great Pyramid of Egypt will be presented in a series of illustrated lectures by Bro. F. L. Austin in the Church of God at Ripley, Ill., beginning Tuesday night, Jan. 28, and continuing over Sunday, Feb. 2. None within driving distance should miss this opportunity to hear Bro. Austin's scholarly expositions of this remarkable structure that has come down to us from greatest antiquity. The lectures show with astonishing clarity the scientific knowledge of the builders of this splendid monument to divine wisdom, for such it certainly appears to be.

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SOUTH LAWN CHURCH, GRAND RAPIDS

Sr. Clyde (Eva) Thomas submitted to a serious operation on Monday, Jan. 27. The whole church joins in prayer for her welfare. Bro. Hopkins has returned from the hospital and will soon be able to resume his duties as deacon.

The senior Berean class is following a series of lessons on the books of the Bible—one lesson to each book. On this brief glance the author is considered, the time, purpose, style, and other circumstances. This is interesting and instructive to all of us. Last week we had reached the book of Ruth.

F. E. Siple, Pastor.

RIPLEY, ILLINOIS

As these lines are read by most of the readers, we hope (D. V.) to be in the midst of a series of lectures by Bro. F. L. Austin on "The Great Pyramid." We expect these lectures to be of great benefit to the church and community.

In spite of the sub-zero cold on Sunday, Jan. 19, 1936, forty-eight people attended Sunday school and morning worship. In the evening a fair crowd listened to an interesting discourse on "The Zodiac," by our pastor, Harvey U. Krogh, Jr.

Although we may be a bit late acknowledging it, the church people enjoyed having Bro. and Sr. C. E. Lapp of Central Bible Institute, Springfield, Mo., spend their vacation with them. Bro. Lapp preached one sermon for us.

Our Tuesday evening teachers' training class meeting is proving to be very popular and instructive. In addition to an exhaustive study of the Sunday school lesson, problems of different teachers and classes are discussed. We feel that this is a great step in the progress of our church and Sunday school.

Bro. Wayne Laning and Sr. Helen Lewis have both been hospital patients of late. Sr. Lewis expects to return to Blessing Hospital at Quincy, Ill., in the near future. The prayers of the brotherhood are asked for these and others who are ill.

In addition to his timely sermons on the kingdom of God and our conduct while preparing for that kingdom, Bro. Krogh has been giving us some food for thought on "Worship Through the Ages." Just now we are in the midst of the tabernacle services.

Ednah O. Cooper, Secretary.

FROM A MOTHER'S HOPEFUL HEART

From the depths of a mother's grieving yet hopeful heart flows this little poem. Its author, Mrs. A. M. Lobell of Hammond, La., is the teacher of a class of little folks in the Blood River Church of God. The poem has reference, Sr. Lobell says, to "the dear child who was my constant companion for twelve years and who two short years ago departed this life, leaving my heart very sore." The poem follows.

Black-eyed Susan, you I mean,
With your cup of golden sheen,
And a heart of deepest hue—
I'm in love, sweet flower, with you.

My mind is nourished with the sight
Of your dazzling golden light.
Child of sunshine and of rain,
You bring me joy and lull my pain—

The pain a mother's heart must know
Who saw a precious loved one go.
When death reached forth a ruthless hand,
And claimed him for the enemy's land.

Your life here, like his, must be
Short, and from all evil free;
Sporting in your golden gleam
As a happy glorious dream.

And like you when winter reigns,
He in darkness must remain.
As in springtime you'll rejoice,
So he'll hear the Master's voice.

In that glad and happy day,
When death's power has passed away,
Comes the time for which we yearn—
The glorious day of Christ's return.

FONTHILL - NIAGARA FALLS

The following information regarding the Fonthill, Ont., and Niagara Falls, N. Y., Churches of God is gleaned from the Church of God Messenger, published monthly in the interests of the two churches by their pastor, C. E. Randall of Fonthill.

The Fonthill Sunday school held its annual meeting in the basement auditorium on Friday night, Jan. 3, with a goodly number present. Following the reading of reports, these officers were elected: William Holland, superintendent; Peter Standing, assistant superintendent; Rena Fletcher, secretary-treasurer. A social committee to arrange for the social activities for the coming year was selected. The committee is composed of Arthur Gilbey, Marion McClellan, and Melvin Haines.

The annual church business meeting of the Fonthill congregation was held Friday night, Jan. 17. Supper was served at 6:30, and the business meeting followed closely after.

The usual routine of business was cared for. An amendment to the constitution was adopted whereby the annual meeting is to be held the third Friday night of January instead of the second Wednesday afternoon. The following officers were elected: secretary, Arthur Gilbey; treasurer, Irvin Barnhart; trustee, David Elliot; deacons, Fred Jones, Peter Standing, Joseph Fletcher, Jr., Maurice Anger; deaconesses, Thelma Barnhart, Ethel Standing; choir director, Blanche Page; organists, Blanche Page, Margaret Shute; auditors, Fred Jones, Melvin Haines; property committee, Addie Haines, Marion McClellan, William Anger, Maurice Anger. Forty-five attended the meeting.

Induction of officers of both Fonthill and Niagara Falls took place on Sunday, Jan. 26, at the usual hour of service of each church.

The annual church business meeting of the Niagara Falls church was held on Thursday night, Jan. 9. Officers elected were: William Moore, George Rennard, elders; Dr. J. W. Lent, Arthur Bruce, deacons; Mrs. Henrietta Moreland, Mrs. Carrie Ogden, deaconesses; Ellison Shea, head usher; Mrs. Grace Lent, choir director; James Engle, pianist; Mrs. Elsie Moore, secretary; Elgin Culp, treasurer.

Bros. William Moore, George Rennard, and Elgin Culp can well be termed the "trinity of faithfulness." For over a quarter of a century these three have been in attendance at each annual meeting of the Niagara Falls church.

Supplies have been ordered for the new Sunday school in Welland, Ont., which will start work as soon as the material arrives. Pray for this new adventure in gospel effort.

Mrs. Faye Brown of Niagara Falls, whose recent serious operation has already been recorded, is favorably convalescing.

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.

EMMET SEBURN

The death of Bro. Seburn came as a relief from a long period of suffering reaching back almost ten years. During this time there were intermittent spells when he was quite comfortable and free from pain, but he continuously bore the marks of previous strokes.

He was born in Thorold Township, Ont., on February 24, 1870. He spent his entire life in the immediate vicinity of his birth. On April 27, 1898, he was married and his wife, who survives him, proved to be true to her marital vows to the last. On May 21, 1924, he was baptized into Christ by his pastor, Bro. G. E. Marsh, at Niagara Falls, N. Y.

Due to illness of pastor C. E. Randall, Bro. James Patrick, Ashland, Ohio, was called to Fonthill to conduct the services. The main service was held in the Fonthill church, after which he was laid to rest in the Fonthill cemetery to await the coming of Christ, which the signs indicate is near at hand. Bro. Seburn was a firm believer in the imminent, personal, and visible return of Christ. Bro. Patrick delivered a very fitting and comforting message. Bro. Seburn sleeps in hope and in this hope awaits resurrection.

C. E. Randall.

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The Oregon church was delighted to welcome Sr. F. L. Austin over the week-end. She was unable, however, to remain for the closing lecture of Bro. Austin's series on the Great Pyramid, returning to their home in Chicago Sunday afternoon.

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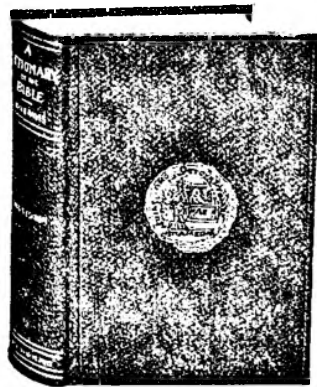
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

On the Shelves

By Arlen Marsh

THE COLUMBIA ENCYCLOPEDIA

This one volume condensation of the world's knowledge was published October 15, 1935, by the Columbia University editorial staff, the avowed object being "to create . . . the finest work of universal reference obtainable in a single volume." The staff undeniably has succeeded in its object.

Every word of the book was newly written by an authority in his field. *Writer's Digest*, leader in the field of writers' and editors' trade journals, calls the book "the most authoritative encyclopedia published in this country." It is the only encyclopedia in English to list every proper noun in the King James Version of the Bible.

The 3,500,000 words of the book occupy 1,049 pages. Exhaustive cross references and bibliographies assure thorough treatment of all subjects. Condensation has eliminated most conjecture, and leaves the bare bones of fact. The size of the volume (9 x 12 inches) makes it peculiarly adapted to easy handling in small space.

Issued by the Columbia University Press: \$17.50.

KEY TO THE BIBLE

The mechanical details of this book follow: pages, 447; illustrations, over 500; compiled by Charles Higgins, editor of the American edition of the *Encyclopedia Britannica*; type, large and readable; page size, $7\frac{1}{2} \times 9\frac{3}{4}$ inches; color work, nothing notable.

The volume is a condensed Bible encyclopedia calculated for both adults and children, and is entirely suitable for Sunday school teachers, ministers, class workers, and Bible students in general who require nothing exhaustive. It treats a large variety of subjects, giving special attention to places, things, and people; but it avoids themes which lead to doctrinal dissension. The Trinity is not mentioned, nor is the immortal soul; and the Bible is considered as authoritative. The subtitle describes it exactly: "An Encyclopedia, Concordance, and Dictionary of Persons, Places, and Things Mentioned in the Sacred Scriptures." The language is simple, and not marked by technical expressions.

National Publishing Company: \$1.25.

EXHAUSTIVE CONCORDANCE

What is by far the most complete Bible concordance ever to be put in print is Strong's Exhaustive Concordance, the product of twenty-eight years of difficult labor by Dr. James Strong, author of many books and co-editor of several important religious encyclopedias.

Unlike Young's, Cruden's, and all others, Strong's includes mention of every occurrence of every word in the Bible, comprising in its scope such words as "and," "the," "but," and "for." Further, the book is far more accurate

than either Young's or Cruden's. It combines the features of Young's analytical treatment of the original Greek, Aramaic, and Hebrew words with a rather thorough dictionary of Greek and Hebrew, and adds to this a comparative concordance of the Authorized and Revised Versions. It is older than Young's by a number of years, but has for some reason not become so widely known. There is no feature included within the other concordances which is not incorporated, in one way or another, within Strong's; and it completes itself by the addition of exactness and comprehensiveness unequaled elsewhere.

Statistics: 9 x 12 inches; thin Bible paper; small but readable type (no large concordance can be had in anything except small type); 1,808 pages.-

Methodist Book Concern: buckram bound, \$7.50; half Persian Morocco, \$12.50; full limp Morocco, \$19.00; transportation additional in each case.

AN AMERICAN TRANSLATION

This is the complete Bible translated into modern English by two University of Chicago professors, Messrs. Goodspeed and Smith, the former alone responsible for the New Testament and the latter supervisor of the staff that handled the Old Testament.

The work has been called, somewhat unjustly, I think, more of a commentary than a translation. The same charge could easily be made, for the same reason, against the King James translation. On the whole, the translation is by far the best modern version that has yet reached my attention, although there are something over twenty English versions of the Bible now available.

The poetry of the Hebrew becomes poetry in English; the beauty of the Psalms in the original is re-created as nearly as translation can allow; many of the difficult passages in both Testaments are clarified with a simple modern idiom. It makes a truly worth while addition to any library which involves religious fields.

University of Chicago Press: issued complete and in separate Testaments, in various bindings from \$2.00 (complete Popular Edition) up.

Any of the above books may be secured at the quoted prices from the National Bible Institution, Oregon, Illinois. Most of them are constantly in stock. All other books in print may also be secured, frequently at liberal discounts, from the Institution; write for information.

It is of greatest concernment in the church and commonwealth to have a vigilant eye how books demean themselves, as well as men, and therefore to confine, imprison, and do sharpest justice on them as malefactors.—Milton

THE RESTITUTION HERALD

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ETHIOPIA

By C. E. Randall

THE eyes and minds of the people of the world are focused on Ethiopia because of the present crisis between that country and Italy. Not that they are particularly interested in these two

countries, but due to the potentialities of a wider conflict resulting, a close watch is kept. The imminence of another world-wide war is so pregnant with reality that inquiring minds are watching all the movements of the nations around the land of promise, where prophecy predicts the last great battle of the age of man shall be fought. The omens indicate the brewing of the winds of the great battle of the "day of God almighty." "Death's head" is to be seen on the time vane of international maneuverings. Gentile proclamations to "prepare war" have passed from secret and muffled orderings to loud-voiced and reverberatory commands (Joel 3:9, 10). With this view of the nations taking long and deep draughts from the wine cup of God's wrath, let us turn more directly to the land of the Shemites.

ETHIOPIA, A PART OF THE LAND OF PROMISE

To Bible students, especially those of the "Abrahamic faith," the mention of Ethiopia brings forth from the chamber of sacred promises, one that is dear to the hearts of the members of the Church of God—the promise made to Abraham. "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). The river-bounded promised land includes Ethiopia. It lies between the two great rivers mentioned. Of the boundary river on the East, no difficulty is encountered. But in respect to the river of Egypt, there is diversity of opinion. On many maps showing Palestine, a portion of the southwest boundary is noted by the wady called "river of Egypt," and many consider this the boundary mentioned in the Abrahamic promise. This is a broad valley which is dry most of the year, except during the rainy season, when it becomes quite a torrent. The real

*Zealous, yet modest; innocent, though free;
Patient of toil, serene amidst alarms;
Inflexible in faith, invincible in arms.*

—James Beattie.

name of this stream is "Wady-el-'Arish." The Hebrew name is Nahal Mizraim, which means "where no river is," i. e., no continuous stream. The river of Egypt in Genesis 15:18 is called in the He-

brew "Nahar Mizraim," and according to Smith's Bible Dictionary, Fausset's Bible Cyclopaedia, Bible Dictionary by American Tract Society, Hasting's Dictionary of the Bible, Bullinger, and others, the term means the River Nile. There is no warrant in Scripture for applying the western boundary of this great promise to a little wady, which Young defines as "a dividing brook in a valley." The promise that the Chosen People of God should possess this land is as yet unfulfilled. But our God is a covenant-keeping God and in due time will perform His oath which He swore unto our Father Abraham.

The term "Ethiopia" in Scripture seems to be quite flexible. At times it appears to apply to the territory now engaged in militant struggle, and in other instances to refer to more northerly and northwesterly areas and perhaps a locality in Arabia. Our studies led us to this conclusion some months ago, but we hesitated putting it in print until we had some scientific data besides our own conclusions. Just recently we were presented with a copy of *The New Archeological Discoveries* by Camden Cobern. Having an earlier edition by this famous author, we highly prized this new book, and perusing its contents we ran across an article in the supplement on "Ethiopia" in which this great explorer of buried truth claims that discoveries indicate that *kush*, probably pronounced "koosh," but translated "Ethiopia," refers to "three different regions." With this background to confirm us, we no longer hesitated in putting this paragraph in print. For clarity's sake, we shall limit the use of the term to two groups of people—the Hamitic and the Shemitic races, the Hamitic people as the descendants of Ham and Cush, and the Shemitic people as the descendants of Shem. (Please turn to Back Page)

Abreast of the Times

Methodist Laymen Demand Action Against Radical Church Officials

*"Many shall follow their pernicious ways; but reason of whom the way of truth shall be evil spoken of."—
2 Peter 2:2.*

CHICAGO, Ill., Jan. 29.—One of the difficult problems facing the Board of Education of the Methodist Episcopal Church in its opening session today is the framing of a satisfactory answer to a letter from the Layman's Conference of the church in which the Board of Education is asked to take drastic action against "certain of its secretaries." The letter, which is signed by the secretary of the Layman's Conference, refers to action taken by the Methodist Federation for Social Service at Evanston, Illinois, earlier in the month, which, it is said, would link the Methodist Church with the Communistic "Red Front" against war and Fascism.

Several of the Board of Education secretaries, according to the letter of Wilbur Helm, secretary of the laymen's organization, are leaders in the social service group which is accused by the laymen as being Communistic. The Board of Education has complete charge of the educational program and literature of the church and is international in scope, and consequently of wide influence in the denomination.

Warfare and oppression are repugnant to every tenet of Christianity. The attitude of Christ toward war is clearly expressed in the words He addressed to Peter on the night of His betrayal: "Put up again thy sword into his place: for all they that take the sword shall perish by the sword" (Matt. 26:52). And yet He said that the result of His coming so far as the present age is concerned would be just the reverse of peaceful. "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). The time when Jesus is to justify His prophetic title, "The Prince of Peace" (Isa. 9:6), is still in the future, when He shall come "with power and great glory" (Luke 21:27), to reign "until he hath put all enemies under his feet" (1 Cor. 15:25). This is not the age of conquest, but the age of conversion through the power of the gospel of the kingdom of God.

Power of Emotional Appeal

"The greatest of these is love."—Paul.

PHILADELPHIA, Pa., Jan. 30.—That the masses are moved more quickly and more deeply by emotion than by reason is the conclusion reached by Prof. George W. Hart-

man, psychologist of Pennsylvania State College, according to a report which he recently submitted to the New York Academy of Science. It has always been evident that though the minds of men might be led to accept a given fact as true, few were moved to act upon the truth they believed until aroused by an emotional appeal.

In the test made by the college named, two political pamphlets were prepared and distributed in two precincts of a city during a recent campaign. "One was written with a rational appeal: a series of suggestions for social and economic change. The other was a sentimental letter to voters that wrung the hearts of parents." *The Literary Digest* reports the result as follows:

"In certain wards, 5,000 copies of the rational pamphlet were handed personally to voters. In other wards, the same number of emotional pamphlets were given out. The remaining wards received neither pamphlet. When the votes were counted, the party ballots were compared with a previous year's return. By far the greatest increase was in the wards where the emotional appeal was used. The emotional appeal was twice as effective as the rational one.

"Doing the job thoroughly, the psychologists went back for a check-up of voters two weeks later. Three times as many people recalled the emotional leaflet as remembered the factual one."

Emotion may be aroused either by a statement of truth or of error, for emotional reactions are not produced by facts acquired, but by the incitement of the feelings regardless of the cause of such incitement.

This is an unchangeable psychological principle that should be remembered by every teacher of religion: To get an ordinary individual to act upon a truth of the Bible, that truth must be presented not merely as a cold fact to be received, but given in such a way as to touch the deeper emotions of the human heart—his love, fear, hope, sense of duty, and willingness to sacrifice. A factual religion, that is, a religion that is solely doctrinal, however true it may be, if devoid of emotional appeal will prove to be a religion without heart and without power to transform lives.

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What Difference Does It Make?

By Mary A. Gesin

IN A PREVIOUS study we arrived at the conclusion that we all need an incentive to choose the good and refuse the evil. That there is a power that aids us in making right choices, a power that saves. And this power is not within ourselves, but is found in the gospel as taught by Christ. Our effort now is to discover what that "gospel" is.

In approaching this problem the uppermost question that presents itself is concerning the fact that we do not possess in ourselves the power we seek. If within us is an immortal entity that cannot be destroyed, then, naturally, a life of good deeds will be crowned with happiness for that undying spark of divine life. We have no need of a higher power, no need of a Savior, a Redeemer. By living right we can save ourselves.

That is the "gospel" that is preached widespread today. But is that the true gospel, the "gospel of Christ"? Let us proceed carefully and prayerfully, with Bibles in hand, and God will shed the beneficent light of truth upon our pathway.

To determine our real natures we must go back to the record of the creation of the first man after whom we are patterned. Turn with me to Genesis 2:7, old familiar words to most of you. Clearly, the first man was formed of dust, and the breath God breathed into him was the thing that made him "go." He, the completed man, became a living soul—a person, in other words. If an immortal soul had been placed in him, surely it would have been significant enough to have been mentioned here. Read the words again.

Ah! you say God's breath is that immortal soul. No, you are twisting words to say that. You may call God's breath man's spirit, for that is what it is. See Gen. 7:22; Job 27:3; Isa. 42:5. But the completed man was a soul, not that a soul was placed in him.

Granted then that the breath God breathed into man is his spirit, what becomes of it when he dies? The Psalmist tells us that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." No evidence there of a soul that survives after death, nor of anything except the air he breathes surviving after death, not even man's thoughts (Psa. 146:4)!

There are many more references clearly stating our nature and our position apart from the One who came to

save us. Truly, of ourselves we are helpless! When death claims us, we have "no preeminence above a beast," says the wisest of men. And even that "breath" given to man by God is the same breath as that given to the animal creation. Read Solomon's instruction in the matter in Ecclesiastes 5:19. Teaches us humility of the deepest kind, doesn't it?

Lest you say we have chosen only a text here and there to prove our point, let us scan that dramatic portrayal of one brought back from the dead. Surely that will tell us what we seek to know. Turn with me to John 11.

If the good go to heaven at death certainly that was the abode of Lazarus when this scene opens. Lazarus, the kindly, the one in whose home Jesus found sanctuary when He was beset by begging multitudes, rebuffed by disbelieving Jews, harassed by harping critics. Always beneath the roof of Lazarus He found loyalty, faith, and comfort—home. Here the beloved Lord came often, receiving and giving material and spiritual blessings.

Re-reading the beautiful story, we find that the bereaved sisters realized that in Jesus alone lay the power to save their dying brother, if only He were there! And that even after death had come to him, "whatsoever" Jesus should ask of God, God would grant.

"Where have ye laid him?" the Master asks, and the sisters lead Him

to the spot. Read carefully verses 41-44. Jesus lifts His eyes to God, thanking His Father for always hearing and granting His requests and praying that He grant this one also.

Does Jesus then say, "Send Lazarus back to these sorrowing sisters"? No! He calls him forth from the grave, and "he that was dead came forth, bound hand and foot with graveclothes."

Was this the real Lazarus? Had he been the one sleeping in the grave, deaf to the tears of his bereft sisters and even of his sorrowing Lord? Reason compels us to admit honestly that it was he, the brother on whom Mary and Martha depended, the real Lazarus.

The record teaches us not only the abode of the dead, but the entire dependence of the dead upon a higher power—even our Redeemer and Lord. Without His call to come forth, Lazarus would (Please turn to Back Page)

The Savior

Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.

No mortal can with Him compare
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train.

He saw me plunged in deep distress,
He flew to my relief;
For me He bore the shameful cross,
And carried all my grief.

To Him I owe my life and breath,
And all the joys I have;
He makes me triumph over death
He saves me from the grave.

Since from His bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be Thine.

—Samuel Stennett.

Our Glorious Hope

By Harry Goekler

WHEN we think that over 360 times the writers of the Bible have written regarding the second coming of Jesus and that Paul spoke of it 52 times, we see the importance of the doctrine before us. However, there has never been a day when it was so essential that it be brought before the minds of the people as it is at the present time. Because as students of the Bible and of the times, we know very well the world is passing through a great change, and the change has constantly been developing, until, politically speaking, we are getting into the fog deeper and deeper. We have gotten in so far we can't even see out; about all we can do is to look up, and believe the sky is above us. That looks like a black prospect, but it is not; it is simply the unfolding of the great plan of God as revealed in the Bible.

Certain things stand out very plainly in the Scriptures in regard to the coming of Jesus, and it is our purpose to examine briefly these teachings.

First, let us take up as briefly as we may *the certainty of our Lord's coming*.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

These are the words of Jesus. A great many funeral orations have been given from these words; however, it has nothing to do with death at all. Death was not in the mind of Christ at this time; what was in the mind of Jesus was His going away to prepare a mansion for His bride, and having prepared it, He will return to receive His people. That is His promise. When He uttered these words they were prophetic, but part of them have become history. First, "If I go" was prophetic then, but now is history; and second, "I will come" was also prophetic, and is still to be fulfilled. History is prophecy fulfilled, while prophecy is history pre-written.

Now for the record of His going away, turn to Acts 1. His disciples went with Him out of Jerusalem, up on the Mount of Olives. Jesus had told His disciples that He was going away, and He had comforted their hearts with the promise of His return. We see them making their way slowly, nevertheless surely, up the Mount of Olives. When they reached the summit, Peter asked this question: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

The Jews expected the restoring of the Davidic kingdom by their Messiah, and naturally Peter's question was along this line. Notice the answer of Jesus: "It is not for you to know the times or the seasons, which the Father hath

put in his own power."

It was not for them to know, not even the angels, but the Father only, the time of His coming again. While they stood talking to their Master, He began to ascend in the air and disappeared in a cloud. They stood gazing into heaven, hoping to see Him again, but He was gone. By and by, when their gaze came back to earth again, behold, there stood two men, dressed in white. These men came without observation, they had one message to deliver, that was to *confirm His promise of returning*.

"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).

And the "two men" went away as they had come. They left just one testimony confirming the second coming of Christ. Can we believe the angels? Yes. And if we believe them, three things are settled forever for us:

First, Jesus will come again, He will return to earth—that is settled in heaven; and second, the returning will be the same Jesus that went away. Such was the promise of the angels.

Some think the coming of Jesus is at death. This, however, could not be true, else death would be our friend. Jesus said that the last enemy to be destroyed was death. So the coming of Jesus is not death.

Third, Jesus will come just as He went away. If we can know how He went, we will know how He is coming. How did He go away? With His natural, physical body, and He is coming with His natural, physical body. Some will say that He arose with a glorified body. True, but do you not remember that at one time He appeared to Thomas, who was of a doubting nature, and that He had said previously that Thomas would not believe except he be permitted to thrust his hand in the rent in His side and put his finger in the nail prints in His hands; but you remember, the disciples were together in a room, with closed doors, and suddenly in their midst stood Jesus, and immediately He said to Thomas, "Reach forth thy hand, and thrust it in the rend in my side, and put thy finger in the prints of the nails: be not faithless, but believing." Again, on another occasion He got them a good meal when they were fishing, and when they came to shore Jesus had a meal of fried fish waiting for them, and they thought it looked like Jesus, but it might be a spirit. Jesus told them to handle Him and see, for a spirit did not have flesh and bones as they saw Him have. When He went away He had a body of flesh and bones, not flesh and blood, for flesh and blood cannot enter the kingdom of God. When Jesus returns, He will return with a body of flesh and bones, and our bodies will be made like unto His glorious body. Believing the angel's testi-

mony to be trustworthy settles these three things concerning our Lord's return. This was the belief of the early church. Peter, preaching after Pentecost, gives us this forceful statement: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21).

Now notice here in the 20th verse, Peter presents these cardinal doctrines: First, Jesus has been on earth, and through His blood we have remission of sin. He died, that we might be redeemed from sin. That is what we should believe; Peter believed it; and so did the disciples. Second, Jesus has ascended to heaven, and is now seated on the right

hand of the Father, our Advocate. Heaven must receive and retain Him until the "times of restitution of all things." He is there, and must remain there until a certain time; and at that certain, given time, God will send Him to the earth again. That was the angels' message. That was the teaching of the Savior. It was the hope and belief of the apostles and early church fathers. It was promised by God, and God, who cannot lie, will in due time fulfill His promise.

The great Apostle Paul presents this hope of Christ's coming very vividly to us in Titus 2:13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." May you and I be worthy to meet Him when He comes.

INFLUENCE

By Lottie E. Young

PERHAPS everybody has thrown a stone into a pond and watched the ripples ever widening until they stretched unto the shores of the pond in every direction. And did you ever think how each day we are dropping words and deeds into the lives of others? We may not see the ripple of influence they cause, but rest assured they will be felt further than we imagine. We are told in the Bible, "No man liveth unto himself," and no matter how much we may boast of our independence of friend or neighbor, this statement has no bottom on which to stand, as each one of us is very dependent on many other people. The Apostle Paul tells us we are "living epistles known and read of all men," and if we listen to the talk of those about us we will soon realize how much attention is paid to what others say and do. Our daily lives are read much more thoroughly than the Bible is nowadays, more the pity.

I was reading recently of a case of the influence of a Sunday school teacher over his scholars which should cheer the one who is striving to sow good seed that "an hundred-fold" harvest may result. Forty years ago in Scotland a quiet, hard-working man, to whom the world paid little attention, had a class of seventy-five boys, and so well did he teach and live that at the present time *half* of those boys are scattered in many parts of the world telling the story of a Savior who died that men might have everlasting life. That Scotchman sleeps without knowing that the words and deeds dropped into the lives of those ordinary boys have brought such a harvest, and who can say where his influence will end? It seems to me that there can be no greater joy (whether known now or hereafter) than to have some one say, "He (or she) has been the greatest influence for good in my life that I have ever known." There are many powerful forces in the universe, but the greatest is influence.

There are two men in the Bible of whom I would like to speak. The first is Saul, that splendid looking, tall young man, who had seemingly many good qualities when chosen

to be the first king of Israel. But he evidently thought more of his own judgment than of the wisdom of God, and so, instead of heeding the command of Jehovah and becoming a power for good, influencing his people in the right direction, he has come down in history as one of its most lamentable failures. A misguided ruler for forty years, leading his people away from the worship of God, and ending a suicide! He had the highest office in the nation, the largest income, the greatest reputation in the kingdom, but of an uplifting influence he left none at all, but the reverse.

Now we will look in the New Testament at Acts 18:7, 8, which tells of a certain man named Justus who worshiped God and "whose house joined hard by the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house." This Justus is not mentioned again; he was evidently no speaker or writer, but he was such a good neighbor that the chief ruler of the synagogue observed how he acted, and evidently thought there must be something worth while in the Christian religion which could make a man live as Justus did, and so the record is he not only believed on the Lord, but also his whole family. The Apostle Paul may have planted the seed, and we know God gave the increase, but do you not think the influence of Justus counted for a good deal? Are you one whom your neighbors want to pattern after, or are you exerting an influence for evil? In an old New England churchyard I once saw this epitaph on a tombstone—"She was so pleasant"—and thought how her life must have helped many another.

When we look at Saul and Justus we can see that the great are not always those whose influence on others is for good, but each one, no matter how quiet a life he may lead, can exert a power for good in the lives of all with whom he comes in contact, and many more, even as the stone thrown into the pond sends its widening circles to its farthest shores.

Modern Fulfillment of Prophecies

"Watch ye therefore, and pray always, that ye may be accounted worthy . . . to stand before the Son of man."

MORE than four thousand years ago Job foretold "dividing the water courses," damming up our streams which course through our country, for electric power, as well as for irrigation purposes (Job 38:23-25).

Also, how telephone and radio messages would be sent and received through the clouds, by electricity; though hundreds of miles away, the human voice can be heard as if in the room "and say here we are" (Job 38:34, 35).

Speeding cars and automobiles "rage in the streets, (and) jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings" (Nahum 2:4). They now exceed 301 miles per hour.

The flying machines "fly as a cloud, and as doves to their windows" (Isa. 60:3), "fly as the eagle that hasteth to eat" (Hab. 1:8), "They shall come all for violence" (Hab. 1:9). They drop bombs and explosives to destroy strong fortifications. "They shall deride every strong hold; for they shall heap dust, and take it" (Hab. 1:10).

The war tank was foretold, and described by Job with its armor plate. He says, "I will not conceal his parts, nor his power, nor his comely proportion. Who can discover the face of his garment? or who can come to him with his double bridle? Who can open the doors of his face? his teeth are terrible round about. His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered" (Job 41:12-17). The war tank's armor plate of steel is so riveted together, and truly is its pride here graphically described. The gunner inside is thereby protected from the rifle fire of the enemy while he returns the rapid fire through a small porthole, described as follows: "Out of his mouth go burning lamps, and sparks of fire leap out" (v. 19). "The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. Sharp stones are under him: he spreadeth sharp pointed things upon the mire" (vv. 26-30). This caterpillar track laid down and picked up enables a tank to cross over miry or marshy places, as Job here describes the war tank, which he calls "leviathan." Habakkuk calls them "creeping things, that have no ruler over them" (Hab. 1:14).

Diving masks and submarines with

nets, and sea bomb drags were also foretold by the Prophet Habakkuk, and first used in our late war. "And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag" (Hab. 1:14, 15).

The great harvest combine which cuts grain, threshes it, scatters the straw, and turns it under was spoken of by Amos: "Behold the days come, saith the Lord, that the plowman shall overtake the reaper."

The World Court and League of Nations as a warrant of universal peace, and their futility, are shown by the Prophet Isaiah: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand" (Isa. 8:9, 10).

The prophecies concerning the scattering of Israel among all nations were not fulfilled in modern times, but their regathering is modern since 1917. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezek. 36:24). "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:14, 15).

Prophecy was fulfilled in the recapture of Jerusalem without destruction, and after flying machines were invented: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isa. 31:5).

The rich men have heaped treasure together for the last days. Their riches are corrupted. Their gold and silver are cankered; and the rust thereof shall be a witness against them. They have lived in pleasure, killed and condemned the just without resistance. The hire of laborers who reaped down their fields is kept back by fraud (James 5:1-7). This prophecy has met its complete fulfillment, which in verses 7 and 8 is declared to be the last days, and brethren are exhorted to patience till the Lord comes. Some think that the coming of Jesus with just judgments ushers in the time for the rich to weep and howl, mentioned in verse 1, "Go



to now, ye rich men, weep and howl for your miseries that shall come upon you," but we wonder if "your miseries" mentioned here refers to abstract misery brought on by kidnapers and carnal warfare, before Christ comes, which will try the believers' patience: for then the mark of the beast will be enforced by law.

"And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27). The rich men of Russia did weep and howl when their wealth and many lives were taken. Now the world is staggering under a similar collapse.

"This know also, that in the last days perilous times

shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God" (2 Tim. 3:1-4). All of the foregoing are condemned by the moral law of the Ten Commandments. Devils who make no profession of Christianity may be guilty of all the foregoing. So now the hypocrite gets his rebuke, "Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth" (vv. 5-7). — J. T. Williamson in *The Bible Advocate*.

The New Paganism

THAT we of today are witnessing a revival of paganism is an assertion that has been made by sober Christian leaders who are aware of the dangers of hasty generalization and who have not spoken without careful thought.

The evidences of this neo-pagan tendency are numerous. The crass materialism of our age, the widespread indifference to religion and spirituality, the utter irreligion of the masses form an appropriate background for this picture. The filth our populace revels in, in the pornographic novel and sex-laden movie, are also prominent features. Nudist colonies are aping the immodest customs of the old Greek world. Our divorce statistics almost rival those of Rome in its most decadent days.

Perhaps the greatest evidence of the new paganism is the so-called breakdown of Christian morality. We are told in circles that pass for intelligent and Christian, as well as among the ruder sort, that the Ten Commandments are the outworn and discarded "mores" of a vanished age, that moral standards are always shifting, that each generation must decide for itself what are the features of the good life. Waiving for the moment the validity of these claims, there can be no doubt that they represent a very popular contemporary philosophy of morals. We hear on every side—and see it practiced—that people no longer recognize the authority, or even the desirability, of Christian moral standards.

A definite movement advocating a return to the worship of the old pagan gods is said to be gaining ground in Germany. Indeed, it is a bit of an anomaly under Hitler to keep on worshipping a Jewish God and trusting in a Jewish Redeemer. So back to Thor and Woden (especially Woden)? Russia also is honeycombed with a spirit that is definitely irreligious and materialistic.

In several respects, it would seem, the twentieth century is moving back toward the paganism of the first. Have

we as a people a prophetic voice to raise in such a situation? We are untrue to our mission if we have not.

There are three things we should do. First, we should point out that this condition is a fulfillment of prophecy. "Mark this, there are hard times coming in the last days. For men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous, relentless, scurrilous, dissolute, and savage; they will hate goodness, they will be treacherous, reckless and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force" (2 Tim. 3:1-4, Moffatt). This is not only a vivid picture of today; it is also a depiction of character that Paul saw in his own pagan environment.

To show that a prediction is being fulfilled is not the full measure of prophetic preaching. We must contend earnestly for the fact that Christian standards have not broken down. They are widely disregarded, it is true. But that does not alter the fact that they still stand; divinely revealed, authoritative standards, binding upon all who would be followers of Jesus, which cannot be rejected with impunity. The time has come when Christian apologetics should concern itself less with Jonah and the whale and more with the defense of Christians' morals. Pastors and leaders of youth should inform themselves with regard to the "new morality" and how to meet its spurious claims. The pulpit may well give the doctrine of future retribution in all the power of its scriptural emphasis.

We should do everything possible to help the young to cultivate such strong Christian faith and character that they will be able to stand against the prevailing social pressures. We should indoctrinate them more thoroughly, not only in basic Bible truths but in standards of conduct as well. We should quietly urge fathers and mothers to give more careful instruction in the home. We should endeavor

prayerfully and intelligently to lead our youth into an experience of sound conversion.

What we twentieth century Christians need is more iron in our souls. We need a revival of that martyr spirit with which the first century fought and overcame the pagan world. Any means whereby such a spirit can be born again

in modern Christians and modern Christian youth is to be adopted, whether it be more careful training in the home, better Christian education, a greater care to bring people to genuine experiences of conversion, or a more thrilling and compelling pulpit message.—C. H. Hewitt in *The World's Crisis*.

The Loss of "And"

THERE is a little Greek word spelled *kai*, meaning "and," which has been lost by the world and which causes no end of trouble. Just on account of this loss, and for no other reason, eight million men laid down their lives upon the battlefields of Europe, and many millions more were crippled for life. Because of the blotting out of this "and," the flower of what we call, for the sake of euphony, "civilization," seems about to wither, and that, too, when men were boasting that it was just about to blossom into a marvelous perfection and beauty, as the crown of our "wonderful twentieth century!"

Our Johns Hopkins University, in Baltimore, Maryland, lost its *kai* deliberately back in her cradle. In 1876 she took for her life motto the words, *Veritas Vos Liberabit*, "The truth shall make you free"—a sad little triplet dislocated from the Bible (John 8:32).

On a visit to the University of Virginia, some twenty years ago, while walking on the campus with Professor Kent, I observed the big motto in Greek on the Science Hall, at the far end, "And ye shall know the truth, and the truth shall make you free." I commented on the "and" and its implications, and congratulated the university; Professor Kent told me it had long been a matter of special note and interest to him, too.

The entire biblical passage reads: "Then said Jesus to those Jews which believed on him, *If* ye continue in my word, then are ye my disciples indeed, *and* ye shall know the truth, *and* the truth shall make you free."

Knowing the truth and freedom are made dependent upon abiding in Christ's word and being His disciples. Experience teaches that truth apart from Christ and His word, the Gift accepted and the Giver forgotten, enslaves and degrades. Germany long ago threw the "and" away, produced Nietzsche, glorified the doctrine that the state, being impersonal, might commit crime and do no wrong, and adopted the policy, "Might Makes Right."

Just now the yet more insidious disease which I lament, and which is corrupting the world, is the abandonment of the Word of God by so many churches and their overseers, and the widespread adoption by men of "Science" of a universe regulated at all times by its inherent resident forces without intelligent guidance or "interference"; an ordered world and a universe—the products of mere chance, and nothing more! All these evils come from the loss of that "and."

They first forgot the "if," and then they naturally missed the "and"; the consequence is that this conception of brute nature, with God our Father left out, is wrecking the world. For "as (a man) thinketh in his heart, so is he."

Alas, that my indictment should apply not alone to the field of science, but even in greater degree to our Christian people—ministers and laity. There is today an agitated discussion going on as to whether evolution shall be taught in the schools and as to the great harm that will come of such teaching. The trouble, I opine, is far more with the universal lack of home training, and home study of God's Word, and the lack of daily prayers in the family circle, with the want of fathers whose hearts are turned to their children. If our children were grounded in God's Word before leaving home, and knew Christ, they then would have nothing to fear from evolution, or from Christian Science, or any other ism. They would be able to defend themselves, and would become aggressive for righteousness.

There is just one weapon that is always effective in defense and offense against our Adversary, and that is the "Sword of the Spirit," which is the Word of God. The church is today on the defensive, and yielding ground, because she attempts to snatch Satan's own weapons from his hands and use them against him. "They overcame him by the blood of the Lamb, and by the word of their testimony."

I want our Christian ministers and people to be so assured of the truth of God's Word that when any apparent discrepancies arise between the Word and the theories of "Science" (I enclose "Science" in quotation marks in such references, because it is a false use of the word, for "the fear of the Lord is the beginning of knowledge," and where He is forgotten there is no true knowledge, but foolishness), they must rest perfectly assured that in our Father's good time His faithful children will understand one or both better, and then exclaim, "How simple! Why did I not see it before?"

Christian ministers and Christian men and women, put back the "and"! Be assured that you can know nothing apart from Him who made all things, who upholds all things by the power of His Word, and in whom all things consist! I repeat Christ's prayer, "Father, sanctify them through thy truth. Thy word is truth."—Howard A. Kelly.

(This article may be obtained in tract form from Loizeaux Brothers, 19 W. 21st St., New York, N. Y.)

The Mosaic Star of Promise

THE promise of the blessing of all the families of the earth "in thee and in thy seed," was given to Abraham. Thus the search for the deliverer was narrowed down to the one line of descent.

Neither Abraham, Isaac, nor Jacob proved to be the seed of promise, because through none of them were all nations blessed. They all died in faith, believing that the coming of a Deliverer was the definite promise of the living God. Their faith was encouraged during their lifetime by God's acceptance of their worship, by divine direction of their affairs, and by information on events to intervene.

One great event to intervene was told in the vision to Abraham with repetition of the promise of the land. It showed him that his children would be sojourners in the land, and then for four hundred years they would be in bondage to another nation, after which they would be brought back to Canaan, the land of promise (Gen. 15: 12-21).

From one star of promise to the next there were long periods of waiting, and during these times God's people went through many trials of faith and patience.

The children of Israel dwelt in the land of Egypt and waited four hundred years for their deliverer (Acts 7:6). Part of the time they were held in abject slavery, their lives being made bitter by hard bondage under taskmasters.

MOSES THE DELIVERER AND GO-BETWEEN

God heard their groanings and He remembered His covenant with their fathers, and sent Moses, who, through divine providence, was preserved from being destroyed with other Hebrew children, to be their deliverer and to lead them back to the promised land (Ex. 6:1-8).

At Mount Horeb the Lord appeared unto Moses out of the midst of the burning bush, telling him that He had heard the cry of His people, and He would deliver them and bring them into a land flowing with milk and honey. "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Ex. 3:1-10).

The Lord promised to be with Moses, and when he appeared before Pharaoh to ask for the deliverance of the children of Israel God gave Moses signs to perform before the King—thus witnessing that God had sent him to deliver His people.

In Exodus, chapters 3 to 14, we are told of various experiences of the children of Israel under Moses' leadership. How, at first, Pharaoh would not let them depart from Egypt, how the plagues were sent, finally Pharaoh letting them go, but afterwards repenting and following them to the Red Sea. How the Red Sea was divided to let them pass safely through on dry land, while the Egyptians were destroyed by the waters meeting again.

NEGOTIATIONS FOR A COVENANT

The children of Israel journeyed in the wilderness and came to Mount Sinai, and at this mount what a wonderful demonstration of divine power and majesty the people witnessed—"The Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. . . . The third day the Lord will come down in the sight of all the people upon mount Sinai" (Ex. 19:9, 11).

Moses instructed the people as the Lord commanded him to do, and brought them out of the camp before the presence of God in the mount. "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Ex. 19:18).

MOSES AS MEDIATOR

When the people saw the wonderful demonstration of divine power, and the way Moses received the law, they were terrified, and removed, and stood afar off. "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Ex. 20:19).

Thus they themselves asked for a mediator and requested Moses to serve.

It is worthy of note at this point that from the call at Mount Horeb Moses was acting between God on the one side and the people on the other side. By doing this he demonstrated that he was their mediator or go-between, even though the word "mediator" was not used by them.

This position as mediator formed part of his office as deliverer, to which he was appointed by God. Moses the mediator, as part of his office of deliverer, carried messages back and forth between God and the people; but at Sinai by God's appointment he became the mediator of the covenant there entered into.

MOSES AS MEDIATOR AND INTERCESSOR

Moses as their mediator also interceded on behalf of the people. He pleaded for forgiveness of their sins when they sinned a great sin against God by worshipping and offering sacrifices to the golden calf they had made while Moses was absent in the mount receiving the various laws and commandments from God. Intercession is thus indicated as part of the work of a mediator, particularly the mediator of a covenant requiring the people to observe certain laws which they were continually breaking.

After the law was ratified, as described in Exodus 24, the children of Israel were bound under the law. But God had foreseen that they would be unable to keep it perfectly, and had appointed that they should continually offer up sacrifices to God for the forgiveness of their sins. For neither Moses nor the law could free them from sin or preserve

them from the curse of the law, which was death; for all have died. A greater deliverer than Moses was needed for that deliverance, but the power of God exhibited through Moses gave hope for the future.

SACRIFICES FOR SIN

A prominent feature of the law covenant was the arrangement for the regular offering of sacrifices for the sins of the people of Israel, both nationally and individually. On account of these offerings, with confession and repentance, God was pleased to forgive their sins in so far as the limitations of the law permitted. But at best the law was unsatisfactory—not because of defects in the law, but because of the weakness and imperfection of the people. The law itself was “holy, and just, and good” (Lev. 1 to 7, 16; Romans 7:12; 8:3).

A SHADOW OF GOOD THINGS

The Apostle Paul explains that the law had “a shadow of good things to come, and not the very image of the things”; that the sacrifices of animals could not make the comers thereunto perfect. For if the sacrifices had accomplished all that was required they would have ceased to be offered. Because the worshipers, once purged, would have had no more conscience of sins. But in those sacrifices there was a remembrance of sins, for it is not possible for the blood of bulls and of goats to take away sins (Heb. 10:1-8).

But to Israel, who received the law at Sinai, the law was not a shadow. It “had” a shadow. To Israel the law was a very real thing, to be bound on their foreheads and cherished in their hearts. It was the will of God for them, and they were bound to keep it (Deut. 6:1-9, 24, 25). And part of Moses’ duty as the lawgiver was to see to the carrying out of those laws and the punishment of the transgressors (Heb. 2:2).

PROMISE OF A GREAT PROPHET

So far we have seen the activities of Moses as deliverer, leader, lawgiver, and mediator over the children of Israel. He was a man of faith, and greatly honored by God. But he was not the deliverer previously foretold who should bruise the serpent’s head, or the blessing foretold who should bless all mankind.

There was a greater One to come who would fulfill all these promises.

In the meantime another star shone out, the star of promise given to Moses. The light of this star revealed that God would send them a great Prophet. “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”—Deut. 18:15, 18.

Four distinguishing marks are here given for the recognition of the great Deliverer—A Prophet; of their brethren; like unto Moses; speak all that God commands.

This star of promise further defines the qualities and work of the great Deliverer. Many false prophets troubled Israel, even in the time of Moses, of which the people were warned. A prophet was one who spoke under inspiration. The holy prophets spoke and wrote as they were moved by the Holy Spirit. A prophet was also a teacher, expounding and explaining the meaning of the inspired prophecies; and an exhorter to urge the people to obey God and walk in His ways.

Moses was such a prophet. God gave him the words to say, and he repeated them to the people. The whole of the Mosaic Law was a writing inspired by divine wisdom, and not the work of Moses. The Prophet to come, though greater than Moses, likewise would be the Mouthpiece of God. Him they should hear in whatsoever He would say unto them. This would be unsafe in the case of the words of a false prophet.

Hence the need to keep in mind the other description “like unto Moses”—before accepting the claims of any prophet. Given when Moses had for years exercised his various offices, this identification sign was well and publicly known. Every Jew knew that Moses had been raised up by God Himself to be their deliverer; that he was their leader out of bondage and through the wilderness; that as mediator he stood between God and the people, administering the law given by divine authority, with the power of life and death in his hands. Though often pleading for mercy on behalf of transgressors, Moses never applied for change or modification of the law of God. Always he upheld the law and sought mercy on other grounds, such as the honor and fame of God Himself.

This light concerning the great Deliverer to come was indeed a wonderful star of promise. Furthermore, the promise of another Prophet to succeed Moses in his official capacities was a hint that the law itself might not be God’s last word to the children of Israel.

As time passed, as all the stars of promise were studied in faith, as the law was kept to the best of their ability, the obedient of the children of Israel would realize more and more their inability to keep that law perfectly. This would lead them to place more and more reliance upon the stars of promise and on the hope inspired by them, concerning the One who should bruise the serpent’s head, bless all the families of the earth, and guide them (as Moses had done) to a new Canaan and haven of rest.

And in due time the great Deliverer and Mediator, Lawgiver and Intercessor did come, and could say, “Moses wrote of me.” Not one of God’s promises has ever failed.

—J. McK. in *The New Covenant Advocate*.

A THOUGHT FOR THE WEEK

The key to the sinless life of our Savior lies in His close and constant communion with His Father. How often do you have a heart-to-heart talk with God?

—Harvey Krogh, Jr.

Berean Department

ARLEN MARSH, EDITOR

This Changing World

Nothing is ever static. Everything is undergoing constant change. From the tiniest measurement known to science—the Rutherford unit—to the immeasurable reaches of the greater cosmos, Change reigns as a mighty god.

Not the least of his subjects is public opinion. Few concrete objects endure changes (without experiencing complete disintegration) such as those experienced by the ever-swinging pendulum which governs world thought. And the religious philosophy of earth is the most subject of all thought-phases to the enervating influence of Change.

Until a few months ago, for example, the *Ladies' Home Journal*, under the expert blue pencil of Loring A. Schuler, carried in each issue an editorial dedicated to the religion of the nation, an editorial calculated not merely to be uplifting, but to hold up Christianity as a means of salvation from every ill that afflicts mankind. The passage of time, however, wrought changes; and Bruce Gould and Beatrice Blackmar, husband and wife despite the names, took over the literary administration of the *Journal*. And with the change came a shift in editorial policy which removed all editorials—including all favorable mention of Christianity—from the magazine.

This same situation has been experienced by more than one of the great house organs of this country and abroad. It was not without reason that Albert Payson Terhune, whose dog stories have given pleasure—yes, and education—to millions, wrote in 1933 that a renaissance of Christianity in our major magazines was necessary to keep them from becoming totally unfit for general consumption in normal family life. Vulgarity and outright filth, he remarked, have become the undertow which is slowly but steadily throttling the old decency of the general magazines.

To those who are familiar with the big magazines as the normal reader is familiar with them, Mr. Terhune's ideas may seem as exaggerated as an Oriental's account of the first airplane he saw. But to those whose business it is to fill the pages of these magazines the ideas are not exaggeration; they are simple facts.

Mr. Terhune hopes for a return to Christian principle. This is almost too much to expect. To be sure, the hi-de-ho of the late twenties has largely disappeared; but it has been replaced by a less raucous, but more influential, sophistication which has settled into a habit.

Wholly aside from biblical predictions on the matter, it is apparent that the idealism which preaches that education will renovate the world is avoidance of plain fact. The magazines mirror the world, even better than the books; for the magazines must make their appeal to the greatest class of readers that any printed matter besides a news-

paper can reach. It is a liberal education in the thought processes of the nation to read—casually or studiously—any of the recent editions of the Big Four (*Ladies' Home Journal*, *McCall's*, *Woman's Home Companion*, *Delineator*) or the Big Three (*Saturday Evening Post*, *Collier's*, *Liberty*).

Thought, without outside inspiration, does not grow cleaner and cleaner, however much the power of auto-suggestion may be applied to it. The discarding of Christianity as a moving force has abolished the external inspiration. It may, therefore, as has been said, wholly aside from biblical implications, be expected that the great god Change will reign in the human mind only to destructive ends.

Antichristian Politics

Going far beyond the question of petty party politics is the unquestionable fact that government in all its phases is more and more becoming definitely antichristian, whether consciously or unconsciously.

It has not been long since the Federal Government announced the building of an "experimental" town in West Virginia in which provision for everything, including a town hall, a dance hall, a theater, business houses, and residences, was made—except provision for a church. Secretary of the Interior Ickes, when queried, declared that the new community would not be wealthy enough to support a church; and that unless any church which would be started were held to a non-denominational level, the Government would discourage all efforts to establish one in the town.

The President has taken Sunday for his radio messages to the nation, messages essentially political.

Government subsidization of the merchant marine, farming, and railroads has reached an all-time peak. A strong movement is afoot to tax church properties for the first time in the country's history.

Efforts to close saloons, theaters, dance halls, billiard parlors, and dives on Sunday have met either with indifference or with jeers. Frank announcements from the Government indicate that the nation's youth must be educated to the use of hard liquor in order to increase the revenue from taxes on alcoholic beverages.

State colleges and universities require science courses which necessitate the student's subscribing to the principles of evolution. Conscientious objections to military service are ignored by university R. O. T. C. authorities.

It is a hard time for the optimists who hold that the world is becoming constantly better.

Naturalization is refused prospective citizens, regardless of their intrinsic worth, if the applicants will not swear to bear arms to kill in defense of their country.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth."

JESUS PROVES HE IS GOD'S SON

IT JUST doesn't seem possible, does it, boys and girls, that anyone could doubt that Jesus was the Son of God. When you think of the wonderful things He did for everybody every day, you feel as though they ought to know that surely. Yet there were some who didn't.

Why, even poor old John the Baptist wasn't perfectly sure! But then we can see how that could be. You see, John was in prison, and he didn't hear about all the miracles Jesus performed.

He had been the one, you remember, who had gone before Jesus and announced His coming. John, the Forerunner, he was sometimes called. He had prepared the people to receive Jesus, by baptizing them.

But the cruel Herod had cast him into prison, and as he was kept in his cell day after day, he began to wonder if perhaps all his work had been in vain. Perhaps all he had suffered had been for nothing.

So he sent two of the disciples who had been to see him to ask Jesus about it. Look in verse 20 of Luke 7, and see what they said to Jesus when they found Him.

That was a good message Jesus gave the disciples to take to John. Don't you think so? Read it in verse 22. Count the things that are named in that verse.

Now look at each one of them carefully. Which is the greatest blessing that Jesus could give to anyone? Sight? Healing? Cleansing? Hearing? Life? Or the gospel? Think hard now!

If you needed any of the first five things which would you think would be the greatest blessing to receive? Why, the one you needed, of course, whichever it was! Some one else would need another thing.

But take the sixth one—the gospel—everyone needs that, don't they? No one can be saved unless he believes and obeys the gospel. And that means more to anyone than anything else you can name. It means more to have eternal life than it does to have the very best kind of a life here and now.

So the sixth one is the very best of all! And that is our first nugget of gold in the treasure we are digging for today. Believing and obeying the gospel is the very best thing that can happen to anyone. Don't forget it!

I imagine John the Baptist felt a lot happier in his prison cell after he got Jesus' answer, don't you? Why, he could even die willingly now since he knew that Jesus was

the Son of God and all his work had been rewarded. And that's just what happened to him not long after that. Herod had him killed.

Now read some of the other stories in this same chapter. They are happier stories than the one about John the Baptist.

There is the story about the poor widow's only son being brought to life by Jesus. The mother and her friends were on their way to the cemetery when Jesus met them and turned their tears into joy.

Don't you suppose the mother was wondering who would take care of her now that her son was dead? But here comes Jesus, telling her to dry her tears and hush her crying.

What does He do next? Read verse 14 and see. And what did happen as Jesus said, "Arise"?

Then there is another story in the first ten verses of the chapter. Here was a man who did not doubt. He believed so firmly in Jesus that he told Jesus He needn't come to his house. If He would only speak the word, he knew his servant would be healed.

That must have made Jesus very happy. When He thought that so many of His own people didn't believe in Him, and here was a Roman, a captain over one hundred soldiers, who had that much faith!

Jesus said to him, "I have not found such great faith, no, not in Israel."

And there is our second nugget of gold to add to our treasure. Nothing makes Jesus more happy and there is nothing He wants more than that we should have faith in Him. Believe in Him and obey Him!

And, of course, you haven't forgotten what the gospel is, the gospel that Jesus told the disciples to tell John He was preaching. You remember when we began to dig for treasure we discovered some nuggets of gold about the gospel.

It is a shortened word, shortened from two words, "good spell." Now, you know, what a "good spell" would be. It would be a time that would bring happiness and health to everyone. And that is just what the gospel does.

But it not only brings those two things. It brings something that nothing else can—eternal life to all who believe it. And when Jesus went about telling the people all about His Father's kingdom that will be set up on earth again some day, He was preaching about a "good spell" or the gospel. No wonder we said it was the very best thing that could happen to anyone to believe and obey the gospel!

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. — February 16, 1936

JESUS HELPS A DOUBTER

Luke 7

GOLDEN TEXT

"I believe; help thou mine unbelief."—Mark 9:24.

YOUNG PEOPLE AND ADULTS

Class Discussion: Should our doubts be ignored or should we seek an answer to them? Doubting stimulates study and investigation. Doubts caused by one's lack of full understanding. How doubt has encouraged discovery and invention. How best to meet religious doubt.

I. Jesus Answers a Doubter's Question. (Vv. 19-23.) As so often happens when one gets away from the person in whom his faith is centered, in his prison cell, separated by stone walls from the One whom he had twice named "the Lamb of God," John began to doubt a little as to whether or not Jesus could be the Messiah. If He were the promised One which was to come, would He permit His forerunner to languish in prison? There was just one way in which John could learn the truth of the matter. He would send to Jesus and ask Him plainly if He was the Messiah. The manner in which Jesus answered the question was far more impressive and satisfactory than any verbal argument could have been. His manner of life, His preaching the gospel to the poor, the miracles He did in fulfillment of the prophecies concerning the Messiah, these would establish the truth of His messiahship much more strongly than anything He could say in defense of His claim. So it is with us as Christians today. The strongest argument we can produce to remove the doubts of others concerning the saving power of Jesus Christ is to see that our own lives are a constant and a consistent testimony to the righteousness of the Master whom we profess to serve. "If ye continue in my word, then are ye my disciples indeed" (John 8:31), Jesus declared.

II. Jesus Testifies to John's Greatness. (Vv. 24-28.) The fact that John permitted a doubt to intrude itself in his mind concerning Jesus did not change the attitude of the Lord toward him in the least. John was an honest doubter, and Jesus recognized him as such and very willingly met every question and answered every doubt. The result was that John's doubting led to a stronger and more satisfying faith. So far as our own doubts are concerned, the best answer to them all will be found in Bible study, especially the study of fulfilled and fulfilling prophecy, prayer, and experience. As time goes by, and we are able to look back over the years and see clearly that the hand of God was really working beneficently for us on occasions when it seemed to us as we passed through them that life was a hopeless, meaningless muddle, then, indeed, our fears and doubts will be miraculously transformed into glorious confidence and abounding faith.

PRACTICAL APPLICATIONS

Since history began, men have questioned things beyond their comprehension. It is a characteristic of the finite mind which our infinite God has always recognized, and toward which He has been long-suffering. Nor has He

branded honest doubt as a sin. Had Adam and Eve questioned the serpent more closely in the garden they might have been able to distinguish the true from the false and shaped their conduct accordingly. Abram and Sarai questioned the angels, Moses doubted his ability as a leader of his nation, Gideon wondered if it were really Jehovah who was directing him in the salvation of his people. Through the mouth of Malachi God answered the unspoken questions of Israel and then pleaded, "Prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing." Both Paul (1 Thess. 5:21) and John (1 John 4:1) exhort us to prove the good as opposed to the evil. John the Baptist was looking for Messiah, but he was not sure whether Jesus was that one because there were certain things in the life of the Savior which John did not yet comprehend. Therefore his honest quest for information.

There is abroad in the land a multitude of religious beliefs. It will be far better for our ultimate reward if we trace these doctrines to their source and learn whether they be of God or man. An unprejudiced mind searching for the truths of God has been promised results.

There are also questions of conduct that arise from day to day that are most easily solved by honest questioning. Trace desires to their source. Ask yourself:

Will this build character?

Will it improve my mind or body?

Will it cause people to recognize me as a Christian?

Do I wish to do it because I am too weak to take criticism?

Do those who habitually do this thing grow more, or less, like Christ?

Is it a Christian virtue, or worldly impulse, that prompts me?

Will it require time that could be directly used in God's service?

An honest answer to these questions may lead to self-condemnation. But unless we have the courage to confess the truth, we are untrue to our trust.—G. M. M.

INTERMEDIATE CLASS

Meeting Doubts With Facts

We learned in our lesson of January 26 that Jesus' message was the kingdom of God, and He demonstrated that message by bringing about conditions as they will be in God's kingdom, performing miracles of healing on those who came to Him. John the Baptist, you remember, was also given a great message and a great life purpose. Review his life as given in Luke 1:5-17; Matt. 3; Mark 1:1-9, 14; Matt. 14:1-12, in the order named.

John had proclaimed Jesus as the Messiah for whom all Israel waited. As he languished in prison, small wonder that John asked himself, "Was He really the One?" Not hearing the message of God's kingdom as preached by Jesus and not seeing with his own eyes the miracles He performed, John sent two of the

disciples who visited him in prison, to ask Jesus the question. John knew that Jesus' answer would forever settle all doubt in his mind. John's life's work would be accomplished, his death, even, justified. Notice particularly verse 22. Compare it with Luke 4:18, 19. Had Jesus faithfully performed the things John, His forerunner, had proclaimed He would? John could now go to his death with his mind at peace. Truly, John faithfully filled a most important place in God's plan. But what does Jesus say of the one who qualifies for a position in the kingdom of God, as compared to John, who qualified for so important a position in this life (v. 28)?

"Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock."—M. G.

JUNIOR CLASS

Topic: Jesus Helps a Poor Widow. **Text:** Luke 7:11-17. **Memory Verse:** "And he said, Young man, I say unto thee, Arise."—Luke 7:14b.

Lesson Story. One day Jesus decided to visit a city called Nain. His disciples and many other people went with Him. As they came near to the gate that opened into the city, they saw something very sad. A dead man was being carried out of the city to be buried.

When they came nearer they found out that it was the only son of a widow. This made it seem much sadder to Jesus and His company of people. This would leave the poor woman all alone.

Jesus walked up to the dead man, and those that were carrying him stopped. He said to the lady, "Weep not."

Then what do you think Jesus did? He said, "Young man, I say unto thee, Arise." Did the young man do it? Why, I thought he was dead! Yes, but Jesus had brought life back to him, and our lesson says that the young man sat and talked. Then Jesus said he could go back with his mother. Now see if you can tell me a list of words that would describe how the young man and his mother must have felt. Then make another list describing how the people who were watching must have felt.

Notebook. Find a picture (or illustrate by drawing) to represent this lesson. Fill the blanks with words from the lesson text.

One day _____ with a company of people went to the city of _____. When they came to the _____ of the city, they saw a _____ who had _____. His mother was very _____, for it was her only _____. Jesus felt very _____ for her. So He walked up to the dead man and said, "_____,"

The young man _____ up and _____ to the people. He went home with his _____. The people were _____ when they saw Jesus do this. The mother must have been very, very _____.—V. C. T.

AMONG THE CHURCHES

BROTHER L. E. CONNER CELEBRATES TWO IMPORTANT ANNIVERSARIES

Next Sunday, Feb. 9, marks the passing of two important milestones in the life of Bro. L. E. Conner, president and manager of the National Bible Institution—his 75th birthday and his 50th year in the ministry of the Church of God.

Of course the brethren of northern Illinois could not permit two such events to pass without indicating in some way their appreciation of Bro. Conner's long years of service and of leadership, and so the church at Rockford, Ill., of which he is pastor, has arranged a special service for next Sunday afternoon in which the brethren of Dixon, Oregon, and the surrounding territory have been invited to participate. Following a pot-luck dinner to be served in Rockford an appropriate program will be given. It is expected that groups from various places in northern Illinois will be present to congratulate Bro. Conner on the happy occasion and to pray that God's blessing may attend him for many years in the future.

Besides the afternoon gathering there will be the regular services of Sunday school followed by the morning service at 11 o'clock. In the evening on his anniversary Sunday Bro. Conner usually gives his first sermon over again, somewhat changed perhaps by experience from the one of 50 years ago.

The Rockford Church of God meets at 1924 N. Main St.

EDEN VALLEY, MINNESOTA

The church work at Eden Valley is almost at a standstill, due to the heavy snows and intense cold that have prevailed throughout the Northwest for the past few weeks. Nearly all country roads have been blocked, and the temperature has been below zero most of the time. At one time it dipped to 40 below and for the past week has averaged about 15 below.

A Sunday school training class, however, under the leadership of the pastor meets every Thursday night. Those who find it impossible to attend keep up their work at home so as to be on an equal footing with the rest of the class when the weather once more permits their attendance.

Except for one exceptionally bad Sunday the Sunday school and church services have been regular, but the attendance has been small.

The time is not being wasted, however. We are taking advantage of our forced stay indoors to plan an intensive program of Sunday school and church evangelistic work to begin as soon as weather permits.

The pastor is studying evangelism by correspondence in the hope of making his evangelistic efforts more successful.

Richard Le Crone, Pastor.

REPORT FOR JANUARY

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Funerals, 1. Money received: Pleasant View, \$27.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$6.50; conference board, \$9.00.

Because of cold weather the meeting in South Bend was postponed until a later date.

J. H. Anderson, Indiana Evangelist.

BURR OAK, INDIANA

We hear good reports of Bro. Gerald Osborn's message last Sunday while the writer was in Kokomo. His subject was timely, being "Faith." A great need today.

Attendance dropped on account of the cold weather and sickness. It will return to normal as soon as the weather moderates.

At Kokomo, the cold was bitter, but we had services in face of it all. These faithful ones are doing an unusual work in relief of the needy. Since December 19 they have given out over 600 loaves of bread, over 180 dozen rolls, and doughnuts. At Christmas they gave 20 baskets of food. They are to be commended, and we believe God will prosper them.

Sr. Mattix, who has been very ill, is sinking rapidly. She sent word to the writer to come and bring some one, and have a little service. Bro. and Sr. LaMunion took us down, and after we read some Scripture, Sr. LaMunion sang for her; then prayer. We left her in the hands of God, who giveth the strength. Pray for her comfort.

Bro. Jesse Zecheil's father is on the sick list, and much concern has been felt over him.

Betty Hardy, who is in the Parkview Hospital at Plymouth, is gaining but must remain quiet for some time. Betty is 15; send her a card of encouragement.

The contest between this school and Kokomo will begin February 2. Their aim is to interest a better average attendance, and increase their memberships. The contest will last until Easter.

Bro. and Sr. Albert Overmyer have moved into their new home. Bro. Overmyer is one of our good deacons and also a trustee.

A. E. Hoskins, Pastor.

SOUTH LAWN CHURCH, GRAND RAPIDS

The newly organized advanced young people's class is making rapid progress. It includes those beyond high school to approximately thirty years of age. They are one month old now, and held their first monthly meeting on Wednesday night of last week, at which time officers were chosen for the year, and plans laid out for their work.

The recently taken church census has furnished lots of material to work upon, both for the pastor and for the various teachers. Results are already observed.

Sr. Thomas, who was operated upon last week, is making satisfactory recovery, and Bro. Hopkins is up and around again. Mr. Charles Barr, who has spent most of the winter in bed with a broken leg, is now getting around with crutches.

F. E. Siple, Pastor.

NEWMAN - MACKIE

It was the writer's privilege, on the evening of January 23, to unite in marriage Mr. Hershel Mackie and Miss Irene Newman, both of Martinsville, Ill. Mr. Floyd Hamilton, friend of the groom, and Miss Louise Newman, the bride's sister, attended them.

The young married couple have lived practically all their lives in this community and have won for themselves many friends. The bride is a member of our Salem Church here, while the groom, although not a member, has been a regular attendant at our Sunday school, Berean, and church services. We pray that much joy and happiness will be theirs in the years to come and that the blessing of God may attend them in all their activities.

Harry Gockler.

BETWEEN YOU AND ME—

A note from Bro. S. J. Lindsay, Tempe, Ariz., brings the following appreciated comments: "I enjoyed 'Peter Views Paul' (Jan. 14, 1936) very much. It was true and to the point. Alta King and R. J. Browning have good articles, too. Our people need much of that kind of food. Thank you for it."

The office is deeply indebted to Mrs. Jessie W. Donaldson, 10 Oakmere Drive, Brooklyn, N. Y., for "The Words of Life," a splendid monthly published in England which advocates conditional immortality. Sr. Donaldson has provided us with this paper for years and we have found it very helpful.

While full reports of the pyramid lectures given by Bro. F. L. Austin at Ripley, Ill., during the past week have not as yet reached us, brief news filtering into the office indicates that in spite of the exceedingly cold weather prevailing at the time, good attendance and splendid interest were manifested.

The report of the June, 1935, conference of the Minnesota Church of God omitted mention of the baptism of Miss Lois Ruhn, 10, Litchfield, Minn., and Donald Kirkpatrick, 13, Cass Lake, Minn.

Word from N. H. Geiselman, Tampa, Fla., indicates that he has been speaking to excellent audiences that manifest great interest. This work has been carried on at St. Petersburg, Fla. Anyone interested is urged to call on J. R. White, 151 15th St., St. Petersburg. Services also are conducted by Bro. Geiselman at Tampa and Lynn, Fla.

Always state for what purpose money is to be used when sending remittances to the National Bible Institution. Several payments have reached us during the past month unaccompanied by a note or return address.

Have you read of the action taken by the church at Moorefield, Neb., as reported in this issue? The brethren there, realizing that their duty and responsibility extend beyond the borders of their own community, have decided to set apart the offering taken by the church on the first Sunday of each quarter for the work of the National Bible Institution to be used in the spreading of the gospel in other localities. This action is worthy of widespread emulation.

Instructions from Nebraska ask that the name of Earl Cowles, Moorefield, be dropped from the list of recognized ministers of that State.

MOOREFIELD, NEBRASKA

Business meeting last Sunday resulted in the election of officers as follows: elders, A. L. Schultz and C. T. Stedman; deacons, D. T. Stedman, Vern Todd, and Roy Welch; deaconesses, Gladys Stedman, May Todd, and Annie Welch; secretary-treasurer, Mrs. May Todd; trustees, Wesley Stephenson, Jim Fox, John Stedman, Dick Ealy, Mr. Todd; ushers, Dave Bender and Donald Stedman.

The church voted to give the offering on the first Sunday of each quarter to the National Bible Institution. May God bless the general work. The truth is marching on here.

E. E. Giesler, Pastor.

A. L. CORBALEY WRITES

On Tuesday, Dec. 31, my wife and I left Puyallup, Wash., for a visiting trip to the brethren east of the Cascade Mountains. We went by motor car with our son Glenn and his three boys. We arrived at the home of our oldest son, Paul, the same evening. His home is near the town of Thorp in Kittitas County.

The following Saturday Paul drove with his family and my wife and me to the home of our son George, who lives in the Wenatchee Valley. George is in the employ of the Centennial Milling Company of Wenatchee, and each day he makes a trip to some distant point, driving a large truck loaded with 15,000 pounds of flour and feed. In the winter months the roads are often dangerous on account of steep grades, where the highways are icy, and many accidents occur.

I went with him on one of these trips as far as Twisp, about 100 miles from Wenatchee. Near there I stopped for a short time to visit with Sr. Myrtle Hayes, whose husband, Clarence, died very suddenly a few months ago. Her hope and consolation are in the soon coming of the great Life-Giver, to give life and immortality to His chosen ones.

There are quite a number of isolated members of the Church of God scattered here and there in the valleys of the Columbia and tributary rivers, who have no opportunity of hearing a gospel sermon. They are always delighted to be visited by a minister of the faith of Jesus Christ, and to have the privilege of asking questions concerning the signs of the times and other Bible questions.

We were with the brethren in Cashmere and Wenatchee for almost a week, and we surely enjoyed the privilege we had of conversing with many of them on the theme which was nearest to our hearts, the soon coming of the Lord. All were agreed that it was very near, even at the door. It brought to mind very vividly Malachi 3:16-18.

Bro. Lyle Rankin has been elected pastor of the Cashmere church for the ensuing year. The members all speak highly of the excellent work he is doing among them. This is his first pastorate, and he gives promise of being a very able defender of the faith.

On Thursday, Dec. 9, my wife and I went with Bros. Rankin and Mont Chadbourne to Spokane, Wash., and from there we drove to the home of Bro. and Sr. Watts.

The object of our visit was to meet a gentleman who had designed and artistically pictured out a chart of the ages, beginning at the creation of the world, and sweeping down through the centuries, accurately portraying the leading events of the past as foretold by the prophets; then coming down to our day, the chart describes the world's greatest war (of 1914-18), and also the final conflict of the nations, which ends in the battle of Armageddon, as described in the 8th, 9th, and 16th chapters of Revelation. Then Jesus is shown reigning on the throne of David restored. This is followed by the second resurrection and the judgment day, and by the lake of fire and de-

struction of the wicked. Finally the chart depicts the "new heavens and earth, wherein dwelleth righteousness." The chart also describes the signs of the Lord's second coming, the dark day of May 19, 1780, the falling of the stars of Revelation 6:13, then the distress of nations of Luke 21:25-33.

The name of the artist was Cecil Sater, and his home is near Clayton, Wash. His wife is teaching school three miles from their home, and I am sure you will be vitally interested in these talented people when you read the balance of the story. Mr. Sater was to deliver ten lectures in the city of Deer Park in the Baptist meetinghouse. He sent Bro. Watts a card inviting them to attend the lectures, in which he used the chart in describing the plan of the ages. Although the roads were almost impassable on account of snow and ice, yet Bro. Watts and his wife and daughter, Mildred, attended eight of the ten lectures. They were so impressed with what they heard and saw that he wrote to Bro. Rankin to come out and talk with the man. I was then in Wenatchee, so Bro. Rankin invited my wife and me to accompany him upon the trip, which we did.

Wild Rose Prairie, where Bro. Watts lives, is more than 200 miles from Wenatchee. We arrived there late in the evening, and the next morning went to the home of Mr. Sater, but there was no one at home. We drove on to Clayton, where we found him engaged in his chosen work of making artistic models and patterns from clay and plaster of paris for the Clayton Manufacturing Company. At noon we went with him to his home, where we remained till 4 p. m.

The next day was Saturday, and his wife was also at home. Our conversation commenced at 10 a. m. and lasted until 10 p. m. Mr. Sater had been a member of the Advent Christian Church, while his wife had belonged to the Baptist denomination. However, by his study of the Scriptures he had become convinced of the thousand year reign of Christ and the restoration of Israel, so they were attached to no denomination, but were earnestly seeking for an organization who believed the Bible as they did that they might unite with it. At the end of our study of Bible subjects we were perfectly united in faith on every point we had examined.

There was no place near where baptism could be performed, but there was a small creek running through the farm, so we took flashlights and a lantern and went down over an icy trail to the creek, built a dam across it till the water was of the proper depth for immersion, then by the light of the lantern and flashlights they became members of the body of Christ and were adopted into the family of God by baptism. Afterward we returned to the house and celebrated the ordinances of the Lord's Supper and the washing of the saints' feet. We then extended to them the right hand of fellowship; so now we introduce to the members of the Church of God, Bro. and Sr. Sater. They are both well informed in the Scriptures and abundantly able to instruct others. So the churches of Cashmere and Puyallup are sending Bro. Sater a ministerial certificate, giving him the right to represent them as a minister of the gospel.

My wife and I returned to our home a few days later, much pleased with our sojourn among the brethren.

A. L. Corbaley.

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ELSIE GAY DINGMAN

Mrs. Henry Dingman, nee Elsie Gay, daughter of Laura and Valney Gay, was born near Glencoe, Minn., on January 27, 1866. She died at her home near Fort Ripley, Minn., on Sunday evening, Jan. 12, 1936.

On November 3, 1883, she became united in marriage with Henry A. Dingman. Mr. and Mrs. Dingman were well-known and loved as pioneer workers of the Church of God in Minnesota. Mr. Dingman was ordained as a minister of the church on February 13, 1893, and lived in active service to the day of his passing, about seven years ago. Mrs. Dingman was baptized at Kimball, Minn., during the summer of 1896 and with her husband has "kept the faith."

Of their seven children three remain to mourn her passing. They are: Harry of St. Cloud, Minn.; Herbert of Fort Ripley, Minn.; and Fern (Mrs. Ernst Bachelder) of Minneapolis, Minn.

Jesus would say, "She is not dead, but sleepeth," at the side of her husband awaiting the call to arise at "the voice of the archangel and the trump of God."

May we, following their example, "be caught up together with them to meet the Lord in the air."

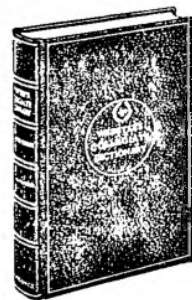
John L. Denchfield.

THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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ETHIOPIA

(Continued from Front Page)

ETHIOPIANS SHEMITIC

The Ethiopians or Abyssinians are of Shemitic origin, that is, they are descendants of Shem. The people to the north and northwest are descendants of Ham and Cush. This is not saying that the line of issue has been kept pure, but is merely a general classification. To the casual student this may not appear to be of much importance, but it is of outstanding significance. In the first place, God promised to dwell in the tents of Shem.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem" (Gen. 9:27). The Ethiopian kingdom is the oldest in the world and people have marveled that it has remained unconquered all these centuries, while other kingdoms have risen, flourished, and gone into decay—but Ethiopia lives on. The secret is to be found in the promise of God, "I will dwell in the tents of Shem."

The language of the Ethiopians is Shemitic or Semitic. According to ethnographers the living languages of the Shemitic peoples are: Hebraic, Arabic, Neo-Syriac, Amharic. The last mentioned is the tongue of the Ethiopians. The roots of these languages are quite alike. One characteristic of both Hebraic and Amharic is that with both languages you read from right to left, the opposite of the English language. This similarity is not of mere coincidence.

Another remarkable evidence that God has kept His promise to dwell in the tents of Shem is that most of our important manuscripts and translations have come from this race of people. Much of the language of Jesus was spoken in the Aramaic, which is strictly Shemitic. We have several untranslated sayings in our present version. Attention is directed to two or three. "Eli, Eli, lama, sabachthani" (Matt. 27:46). "Talitha cumi" (Mark 5:41). These sayings are Aramaic. The whole Old Testament is Hebraic and Chaldaic, which is one of the dead tongues of the Neo-Syriac. One of the great New Testament versions is the Peshitto Syriac. It is largely through the Shemitic peoples that the Word of God has come to the world and it has been through them that it has been preserved.

Ethiopia, as we know it today, has long been closely associated with the Israel of God and their worship. It was an Ethiopian girl that Moses married. Aaron and Miriam raised objection, and the latter was smitten with leprosy (Num. 12:1-12). It might have been well if Mussolini had considered Miriam's experience before sending his legions into the promised land. Our thinking naturally requires armies to surround Jerusalem in order to be in the promised land, but war is now going on in the land of Abraham's promise. The story of Philip and the eunuch gives a clue to the religious fervor of the ruling household of Ethiopia. The eunuch was a man of great authority under Candace, Queen of the Ethiopians, and had made the long and tedious journey to Jerusalem to worship. His desire to come into close fellowship with the true God was realized

in his return trek. It has been definitely discovered of late that the gold mine of Ophir, from which Solomon secured the gold for the temple, is in Ethiopia. Recent press reports credit Haile Selassie with reopening this famous old mine. Thus it is seen that the history of Ethiopia is filled with biblical lore, and their acts are not only sympathetic but close akin to those of Israel.

DELIVERANCE FROM GENTILES

The territory within the confines of the old, but reliable, Abrahamic promise is to be delivered from Gentile domination at the termination of the "times of the Gentiles." For the past few years we have seen a gradual and yet most remarkable transformation occurring in this spiritless and stagnated land of promise between the two great rivers. The lifeless fig trees have been shooting forth new and verdant leaves. The emblems of Gentile supremacy are being hauled down and the flag pointing to Israel's future freedom is being drawn to the masthead as it unfolds its long-trussed furls. The land of promise is being delivered, and any subjugation or suppression cannot long triumph, for God is returning to the tents of Shem a new consciousness of divine need.



There are some scriptures such as Ezekiel 38:5 and Daniel 11:43 that seem to teach that the Ethiopians shall be joined to the forces that come against Jerusalem. Our convictions are that these scriptures apply to the Hamitic family rather than the Shemitic group. But, be that as it may, the land of promise between the Nile and the Euphrates is due for a rejuvenation. This regenerative work may be retarded, but it cannot be long delayed by the efforts of nations bent on lucrative gain and expanding rule.

These are days when the eyes of those of the Abrahamic faith should brighten with a heavenly gleam as they see the last barrier that separates the promised possession from everlasting inheritance. Oh, for a thousand tongues to sing of the coming glory when Abraham, Isaac, and Jacob shall rise from their dusty beds where they have silently slumbered through one dispensation after another and shall greet the multitudes that come from the far-flung regions of the earth to their new home, their Eden home, the paradise of God between the two great rivers.

WHAT DIFFERENCE DOES IT MAKE?

(Continued from Page Three)

have slept on, undisturbed in the silent tomb, until that greater call that shall wake all the dead.

In our next study let us learn further of this power that saves. If apart from Christ we are helpless, how do we become a part of Him? Is there anything we must do to avail ourselves of His salvation? And as we proceed in our study we pray the "gospel of Christ" will indeed become good news to you, glad tidings to your ears.

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, FEBRUARY 11, 1936

NUMBER 20

We Must Know Where We Stand

An Editorial

YOU are going to receive a letter before long from a friend. You don't need to have some one read the leaves in your teacup to learn this—we're telling you right now! And there is no reason why we should suggest that the letter will prove to be an important one—we would not predict its coming if such were not to be the case. The letter will treat of certain matters that are of the greatest significance to you personally. We believe it will "stir up your pure minds by putting you in remembrance" of a debt you owe, payment on which is long overdue. We do not refer to notes payable in "current funds" acceptable at the bank, but to pledges you have made and agreements you have signed and sealed under the most solemn auspices.

While you await the appearance of the letter you would do well to prepare your mind for its startling contents by seriously asking yourself this question:

"What have I done personally since I was baptized and pledged my entire life with all of its powers of mind and body to the service of Christ—what have I done myself to bring the gospel of the kingdom of God to the knowledge and understanding of others?"

That is the principal question, but others of an equally searching nature grow out of it, as, for example, these:

"How many people have I asked to come to church to hear the gospel of the kingdom preached? How many have I talked to with regard to the Lord's coming and our complete dependence upon Him for eternal life? How many tracts, teaching the conditions of salvation as they are laid down in the Bible, have I distributed? How many people have I tried to get to subscribe to THE RESTITUTION HERALD? In short, what have I done individually to further the message of salvation since I came into Christ and pledged my all to His service?"

You have gone to preaching service once a month—twice a month—every Sunday when you were able. You have listened attentively to Brothers Magaw, Macleod, Randall, Austin, Lyon, Siple, Lindsay, Krogh, Hoskins, Le Crone, Giesler, Drinkard, and many other able men and women who have given of their mental, spiritual, and physical strength to bring the truth to you—perhaps you've paid a dollar or two or three into the church (Please turn to Page Ten)

Abreast of the Times

British Warships Arrive at Haifa

"The ships of Tarshish first, to bring thy sons from far, their silver and their gold with them."—Isa. 60:9.

HAIFA, Palestine, Feb. 1.—Five British cruisers, five destroyers, and one submarine arrived here today from the western Mediterranean. Increasing her land forces in Egypt, the Sudan, and in Palestine, Great Britain indicates in action what she does not seem disposed to acknowledge in words, that the prestige of the Empire is threatened by the Italo-Ethiopian war in Africa. To lose control of Gibraltar, the Mediterranean Sea, Palestine (mandate over which Italy asked of the League of Nations some years ago), the Suez Canal, and the Red Sea ports she now occupies, would not only seriously impede her most important line of communication with her dominions in the Pacific, but would actually threaten the continuance of the whole British Empire. It is evidently in furtherance of a protective policy in that region that these additional ships have been sent to Palestine.

We believe that God has a great work for Britain to accomplish in the last days of this dispensation, and that He will not permit the Empire to be broken up nor its power dissipated until that purpose is achieved.

Greek Monarchy Restored

"Lo, the prince of Grecia shall come."—Dan. 10:20.

ATHENS, Greece, Feb. 8.—One by one the ancient kingdoms and empires occupying the Bible lands are assuming the place and form of government assigned them in prophecy. Babylon, officially reborn and rechristened "Irak" or "Iraq" by the League of Nations on October 3, 1932, is now free from the British mandate under which it was governed after the War. Persia, the inheritor of Medo-Persian traditions,

has taken on new life within its historic boundaries. Egypt, although never again to have a ruling prince of its own race upon the throne (Ezek. 30:13), and which will probably remain officially under British control until the Lord comes, is showing many indications of national consciousness and irritation at foreign restraint. Rome is struggling to regain its ancient prestige and reestablish its dominating place in the world. Ethiopia, the oldest monarchy with an unbroken history, is making its name renowned throughout the earth.

Greece, the successor of the Macedonian Empire, is once more in the forefront of the prophetic picture. With the bloodless and popular revolution of last October, by which

the republic was overthrown and the monarchy restored, our attention has been drawn toward the land of Alexander the Great. King George II has been recalled to the throne and events of the past few weeks, including the death of Marshal George Kondylis, the "Little Thunderbolt," have greatly strengthened the personal position of the King and made him virtually the predominating influence in Grecian affairs. Thus under the encouragement of Great Britain, and in opposition to the will of Italy, the ancient monarchist form of government has been reestablished firmly.

Nazis Return to Palestine

"From all your filthiness . . . will I cleanse you."—Ezekiel 36:25.

JERUSALEM, Feb. 4.—Strange as it may seem, a delegation of eighty Nazis who live in Palestine returned today from a visit to Germany bringing with them three large swastika flags, which they declared they had received from the Reichsfuerer himself. The banners were unfurled by Nazi units at Jerusalem, Haifa, and Daron. In this peculiar situation we have evidence of the presence in Palestine of antagonistic elements which will be rooted out when the Lord shall cleanse the land as well as the Jewish people from their sin.

Five-Power Pact Negotiated

"Peace be unto thee, be strong."—Daniel 10:19.

PARIS, Feb. 9.—A treaty uniting Rumania, Yugo-Slavia, Hungary, and Czechoslovakia in a guarantee of military aid for Austria in case of a German attack on the last nation has just been submitted to France for approval. The pact calls for economic as well as military union in an effort to free the Balkan countries from dependence upon larger Powers. The Balkan Entente—meaning Turkey and Greece in addition to Yugo-Slavia and Rumania—may be asked to join the new bloc if it proves feasible.

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What Difference Does It Make?

By Mary A. Gesin

A PART from Christ we possess no power to live after death. Of ourselves we are helpless. In death thought, memory, purpose—everything—ceases. The silent tomb is our resting place. These are some of the facts we discovered in previous studies.

Our problem in the present study is to find out how to avail ourselves of the power that lies in Christ. Is it open to all? Is it showered upon all, regardless of their desire for that blessing? If, as we established in our first study, we cannot save ourselves by good works, what does save us? A significant question, surely, and one that interests mankind in general! The erroneous answers given to seeking humans and upon which they blindly rely would make the very stones cry out for pity. Questions more important than any other questions in the universe, yet answered by those who should know without apparent knowledge or quest for truth.

Let us proceed as in previous studies, not with haughty egotism, but with prayer on our lips for guidance from above and Bibles in hand. And let us repeat, in no other way will the light of God's truth be shed upon our effort. Writer and reader together, let us ask for wisdom from God.

How do we become part of Christ so that we may realize the salvation He offers? By baptism into His name. "He that believeth and is baptized shall be saved" (Mark 16:15, 16).

"As many of you as have been baptized into Christ have put on Christ" (Galatians 3:27).

The likeness to the salvation received within the ark in the days of the flood is carried out by Peter in his first letter (3:20, 21). Turn to it and read it thoughtfully. "The like figure whereunto even baptism doth also now save us."

This baptism must be a burial, typical of our Lord's death and burial. Paul describes it in Colossians 2:10-13, "Buried with him in baptism." The rising from the waters of baptism typifies Christ's resurrection, and the miracle of forgiveness of all past sin is accomplished. But there must be "much water" (John 3:23; Acts 8:38).

Could anything be simpler or more far-reaching in its effect? Surely, it is not too much that God asks of us in return for the blessings poured out upon us! Many willingly submit to ridiculous proceedings to become part of hu-

man organizations. Does God ask something too hard for you to perform?

If we follow the apostles as they preached the gospel of Christ we learn that "when they believed they were baptized." For example, read of Philip and the eunuch (Acts 8); Peter on the day of Pentecost (Acts 2); Cornelius and Lydia, both of whom were persons of good works. But when they heard the gospel they realized baptism was necessary. If moral goodness in itself could save, these two, at least, would not have needed baptism. And Jesus, the sinless, spotless One, set the example.

Many more references could be cited showing the need for baptism in order to belong to Christ and inherit with Him the blessings in store for those who believe. Read carefully Romans 6, and the blessing of obedience will be so apparent to you, you will exclaim, "What doth hinder me?"

The beauty of the new life following baptism opens up vistas hitherto unknown. As once we were slaves to sin, we are now alive "unto God through Jesus Christ our Lord." He is now the ruling power in our lives. Through Him daily we come to God; He is our Mediator, our Helper, when temptations beset and doubts arise.

The "works" of which James speaks so explicitly now follow naturally. We cannot help but do them, though they are not the means of our salvation. They are only as "filthy rags" in comparison to Christ's

righteousness which is ours because of our faith. The "faith" accomplishes our salvation and produces the "works."

In our next study let us further examine this "gospel of Christ" which saves men, and learn what the rewards are for faith and obedience. For they are, after all, the incentives to service. Often a child's good behavior must be insured by reward. Are not men and women but children grown tall?

If you agree with us in our Bible investigation thus far, that we possess no power in ourselves that will save us, but that we must rely on Christ, why not render obedience in baptism?

"Why tarriest thou?"

Be Merciful

Sinful, sighing to be blessed;
Bound, and longing to be free;
Weary, waiting for my rest:
God, be merciful to me.

Goodness I have none to plead,
Sinfulness in all I see,
I can only bring my need:
God, be merciful to me.

Broken heart and downcast eyes
Dare not lift themselves to Thee;
Yet Thou canst interpret sighs:
God, be merciful to me.

From this sinful heart of mine
To Thy bosom I would flee;
I am not my own, but Thine:
God, be merciful to me.

—John S. B. Monsell.

MARRIAGE

By A. H. Zilmer

THE institution of marriage implies two things, the first of which is the division of the human species into sexes, male and female. This sex distinction owes its existence to the will and creative act of God. The second of these is the divine establishment of the union of the man and the woman in the bonds of wedlock. God is the author of both the sex distinction and the married state. They were established in the beginning of the present order of things on the earth and were intended to coexist throughout mortal human history. Each requires the other. Marriage involves the sex relation, and this implies that a man and a woman live together as husband and wife, though it does not necessarily follow from this that all men and women should marry. This is the general rule.

MARRIAGE IS HONORABLE

It is written, "Marriage is honourable in all, and the bed undefiled" (Heb. 13:4). In ordinary usage the word "honor" has the meaning of consideration due or paid, as on account of worth, high character, or distinguished services. The Greek word in this passage translated "honourable" is *timios*, and is rendered "dear" once, "had in admiration" once, and "precious" eleven times.

Whence does marriage derive the honor here attributed to it? Not primarily from man who enters the married state, but from God, the Creator of all things, who also for wise and benevolent ends created and established the marriage relation between man and woman.

Though the man Adam, along with all other created beings, was "very good" as he came from the Creator's hand (Gen. 1:31), it was "not good" that he be "alone," or by himself. That is, it was not good for the object for which all things, including man, had been created. Hence the necessity, as well as wisdom, of making "an help meet for him" (Gen. 2:18). As the marginal reading suggests, this "help" was to be "before" him, in his presence, or about him. As a being endowed with intellect equal to the tremendous task of exercising dominion over the earth and subduing it, he must have a suitable companion about him with whom he may communicate regarding their well-being and the work entrusted to them. So the Lord God made "an help meet for him"; and this was the manner thereof:

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man" (Gen. 2:21, 22).

The first of a series of articles to be reprinted from a booklet issued in 1928 by the author. Not without reason has the marriage ceremony been held by the Roman Catholics to be one of the sacraments. The subject is one of the most intense importance, especially to young people.

"Meet" means suitable. Being bone of his bone, and flesh of his flesh (Gen. 2:23), the woman was one with the man in substance. Being "meet" for him she was suited to him in intellect as well as bodily structure, so that they could enter sympathetically and with mutual helpfulness into the work committed to their hands. The woman being Adam's "help," it is clear that he could not accomplish alone the stupendous work of subduing the earth, and peopling it with beings of his kind. He must have a help—a suitable help—who can share with him his labors and his concerns, and be the mother of his children, as he is their father. Being of his bone and flesh, she is placed at his side as his help, not under his feet as his slave. Share and share alike in sorrow as well as in joy, is the rule, although the sphere of each, owing to the fact of being male and female, is in a class of its own. The one is not a lord, a tyrant, or a dictator, nor the other a cringing subject or a slave. Together they bear their burdens; together they share their successes and their joys. Mutual love is the bond that unites and holds them together. In this bond each remains the personality the Creator made, and each consecrates and dedicates that personality to the common good.

The margin at verse 7 says that God "buildd" a woman, or the woman. The Hebrew word here rendered "make" is *banah*, and is translated "make" 3 times, and "build" 328 times in the Old Testament, thus fully justifying the marginal reading. Hence we see that the Lord God built a woman as a help "meet" for the man. We do not know what was the exact process by which the woman was buildd, or how long time was consumed as we compute time; nor is this necessary. But we know that the relation of husband and wife as established by the Creator at the beginning was "honourable," and it was intended that marriage be held in honor by all who would enter this state. The lapse of time since then has not in the least degree lessened this honor so far as the Creator's intention is concerned. It was so when the above-cited pronouncement was made regarding the honorableness of the married state, and it is so today.

AT THE BEGINNING

Jesus referred to this beginning when answering certain questions put to Him by some captious persons of His day who sought to entrap Him. To these He said, "Have ye not read, that he which made them at the beginning made them male and female?" (Matt. 19:4). The "beginning" here mentioned is the creation, as we see by refer-

ence to Mark 10:6: "From the beginning of the creation God made them male and female." Again: "From the beginning it was not so."

What was done at this "beginning" of the human race unmistakably indicates the divine intent for as long as the married relation between man and woman was to continue, that is, during the entire history of man in his mortal state. That rule never having been repealed or modified, there can be no departure therefrom anywhere or at any time without doing violence to it.

THE ANTECEDENTS OF MARRIAGE

These are, in brief, courtship and mutual love. While there is, in the parlance of the world, "love at first sight," yet as a rule true conjugal love is neither an accident nor suddenly created. It requires, first, acquaintance, then mutual attraction, esteem, and those qualities of mind that unite more and more two hearts, so that in time each sees in the other his or her complement, and a companion for the rest of mortal life. True love is sentiment; but it is more than this; it is sentiment tempered by reason. It is reason, or good judgment, sweetened and sanctified by the sentiment of love, and sooner or later results in the agreement, mutually arrived at, that two lives shall henceforth be merged into one, two persons unite their destinies, found a home, and lay the foundation for a family. Yet however whole-hearted and genuine their love may be before they are married, they are not yet "joined together," and may not and *must not* live together as husband and wife. They must first be "married." It is by such marriage that the man "takes" the woman of his choice to be his wife; and she is "given in marriage" to the man of her choice. Underlying the marriage is the deep and abiding love of each for the other, and growing out of such love is the marriage which makes them husband and wife.

MONOGAMY

By this is meant single marriage as opposed to bigamy or polygamy. This is also according to the divine rule, and is implied in the fact that the Creator at the beginning made them, as one rendering puts the matter, "a male and a female" (Gen. 1:26, 27). It was manifestly His intention that one man and one woman should be related as husband and wife during their natural life. This appears from the mandatory words, also cited by Jesus, "For this cause shall a man leave his father and his mother, and shall cleave to his wife" (Gen. 2:24; Matt. 19:5; Mark 10:7). "Cleave" in Genesis 2:24 means to remain attached, or faithful. In the New Testament it means to be closely united. This union is to be regarded by both parties as sacred and indissoluble while life endures.

THE OBJECT OF MARRIAGE

This is indicated in the language addressed to the first pair, "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). We would not spend time in dealing with the word "replenish," but simply say that the Hebrew word *male* means to fill up; whether a first time or oftener does

not appear. This command was repeated to Noah and his family (Gen. 9:1, 7).

Fruitfulness, or the power of reproduction, and the consequent continuance of the race with a view to filling the earth with human beings, was the object in view in the establishment of the married relation. However, we cannot believe that the mere filling of the earth with human beings is all that entered into the divine plan at the beginning. All things were made for the Creator's pleasure. We read, "Thou art worthy, O Lord our God, to receive honor, and glory, and power; for thou hast created all things, and for thy pleasure they are and were created" (Revelation 4:11, oldest Greek text). The Most High was looking to the end when He created the first man and woman. "Known unto God are all his works from the beginning of the world" (Acts 15:18). A world of discord, strife, disgrace, shame, and death intervenes between the beginning and the attainment of the divine objective. But these did not deter the Creator from entering upon the task of peopling the earth with human beings.

JOINED TOGETHER

"What therefore God hath joined together, let not man put asunder" (Matt. 19:6; Mark 10:9). Here are three terms that claim our attention, viz., "therefore," "joined together," and "put asunder."

1. The "therefore" has its basis in the fact that the man and the woman who are united as husband and wife are "no more twain, but one flesh." This involves the further fact that the man leaves father and mother, and cleaves to his wife, which in turn has its reason in the fact that they are male and female; and this is due to the divine creative will (Matt. 19:4-6).

2. The second of these terms is "joined together." Who are "joined together"? Are every man and every woman? By no means, but the "man" and the "wife" in the question asked of Jesus by the Pharisees (Matt. 19:3). It was the man who left father and mother and married a wife; and it was God who joined them together as such by the operation of the rule established at the beginning. That this union is a very close one is evident from the Greek word *suzugneoo*, which literally means yoked together. When or how were these two persons thus "joined" or "yoked"? Was it done in Eden? This could not be, for they did not then exist. Was it purely because they were male and female? Not so, for the reason that not every man and every woman are joined together. Though they were male and female, they were not thus joined together until a certain time after reaching maturity. Since they were joined together they are husband and wife, and for no other reason.

As it is employed in Scripture as well as common use the word "marry" means either to unite a man and a woman as husband and wife, or else to be so united. This is the sense of the Hebrew and Greek words in the Bible rendered "marry." In Deuteronomy 24:1 a man has "taken" a wife and "married" her. The Hebrew *baal* signifies that he became the possessor of a wife. In Nehemiah 13:27 certain Israelites are said to have committed a great trespass

against God in "marrying strange wives." What did they do? They took those women, and established them in their homes as their wives.

In the New Testament the word for marry is *gameo*. From this are derived the words monogamy, one marriage; bigamy, two marriages at once; polygamy, many marriages. In every case the marriage unites or joins together a man and a woman as husband and wife, either lawfully or otherwise. Where this is done lawfully, that is, in keeping with the divine rule established at the beginning, it is "honourable"; where it is done contrary to the divine law it is "not lawful." Before such marriage takes place the parties are not husband and wife; they are not "joined together," and

hence it would be impossible to put them asunder, as this can only apply to persons who are married.

God did not prescribe the exact age at which a man and a woman may become united as husband and wife, nor what man and what woman should be thus joined, nor the form of the ceremony by which this is to be done; but when two mature human beings of opposite sex by mutual agreement become united as husband and wife, whether by civil, ecclesiastical, or other ceremony, they become "joined together" in accordance with the intent of this term as used by Jesus in His answer to the question of the Pharisees. Various marriage ceremonies have obtained at different
(Please turn to Page Ten)

A Love Letter From God

By Richard Le Crone

THE BIBLE has more practical uses than any other book in the world. There is scarcely a profession or an occupation that cannot profitably search the Scriptures for information regarding its beginnings and development. The historian turns to it as the one absolutely reliable ancient history. To the archaeologist it is a text to which he may turn for the record and location of ancient cities, now buried beneath the accumulated remains of other more recent cities. The student of literature regards the Bible as the most remarkable literary work known to man. Its pages have even been known to lead to the accumulation of wealth by pointing indirectly to deposits of oil in Egypt.

Others read it for less pleasing reasons. The chronic arguer reads it that he may debate its doctrines. The sinner sometimes attempts to justify his carelessness by its words, and the agnostic examines it for flaws that he may use in casting doubt upon its inspiration.

More commendable are the efforts of those who regard it as the Word of God and read it "for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). For such people and for these purposes were the Scriptures given.

There is open to all, a manner of reading the Bible which yields returns far in excess of any of the other ways. Its returns are joy and peace such as can be realized in no other way. It is known as devotional reading. The devotional reader reads not for scientific, literary, or business reasons, nor yet as a duty or to learn doctrine. He reads it as a message to him from a kind and loving Father who is concerned about his well-being.

The *Senior and Intermediate Teacher* records the following definition of devotional reading as given by a young woman. "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor

because I expect to commend myself to the author by frequent reading of his epistle. I read it because I am devoted to the one who wrote. To read the Bible with that motive is to read it 'devotionally,' and to one who reads it in that spirit it is indeed a love letter."

To one who approaches the Bible with a deep and abiding love for God in his own heart, and an equally strong conviction of God's love for him, its pages fairly bristle with evidences of God's love and concern for mankind. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10). To read the Bible as a student may reveal to us many things, but only when we read it in a spirit of love does it reveal to us God. For "God is love."

When we read a letter from a loved one, we read it, not so much for the sake of facts stated, as for little characteristics that reveal to us the heart and mind of the writer. A letter may never mention love or devotion, yet be fairly laden with both. On the other hand we may find them completely lacking in a letter that speaks of nothing else. In the Bible we find both the verbal and spiritual assurance of God. Thus His promises to us become gifts of grace rather than earned rewards. His warnings become words of loving concern rather than threats of punishment. His gifts become prized possessions to be used in the way that will please Him most. Each draws us closer to God and helps us to know Him better.

Read devotionally, the Bible is encouragement for the disheartened, comfort for the bereaved, sympathetic understanding for the joyful, and counsel for the undecided. It is far more than a textbook of history, archaeology, literature, or even of righteous living and doctrine. It is a love letter to us from God.

The Fatherhood of God

IN THE favorite of childhood, *Alice in Wonderland*. Alice is told that to Humpty Dumpty words mean only what he wants them to mean at a given moment. If he wants "b-l-a-c-k" to mean "white" he simply uses that combination of letters. There is much paganism that in our day passes for Christianity. Unbelief has frequently sought to clothe itself in the garments of truth, Satan appearing like an angel of light. The use of New Testament language to disguise unchristian ideas is quite common. Especially is this true with the thought of "the Fatherhood of God" and its related idea, "the Brotherhood of Man." One meets them in books, in sermons, and even on the walls of buildings. Yet surprising as it may sound, the accepted meaning of these terms is false and unchristian. More than that, we can trace them to the philosophy of the Stoics who coined the exact phrases. It is from these men that our modern world has the thought that God is the Father of all men and that consequently all men are brothers. This dual belief is not the teaching of the Scriptures even though the phrases have a pious ring. It is true that the Bible speaks repeatedly of God as a "Father" and of men as "brethren." But we should take care that this outward similarity does not blind us to deep dissimilarities.

I

What does the Bible tell us of the Fatherhood of God? In the first pages of Genesis we meet what we may call a "Fatherhood by creation." God brought our first parents into being and God, through the media of human parents, continues to bring children into the world. In this sense we can indeed speak of God as the Father of all mankind. But we do not read far in the Bible before we learn that this relationship was totally disrupted by man. In a vain endeavor to "be as gods" man wrenched himself out of the loving hand of God. He denied his continual dependence upon God and asserted his proud independence. When Nebuchadnezzar uttered his boast, "Is not this the great Babylon, that I have made by the might of my power, and for the honour of my majesty?" (Dan. 4:30), he was only repeating that ancient sin. Man voluntarily orphaned himself, rebelling and vexing His Holy Spirit, and the old relationship to God became only a memory that makes him eternally dissatisfied until the Father-child relationship be restored.

II

There is, however, a fuller, more adequate meaning given in the New Testament to the phrase. Paul refers to this when he writes, "You have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). Jesus of Nazareth is God's Son in a unique, unrepeatable sense. He alone, of all who have trodden this earth, is united with the

Father from all eternity. His is Sonship in a direct sense; that of believers is indirect and derived. Our Lord took unto Himself all of our sin, our rebellion and our wilfulness. "He became sin for us" in order that He might then give to believers all that is His, His righteousness and His relationship to the Father. Through His cross He reestablishes the Father-child relation that sin had destroyed. We who were aliens and orphans become, through faith, the children of God. This is the wondrous privilege offered every man through the gospel. God, the almighty Creator and holy Judge, is the Father of all those who have accepted Christ. To enter into this relation, says our Savior, "ye must be born again."

The Bible knows also of a natural "brotherhood of man," based upon the creation. The fact that we are upon this earth with other persons implies certain limitations and obligations. There are things we cannot do and other things which we must do that would not be necessary were we alone. But this "brotherhood" implies more than fellowship and helpfulness. It speaks also of a guilt which we share with others. We cannot live isolated lives. We cannot draw our garments closely about us to avoid contact with the evil that surrounds us. We are, each of us, in some measure responsible for the sins committed by all men. The doctrine of original sin does not mean only that we are sinners by birth, but also that all humanity is saturated with rebellion against its God. It tells us that guilt is social, as well as individual. Apparently each man is separate and alone, yet in reality we are like a landslide crashing down the mountain side. The stones composing it have no apparent relation to each other. There is no visible bond uniting them, but still they are all going down. There is a common direction in their movement. The bewildering complexity of modern life tends to blot out individuals and consequently makes it difficult to see our relation to them. We do not see the men and women who grow and manufacture the articles we buy. Yet if I buy a shirt that has been made in a "sweat shop" as a "bargain," I am sharing with some unscrupulous manufacturer the guilt of forcing women to work under inhuman conditions for a miserable wage. Many of the comforts which I perhaps enjoy as a member of society are purchased, often literally, with the blood of the oppressed. The fact that I never see them does not alter this condition. We cannot, with the best will, avoid this guilt. There is literally nothing we can do about it. We are sharers in the sin of all men because of this natural "brotherhood of man."

III

There is also a brotherhood of man through redemption. It is potentially as universal as the brotherhood of sin, although only those who accept Jesus of Nazareth as their

Savior from sin find admittance. It is only believers who are called "brethren" in the New Testament. They have been born again into a new family. They have God as their Father and all believers as brethren. The atonement of Christ is great enough to cover all human sin. God's love desires that all men should come unto Him. The possibility is open to all. This is the driving force behind mission work, whether we think of foreign missions or of an Andrew-like conversation with a friend (John 1:41). One who enjoys the blessed privilege of fellowship with his heavenly Father cannot but try to win others to the same joy. Critics sometimes charge that Christianity is selfish because it insists that a man must himself be reborn before he can help others. Yet it is easy to point out the weakness of this criticism. If two men, neither a good swimmer, are thrown into a cold lake, would it be selfish for the one who is near a rowboat to leave his partner for a moment, climb into the boat, and then pull aboard his unfortunate fellow? Or should he use his feeble strength to keep his friend above water while he himself struggles against sinking? The latter might seem heroic, but it would be a senseless proceeding. He would need to use a large portion of his strength to sustain himself and so have only a little left for his companion. But if he first gets into the boat he is free to use all his powers to aid his friend. Christianity simply recognizes the fact that we cannot lift another so long as our own feet are mired in quicksand. Only after we are safe on the Rock can we be of help to humanity. However, the gospel insists that everyone who has experienced its saving power shall use his energies and talents to bring others into this new life. If your Christianity does not make you a missionary, it is not the Christianity of the Bible.

The Christian brotherhood is something different from any other group. Within it all barriers of language, race, and culture vanish. There is neither slave nor free, Jew nor Gentile, Greek nor barbarian, wise nor foolish, because all are one in Christ Jesus. All differences disappear in the light of this one bond. Paul sent a runaway slave back to his master; but when he went back he was no longer a slave but, "a brother, beloved in the Lord." Within the circle of God's love in Christ exists a new, universal brotherhood, the church of the redeemed. The love each has for his Father binds the children together.

The relation to God revealed in the Scriptures as possible for "whosoever will" is something new, something altogether wonderful. It is not to be taken for granted as a mere commonplace of life. Rather it is startling and almost unbelievable. Just when I am most deeply conscious of my sin, of my unworthiness and inability to approach God, I become "a son of God." Not because I suddenly become good, for I remain always a sinner. But God because of pure grace accepts me, in spite of my sin, because of the Lord Jesus Christ. He does not turn away in disgust because my clothes are dirty and tattered, but He cleanses me and throws over my shoulders the spotless royal robes of His Son. We have become so familiar with this truth (at least in theory) that we have lost the sense of awe and mystery with which it was first received. There is a single

word in the New Testament that casts light upon the correct attitude. Let us look at a few unrelated passages in which this word, *idou*, appears.

When Joseph discovered that his betrothed was with child and he was considering how he might quietly dispose of his disloyal (as he thought) fiancée, "behold (*idou*), the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:20, 21). Isaiah's prophecy of the virgin-born Savior recited in verse 23 begins with the same word. The next chapter of Matthew's Gospel is introduced in the same way—"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold (*idou*), there came wise men from the east" (2:1). And after the wise men had completed their inquiry in Jerusalem, "lo (*idou*), the star, which they saw in the east, went before them, till it came and stood over where the young child was" (v. 9). The two angel appearances warning Joseph to flee to Egypt and telling him to return to Palestine are introduced by the same word (vv. 13, 19). But Matthew is not the only one of the biblical writers to employ this word. When, for example, Paul approaches the climax of his great treatment of the resurrection, he writes, "Behold (*idou*), I shew you a mystery" (1 Cor. 15:51). Immediately after the salutation which opens the Revelation of St. John, we find this word again. Here it introduces a reference to the triumphant return of the Savior. "Behold (*idou*), 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). These instances of its use show clearly that this little word is used to indicate that some great wonder is to be related. The reader is warned to tread carefully, for he is about to touch holy ground. It is as though the writer says, "Stop a moment. Consider carefully and gratefully the great thing I have now to tell you." Appearances of angels, the promise of the Savior's birth, the fulfillment of prophecy, the public commendation of His Son by the Father (Matt. 3:16, 17, "lo"—*idou*)—such are the things that are introduced by this word. But why recite all these passages here? Simply to help us understand a verse written by the Apostle John after long years of experience and reflection upon the Christ and the life which He gives to believers. "Behold (*idete*—another form of the same word), what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). The same word! Here again we are led into a great mystery, as amazing as the Incarnation and the others. Behold . . . stop and consider . . . hesitate that you may realize what it means . . . what manner of love . . . We—are still the children of God! What a contrast! We, only darkness, and God, only light; we, only sin, and God, only holiness; we, only death, and God, only life! And still—we are the children of that God!

When we stop in breathless awe before that great statement we understand something of the vast love that

prompts it and find within ourselves an answering love which stirs us to serve God and man. "We love him because he first loved us."

The Fatherhood of God—let us bow reverently before this great fact when we pray the Lord's Prayer, that prayer that so often is only "vain repetition." Let us understand it as did Luther when he said, "God would hereby tenderly invite us to believe that He is truly our Father and we are truly His children, so that we may ask of Him with all

cheerfulness and confidence, as dear children ask of their loving father." That is what the Fatherhood of God means—a truth so great that the Apostle of love breathes reverently when he puts it on paper, so marvelous that we would not dare believe it had it not been revealed, yet so homely and simple that it can comfort us in all times of sorrow, difficulty, or bereavement, as dear children rest secure in the strong love of a father.—John Schmidt in *Revelation*.

Lutherans on the Lord's Coming

"Christ shall openly come again to judge the quick and the dead."—*Art. III.*

"At the consummation of the World, Christ shall appear for judgment, and shall raise up all the dead; He shall give to the godly and elect eternal life and everlasting joys . . . They condemn also others, who are now spreading certain Jewish opinions that, before the resurrection of the dead, the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed (exterminated)."—*Art. XVII; The Augsburg Confession of A. D. 1530, received by The Evangelical Lutheran Church in the United States.*

"When men accept as a reality that the present order will come to an end, that Christ will come a second time; and when they will shape their life and conduct in harmony with what reason demands in the light of these great realities, opinions as to the time of these events, the manner of Christ's coming a second time, and the character of His reign are matters of secondary importance. Differences of view are to be allowed within the spheres of Christian liberty and charity. The associated questions of the Resurrection of the Dead, the Judgment, Eternal Life, and Eternal Death will force themselves upon the attention, demand consideration and solution, and be a determining factor in present conduct and future destiny."—*Holmes Dysinger, Western Theological Seminary, Atchison, Kansas.*

"One of the grandest pictures of triumph that can be imagined is the second coming of Christ. It is also a picture of greatest contrast to His first coming or humble birth in the flesh . . . to take the sinner's place and save him from eternal destruction. 'Tis true, the angels sang to a few shepherds at His coming, but when in the fullness of time He shall come again, every eye shall see Him in His state of eternal glory; the countless heavenly hosts shall accompany Him, and the dead in Christ shall rise from their graves to welcome Him. The living believers shall be changed in an instant, in the twinkling of an eye, and shall thus be caught

up to meet the Lord in the air, to be with Him and like Him forever. To be one of this blessed throng should be the hope and aim of every individual.

"While the condition of the world seems to clearly indicate that we are in the last days, yet we must ever remember that the time of His coming is absolutely unknown to man, and that not even the angels know. Another fact is, that there is no time with God as we count time. To Him everything is one eternal 'now' or 'present' only. To Him a thousand years are as a day, or as a watch in the night. Be not deceived, therefore, but be ye ready. . . . The Bible is not a Book of dates—those put in the margin have been put there by man. As we cannot tell just when the 'beginning' was, when God created the heavens and the earth, neither can we tell just when Christ shall come again, with power and great glory, to judge the living and the dead.

"A popular but mistaken idea of the second coming of Christ, is that the world shall become better and better continuously, and when it is ready for the Master, He will come. Even though such ideas are widespread among certain teachers, they are contrary to the plain statements of the Scriptures.

"If we are searching for the simple truth on the subject, it seems that all must agree that the 'signs' are here and that we have really crossed the threshold and entered into 'the latter days.' But since there is no 'time,' as we reckon it, with God, we must be contented to follow the divine direction and thus 'know that the end draweth nigh'"

Speaking of the destruction of heavens and earth by fire as predicted by Peter (2 Peter 3:3-13), the author comments:

"This does not mean the annihilation or the doing away of the earth, but that it shall be cleansed and purified much like gold is refined in the furnace. Then it shall be much as it was before the fall, and like heaven itself. 'For the fashion of this world passeth away' (1 Cor. 7:31). 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea' (Rev. 21:1)."—Paul J. Gerberding, B. D., in *When Christ Comes*, copyrighted, 1920, by the Board of Publication of the United Lutheran Church; reprinted by permission.

THOUGHTS FROM MY BIBLE

By Lyman Booth

HE THAT is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). Some men are always waiting for an opportunity to do some great deed and all the while committing unsavory acts that may profit them. If they would only overcome themselves what a glorious victory they would win! No hero ever achieved a greater.

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23). Buy the truth no matter how great the cost; and sell it not though the price offered be ever so great. It is a sure guide to wisdom, and leads to perfect understanding.

"Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Prov. 27:1). "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself" (Matt. 6:34). If the deeds of today are not wisely done, those of tomorrow will bring but little reward. The proper use of today is the best and only preparation for the duties of tomorrow. If you would make your life perfect, see that each hour's thoughts, words, and actions are pure and true.

The stars are said to be in heaven, and they are all around the earth in every direction; therefore, the earth is in the center of heaven. So if you wish to go to heaven, just put on your best robe and stay where you are. You may not find it any better among the stars.

If a shadow of gloom should fall across your path, just remember that there is light above or there would be no shadow.

"Beyond the shadows golden rays impinging
Upon the hilltops promise fairer hours,
And silvery fleeces e'en now the cloud is fringing
And rainbows shine amid the passing hours."

"The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food" (Gen. 2:8, 9). The doctrine that environment molds men's character did not prove true in Adam's case. He had everything needful for peace and happiness. Surrounded with beautiful scenery and the society of a beautiful companion, he even communed with his Creator. In Genesis we read he was in Eden, where a beautiful river watered the land and the trees yielded their fruits abundantly, yet he sinned and was driven out. In Revelation we find him again in the garden with God in a perfect and holy life, where there was no serpent to tempt him, nor forbidden fruit to allure.

WE MUST KNOW WHERE WE STAND

(Continued from Front Page)

treasury "just to help the work along a little." But ask yourself that solemn question again: "What have I done *myself* to bring the gospel of the kingdom of God to the knowledge and understanding of others?"

Of course you are aware that it is quite as much your duty to evangelize the world as it is the duty of the preacher and evangelist. Unless you do your part in securing some one to listen to his message all the work and prayer he may put into his sermon preparation will have been in vain, so far as the conversion of men and women out of Christ is concerned.

Watch for that letter!

It is not enough merely to possess virtue, as if it were an art; it should be practiced.—*Cicero*.

MARRIAGE

(Continued from Page Six)

times among different peoples, and in different countries; and while all were or are binding upon the contracting parties, the validity of the contract, and its binding effect, do not depend upon this ceremony or that, but upon the fact that a man and a woman of marriageable age and status become united as husband and wife in keeping with the intent and law of the Creator when He made them male and female. Not all men and all women are "joined together" because they are male and female, but only the two who have become united as husband and wife.

In Genesis 2:22 God brought to Adam the woman He had made for him. This was all the "ceremony" necessary in this case, as we know from the fact that when this was done Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Various forms of marriage and nuptial ceremonies come to view in the Scriptures, and many more such were in vogue in different parts of the world. In Deuteronomy 24:1 it is said that a man "hath taken a wife." In Ephesians 5:31 a man is "joined to his wife." In Luke 20:35 they are either "married" or "given in marriage." In none of these is there a hint as to what was the ceremony by which they were "joined" as husband and wife.

The all-wise Creator knew that in the process of subduing and filling the earth, covering thousands of years, many vicissitudes would arise which would render difficult and impractical any set form or ceremony for the union of two persons as husband and wife, and hence He left the precise form to the judgment of those directly concerned.

Berean Department

ARLEN MARSH, EDITOR

Prunes to Cross

Representative Cross of Texas has laid himself, unconsciously perhaps, open to the charge of wishing the abolition of free speech, free press, and free religion. At a time when the Government has created a monstrous Frankenstein in the form of a "paternalistic" bureaucracy, Representative Cross demands the passage of his obviously unconstitutional bill stripping the Supreme Court of its power to determine the constitutionality of laws passed by Congress. Fortunately, the majority of the House seem opposed to the proposed measure.

The Constitution has, since its adoption, been the sole guarantee of freedom of religion which the nation possesses. The Supreme Court has been the arbiter of constitutional questions, and has, thanks to the wisdom of the country's fathers, been uninfluenced by political squabbles, lobbies, and graft.

The Cross measure would replace a just consideration of the Constitution with a judgment tinged with the filth of party politics, the graft of minor lobbies, and the personal idiosyncrasies of Congressmen. Religion, the bulwark of the nation, would become subject to the whims of Representatives and Senators. Churches displeasing to the Congress could be closed; churches to which the Congressmen belonged could be publicly subsidized. The Statue of Liberty would be a mighty monument to a lost cause.

It is notable that Democrats, Texan and otherwise, have joined hand in hand with Republicans in a scathing denunciation of the Cross proposal. Realization of the ultimate consequences of abolishing the power of the nation's highest court could lead to no other result. Religion, above all else, must be free if the United States is to progress.

The Empty Shibboleth

A shibboleth is a party cry or watchword, and religion seems to have acquired more than its full quota. Like modern education, Christianity has become so enamored of certain pet doctrines and theories that its adherents are trained in them regardless of the proven falsity of the ideas.

Such a shibboleth is the empty cry that the famous Dark Day of May 19, 1780, when New England was blanketed by a pall so black as to make dense night from day, was an important indication of the near coming of the Christ. Seizing on the occurrence with a happy disregard for exactly similar occasions of the past, advocates of the return of the Christ made much of the day, declaring it was a sign of the early appearing of the Lord. One denomination was practically founded on the thought waves set in motion by the day.

Days equally dark and equally inexplicable to the sim-

ple minds of the majority of colonial New Englanders had come before, however. Why, for example, was not October 21, 1716, or October 19, 1762, taken to be a sign of the Lord's imminent return to earth? Each of these days was as dark as May 19, 1780, and in all three cases an entirely satisfactory explanation can be made without calling for aid upon supernatural forces.

Tibet experiences enough dark days in every year to put the believers in New England's Dark Day to permanent shame. The region affected by the darkness caused by the eruption of Katmai in June, 1912, and of Mont Pelee and La Soufriere in May, 1902, was precisely that affected by the presumably prophetic Dark Day of 1780; that is, the territory lying between 67 degrees and 87 degrees west and 40 degrees and 45 degrees north.

A combination of natural forces made days in the United States during 1934 so black that street lights had to be used at high noon. Are we to assume that each of these days, too, was a harbinger *inter se* of the coming of the Lord? And are we to preach that a different age was inaugurated, first, with October 21, 1716; second, with October 19, 1762; third, with May 19, 1780; fourth, with the eruption of Pelee and Soufriere; fifth, with the explosion of Katmai; and sixth, with any one of the many days during which Tibet experiences darkness intense enough to make night from day? In short, does every one of uncounted dozens of days mark the establishment of a new era?

The Christ is coming, to be sure. But His coming does not need the support of wild theories and the falsification of facts. The date setters and their ilk have done enough damage to the cause of Christianity without permitting them uselessly to do more. Let the shibboleths of Christianity be founded upon empiricism, and let the ways of transcendentalism go somewhere else to hide.

Summer Program

Although the Ides of March have yet to come, consideration of the prospective summer program is not so unseasonable as it might first appear. The problem of maintaining attendance in the face of vacations is an acute one; and adequate preparation should be made for it.

As a matter of fact, it would be far better for local societies to discontinue services altogether than to endure the discouraging experience of having not more than three or four out of a membership of twenty in attendance. Such discouragement induces no labor among leaders, and the fall pick-up generally turns out to be a genuine fiasco.

Think of the improvement if every third gossip could be plowed under!



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Fear not: believe only, and she shall be made whole."

THE GREATEST DOCTOR IN ALL THE WORLD

OUR digging field for today is the 8th chapter of Luke, and in the very first verse we are going to find gold. Remember the two things Jesus was doing:
Preaching and
Showing.

And here we read that what He was preaching and showing was the glad tidings of the kingdom of God.

Aren't those happy words? Glad tidings! They were glad because they made the people glad who believed them.

It was still His Father's kingdom He was preaching and showing. Let us see how He was doing those two things in this chapter.

We thrust our spade down into verses 22-25, and what do we find? That even the winds and the waves obeyed Him!

Jesus and some of His disciples were in a boat going across Lake Galilee. Jesus, being weary, no doubt, as He must have been many, many times, at once fell asleep.

Suddenly a great storm arose, as often happened on that small lake surrounded by hills. The disciples were all so frightened they hardly knew what they were doing. But the Master slept on peacefully.

Finally they could stand it no longer. They woke Him, saying, "Master, Master, we perish."

And just as suddenly as the storm arose, a great calm came over the waves. Jesus, turning to these men who had seen Him do many miracles, said, "Where is your faith?"

If you had been in a great storm with Jesus close by your side, would you have been afraid? I can hear every one say, "No indeed." The disciples should have been ashamed.

Now if Jesus was preaching and showing the glad tidings of the kingdom of God, we are sure that this miracle was part of the showing. And so we know there will be no storms in God's kingdom, for Jesus will be close by to calm them.

That is glad tidings to all you boys and girls who are afraid of storms, I know. And there are many grown-ups who are afraid, too.

The next place we thrust our spade is in verses 41-56. Rather a wide field, that! But there is much treasure in it. So we will be well repaid for our work.

Here was a little girl of 12, the only daughter of a great

man, and she was dying. Most likely her father had called in the very best doctors that money could find. Finally, when they all had failed he called in Jesus, the very greatest of them all.

As you dig you see that on His way to the little girl's home, a woman merely touched the edge of His robe. Instantly she was healed. Now, do you think there was some special quality in His robe? I do not; I think it was her faith that did it.

You see, the crowd was so great around her she couldn't get near enough to speak to Him. And she thought, "If I can only touch His robe I know I'll be healed." And she was!

Faith! Lack of faith made the disciples who had been with Jesus a long time frightened to death. And lots of faith healed a stranger who had never talked to Him. Read the nice words Jesus says to her in verse 48.

Now Jesus is ready to take up His way once more to the little girl's house. Oh, but you say, she's dead now! Why didn't He go a shorter way to avoid that crowd?

Well, that doesn't make any difference to the greatest doctor in all the world. See what He says in verse 50. Faith, again!

He went into the room where she lay, took her by the hand, and said, "Maid, arise."

Can you see that picture? That was about the gladdest tidings to that father and mother they had ever heard or ever expected to hear.

From these two wonderful acts of Jesus we know there will be no sick people or no dead in God's kingdom. For, remember, that's what Jesus was doing in all of this—preaching and showing the glad tidings of the kingdom of God.

Now let's look back at our digging and see what gold we have found. The most shiny nugget of all is faith, isn't it? And Jesus is just as anxious for us to have faith in Him today as He was so long, long ago. You and Mother talk over what it means to have faith.

What does it mean to have faith in Father and Mother? What does it mean to have faith in your playmates? And, greatest of all, what does it mean to have faith in God and His Son Jesus?

How many of you like digging for treasure this way?

"Keep on believing; Jesus is near;
Keep on believing; there's nothing to fear;
Keep on believing; this is God's way,
Faith in the night as well as the day."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 8. — February 23, 1936

PEOPLE BEFORE PROPERTY

Luke 8

GOLDEN TEXT

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Luke 16:13.

YOUNG PEOPLE AND ADULTS

Topic: Human Welfare Before Financial Profits.

Class Discussion: Material and spiritual values compared. The material tendencies of the present age. Material tendency of modern education. Contrast the efforts men make to acquire property with the efforts they put forth to gain everlasting life.

I. Jesus Heals a Pagan Madman. (Vv. 26-31.) The picture painted for our lesson today by the skilful hand of Luke is one of the most fascinating and vivid the Bible affords. No creature more helpless and hopeless could possibly be conceived than the poor brutalized maniac who met the Great Physician on the shore of Galilee!

As we study this lesson we should ever remember that the demoniac was a Gentile and a pagan, and that the things he said before his remarkable recovery were but the wild mouthings of a heathen madman. His every expression reflected the devil-fearing, superstitious, religious ideas of his people, and that he, like all others in that entire region (Mark 1:23-28), had heard of the wonderful Teacher and Healer of Galilee; and the memory of what he had heard lingered among the delusions of his diseased brain, and he recognized Jesus immediately upon His arrival.

How changed was his life after that experience! Mark assures us that he begged the Lord to permit him to remain with Him always, but his request was refused (Mark 5:18-20).

II. Jesus Regards Human Welfare As of Greater Value Than Material Possessions. (Vv. 32-37.) Some have questioned the actions of Jesus in permitting the swine to plunge into the sea. So far as Luke's narrative goes there seems to be little reason for us to believe that Jesus was responsible for the death of the swine. The record merely asserts that He "suffered" the demons to enter into them. The destruction of the herd was not commanded by the Lord.

This much, however, is suggested by the incident: It is evident that Jesus looked upon the loss of 2,000 swine as unworthy of being compared with the value to be found in the restoration of one human being to sanity and ease of mind and body! Paul took the same view of the matter when his influence resulted in the burning of books of magic valued at approximately \$10,000 (Acts 19:19).

PRACTICAL APPLICATIONS

There is one outstanding characteristic of all the comforting works of Jesus as He "went about doing good, and healing all that were oppressed of the devil." He never refused because of race, creed, or social position of the subject to give the needed strength, or food, or kindly word. He worked where needed, living His statement, "They that be whole need

not a physician, but they that are sick." Always the Son of man who had no settled abiding place for Himself, had something to give to the needy. Not practical, you say. Is it not really the gist of the practical Christianity we hear talked about so glibly today, and so rarely see applied? In Christianity there can be no middle ground for us. It must be all or nothing. There is no such thing as a poor Christian. One is either a growing Christian, which means a good Christian, or a backslider.

Among Jesus' recorded deeds of love was His voluntary visit to the home of the wealthy Zacchaeus, to whom He taught the Way of Life so thoroughly that Zacchaeus happily made restitution for all wrongs he had done to others. Many individuals and churches today in their zeal to uplift the poor are forgetting that the rich have the same loves and hates, sorrows and temptations, and stand in need of the same comforting Savior.

The incurable lunatic of Gadara, the epileptic child, the lepers of various nations, the Syrophenician girl, all received equal consideration from the Lord Christ. The need nearest Him was recognized and met. What a rebuke to the physician who refuses the call because the case is contagious or will not pay; to the church member who overlooks the small deed of today for the spectacular thing he hopes to do in the future.—G. M. M.

INTERMEDIATE CLASS

Hearing the Message

All intermediate scholars (and all others as well) should take their Bibles with them to Sunday school always. You wouldn't think of going to weekday school without your textbooks. If you did you'd soon be classed as an inferior student. Don't depend on finding a Bible after you get to church, either. Such a procedure in day school would be extremely foolish, you all agree. Have your own Bible, and carry it with you every time you go to church. The King's Daughters Class of seventeen members in Oregon (Ill.) Sunday school has as many Bibles present every Sunday as girls, with sometimes the exception of a visitor, or an irregular attendant.

Turn in your Bibles to Luke 8:1; read it carefully. What were the two things Jesus was doing as He journeyed from city to village? Preaching and Showing. When He was preaching the glad tidings of the kingdom of God just what was He telling those who listened? Why were they glad tidings? (The teacher should again and again make clear to the pupil these two points.) The Showing consisted of the miracles, four of which are given in this 8th chapter. For your lesson study the parable in verses 5-15, rather than the one given. Use as a companion text the devotional reading in Colossians 1:9-18. As we study the message of the kingdom, the manner in which we respond to it shows the

"soil" of which our minds and hearts are composed. Notice particularly verses 13, 14; avoid that condition in your life. Strive for the one described in verse 15.

"That ye might be filled with the knowledge of his will; that ye might walk worthy of the Lord."—M. G.

JUNIOR CLASS

Topic: A Storm at Sea. Text: Luke 8:22-25. Memory Verse: "Peace, be still."—Mark 4:39b.

Lesson Story. Were you ever out on the river, lake, or ocean in a boat? Supposing a storm had come up; how would you have felt? Frightened, of course, and so would I.

One time Jesus and His disciples were together on the shore of a lake. Jesus climbed into a boat that was fastened there. His disciples followed. He said to them, "Let us go over to the other side of the lake."

So they unfastened the boat and started across. As they were going across Jesus fell asleep.

While He was sleeping a great storm came up. The wind blew and blew. The waves dashed against the boat, throwing great sheets of water into it. How frightened the men became.

They ran to Jesus and said, "Master, Master, we perish!" Meaning, of course, that they would surely all be drowned.

Jesus awoke and said, "Peace, be still." At once the wind ceased to blow. The waves stopped rolling and the sea became very calm or still.

How astonished these fishermen were. They had seen Him do many wonderful things, but never anything like this. They said one to another, "What manner of man can this be, that even the winds and the waves obey him?"

Notebook. Draw two pictures: one of the sea before Jesus said, "Peace, be still," and one of the sea after He said it. Make complete sentences by matching parts together.

- (1) Jesus and His disciples
 - (2) Jesus soon
 - (3) A great storm
 - (4) The wind blew and
 - (5) It filled the boat
 - (6) The disciples
 - (7) They awoke Jesus and said
 - (8) Jesus said to the wind and waves
 - (9) The sea at once
- (1) came up
 - (2) with water
 - (3) became very calm
 - (4) were very frightened
 - (5) the waves rolled
 - (6) started across the lake
 - (7) "Peace, be still"
 - (8) fell asleep
 - (9) "Master, Master, we perish"

—V. C. T.

AMONG THE CHURCHES

ANSWERS TO OUR QUESTIONS

Answers to the questions propounded in the editorial on the front page of our issue of January 21, are coming in encouragingly. We are tabulating them as they arrive and will soon begin the publication of the results. We are much pleased with the interest that is being shown in the effort we are making to gain the cooperation of the entire Church of God in the formulation of a real program of missionary activity in which all can have a part. Please turn to your file of The Herald and read those questions again. The editorial is headed, "It Couldn't Be Helped!" Prayerfully answer the questions asked and send the result to us for consideration and tabulation. The letters thus far received contain many helpful suggestions which will be presented, the Lord willing, for the consideration of the next General Conference.

A VOICE FROM THE CEMETERY

The following from Bro. George T. Rennard of Niagara Falls, N. Y., is of special interest owing to the fact that Bro. Rennard was intimately acquainted with Bro. R. V. Lyon, to whom reference was made in the article named. Bro. Rennard's letter follows:

"Dear Brother Editor: I wish to thank you for the splendid article you placed in The Herald of December 31, 1935, under the title, 'Gravestones.' I was much pleased when I came to that part where you mentioned the name of Bro. Lyon, who has been asleep now 44 years this coming July. As you seemingly have no record of the inscription or the testimony that marks his resting place, I will gladly furnish you with the exact words recorded on the tall shaft in the center of his cemetery plot. The inscription reads:

"ELDER RALPH VINTON LYON, Born in Southbridge, Mass., October 1, 1809. Died July 24, 1891.' The inscription on the reverse side of the stone has this to say: 'Hester Mary Hartley, Wife of Ralph Vinton Lyon, Born in Matilda, Ont., September 18, 1831. Died February 11, 1899. Died in Hope of Eternal Life when Jesus Comes.'

"On a smaller stone at the head of the grave (which is now unreadable, being made of soft sandstone and weather-beaten so long), we get this beautiful and true epitaph:

"RALPH V. LYON, a Minister of the Gospel. Here I rest in my grave, waiting until Christ shall come, who is the resurrection and the life. Then I shall live again, to enjoy everlasting life and stand with the redeemed."

"I am glad," concludes Bro. Rennard, "I went to the cemetery about twelve years ago and wrote these things in a book, because, as stated, the lettering is now obliterated on the smaller stone, although the inscription on the shaft, being in raised letters, can still be easily read."

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. C. L. Netts; Mr. and Mrs. M. Fetters; Mr. and Mrs. Delos Andrew; Richard Le Crone; L. E. Conner; Lydia Railsback; Mr. and Mrs. J. H. Williams; G. Long; Anna Mae Bottolfs; Eva H. M. Fletcher; Helen M. Chisholm; Jessie M. B. Kauffman; Silas M. Claypool; Ella M. Siple; Albert Siple; Mary E. Good; W. A. Reid; Mr. and Mrs. John E. Miller; Margaret J. Donaly; Maybelle Hanson; Mary J. Calkins.

NEWS FROM GOLDEN RULE HOME

Mrs. Olive Wood celebrated a birthday on Sunday, Feb. 2, a day ahead of time. The family at the Home, enlarged for the occasion by guests, Bro. and Sr. Marsh and son Arlen, gathered for a special dinner, followed by a birthday cake with candles. Flowers smiled from the table through it was below zero outside.

Today, Feb. 6, the Dorcas Society of the Oregon church met at the Home to piece quilt blocks. The hostess was Mrs. Lewis Lindsay. This being the birthday of Mrs. Clara Chaffee, the Dorcas group planned its refreshments with that event in mind and served a birthday cake and ice cream.

Both occasions were happy ones for all concerned, as such events should be in a real family group. It always means so much to know some one cares that you have reached another milestone and that your friends are glad you are among them in health and for service. None of us are ever too grown up to enjoy being loved and esteemed.

Many times these cold, severe winter days we have thanked our heavenly Father for His watchcare over us. We have wished that we could let others know of our comfort and happiness together here in the Home. Won't you bring the Home to the attention of some one who needs its safety and freedom from care? Spread the news for us. There are many who could accept its shelter and comfort if they but realized what it could mean to them. Sometimes people wait too long, until they get to a point in health that they cannot come or until their resources are exhausted.

Yours in sisterly consideration,
Idona Romine, Matron.

NIAGARA FALLS - FONTHILL

The Niagara Falls, N. Y., Sunday school held its annual meeting at the church on Thursday evening, Jan. 23. The reports indicated one of the most successful year's work in the history of the school. This organization has been instrumental in bringing about many improvements in the church plant. Officers elected were: superintendent, Mrs. Elsie Moore; assistant superintendent, Mrs. Jessie Shea; secretary, Miss Ethel Moreland; treasurer, James Engle; pianist, Mrs. Lida Sullivan.

The Welland, Ont., Sunday school got away to a good start last Sunday, Jan. 26, with an initial attendance of 18. Bro. Fred Jones is assisting the pastor, C. E. Randall, in getting this extra work established.

An enthusiastic social gathering of the Truth Seekers was held at Fonthill, Ont., January 24. The event was in honor of Mable Anger and Ethel Standing. They received appropriate birthday gifts.

Sr. C. E. Randall is at present in St. Catharines, Ont., taking mineral baths.

A memorial service for the late King George V was held in the Anglican Church, Fonthill, on Tuesday, Jan. 28. A large audience was in attendance. All ministers of the village participated.

January 27 was a happy day at the Rhodes home (Fonthill). A plump boy by the name of Richard (?) paid his first salaam to Mr. and Mrs. William Rhodes on this day. Mother and son are doing nicely.

—Church of God Messenger.

CHURCH OF THE GOLDEN RULE

The pastor of the Golden Rule Church of God of Cleveland, Ohio, Elder M. W. Lyon, is now presenting a series of very profitable Sunday morning sermons on great Christian doctrines, based on John 3:16. The first of the series was given on February 2, "His Only Begotten Son." Others already presented or announced for the future are: February 9, "Who-soever Believeth"; February 16, "Them That Perish"; and on February 23, the first of a series of three discourses on "Everlasting Life."

Bro. Lyon's Sunday evening sermons have been, or are to be, as follows, beginning on February 2: "Turning Waste Into Wealth"; "Robbers in the Temple"; "The Wages of Mercy"; and "The Law of Expansion and Contraction."

Attendance at Berean meeting is running a little over 60, but the society has set its goal at 100.

A twenty minute devotional and prayer service is being held at 7:30 each Sunday evening preceding the regular service. While still in the experimental stage, the service thus far has been well attended and has aroused much interest.

"Golden Rule News," local bulletin of the Golden Rule Church of God, Cleveland, Ohio, reports the critical illness of Sr. Elizabeth Alldridge, widow of Bro. George B. Alldridge, whose very helpful articles were a regular feature of The Restitution Herald until a short time before his death. The prayers of the brotherhood will rise on her behalf.

SOUTH LAWN CHURCH, GRAND RAPIDS

A seven weeks' course of lessons on fundamentals of the gospel is to be given previous to Easter. The object is to give special instruction to several who will likely be baptized at Easter and to solidify the faith of others who will care to follow these weekly lessons. Indications point to a good-sized class.

All rejoice that Sr. Thomas has sufficiently recovered to return to her home where she is now convalescing.

The young people's Berean class presented the drama "Jephtha's Daughter" as a special number on Thursday night, Feb. 7. This brought that touching story forcefully to mind.

The Dorcas Society met with Sr. Bridegam on the occasion of their last meeting, this being done because Sr. Bridegam has not been well enough to attend for some months.

F. E. Siple, Pastor.

BURR OAK, INDIANA

The zero weather at this writing prevails. However, last Sunday our school attendance came back to normal. The race between Kokomo and our school should not allow weather to keep us away.

Mrs. Carol Hawkins and her baby girl, Janice Marie, arrived from St. Cloud, Minn., last Friday for a visit.

Each Sunday evening we are having a Bible study in the book of James. We hope for increased interest.

On Friday, Jan. 31, a beautiful baby boy weighing eight pounds was born to Bro. and Sr. Albert Overmyer. We introduce Master Paul Albert, Jr. Lord bless this happy family.

A. E. Hoskins, Pastor.

ARKANSAS CITY, KANSAS

Owing to the cold weather and the distance some of our church people live from the church, the attendance at Sunday school and church services during the last half of January has not been quite as good as before. But I guess we should not complain, for we have had a good Sunday school and fine sermons each Sunday morning and evening, with increasing interest.

The prayer meeting and Bible study each Thursday evening is also very much enjoyed by those who attend. The lesson topic is "Prayer." It is found both a helpful and a profitable study.

The first Sunday in the new year was one long to be remembered. After Sr. Le Crone's inspiring sermon ("Living Epistles") she asked all those who would reconsecrate themselves for a more thorough individual effort in church activities for 1936 to make it known by coming forward for prayer. A large number went forward, and I am sure all received a blessing and will work as never before.

We miss from our church services Sr. Emma Smith, who has gone to Louise, Texas, to visit her daughters and spend the remainder of the winter with them.

The Dorcas Society meet every two weeks, and are busy with different kinds of work, by which they may increase the church fund so that we can purchase some needed furnishings for the church. A very nice bulletin board has lately been installed on the outside of the church building, which has been a much needed improvement, thanks to the Dorcas Society, and Bros. Morgan and Vernon Chaplin for their assistance.

Among other things which add to the church is a pulpit chair, the gift of the junior class, who denied themselves of candy, shows, etc., and gave the money to help in furnishing the house of the Lord. Bro. Laurence Chaplin also gave a beautiful turned walnut collection plate. All these things show how interested our little church is in trying to get the needed things for it, and we hope to go on to victory, and be living examples known and read of all men.

At present Sr. Le Crone is in Nebraska visiting with the home folks. She left here January 26 expecting to return here February 7 to continue the work here.

Our beloved sister Nora Waldo met with a serious accident about a month ago. In coming down stairs she fell, sprained one ankle, and broke the small bone in the other ankle. With an invalid sister and a father very poorly, she needs your prayers. Her address is 403 W. Bridge St., Blackwell, Okla.

Mrs. A. J. Chaplin, Secretary.

BITS OF THE MAIL

"Bro. Conner has certainly put a lot of time and labor on trying to get the N. B. I. on its feet again, not to mention the anxiety it has caused him, and I am sure we all feel very thankful and hope he will long be spared to see the fruit of his good work."—E. H. M. F., Kalamazoo, Mich.

"Wish I could bundle up and experience some zero weather. We have had spring almost through the winter."—J. M. B. K., Riverside, Calif.

"I have nothing but sympathy for you in your position as editor."—J. R. L., Eden Valley, Minn.

"Our little girl enjoys the Children's Page so much she reads it every week by herself. She is just 8."—C. W. B., Versailles, Ill.

"We sure do enjoy the paper very much. Bro. Lyman Booth has extra good pieces in the paper. Oh, I do wish every family took The Herald. They do miss so much, as it has such good reading from the writers."—A. E., West Milton, Ohio.

HENLEY C. STARBUCK

Henley C. Starbuck, son of Abel and Fannie Starbuck, was born November 25, 1856, near Oscaloosa, Iowa, and passed away at his home in Rockford, Ill., February 2, 1936.

On September 10, 1888, he was united in marriage with Rose Taylor, to which union seven children were born, one dying in infancy.

Throughout his active life he was engaged in farming, having lived in Iowa and Minnesota. In 1928 he retired from the farm and moved to Rockford, where he spent the remaining years of his life. He was a kind and helpful neighbor, and an honest, upright man. During the past few years he suffered much, but always bore it with patience and cheerfulness.

He is survived by his wife, three sons, and three daughters, who mourn the passing of a kind and loving husband and father; and to whom he leaves the comforting memory and inspiration of a long and useful life well lived.

Owing to the absence of L. E. Conner, pastor of the Rockford church, the funeral service was conducted by G. E. Marsh of Oregon on February 4.

MRS. RACHEL ALICE MAXEY

Rachel Alice Barr was born to Dr. L. and Mahala Ellis Barr at Winfall, Indiana, on March 3, 1863, being the fourth of a family of six children. Her marriage to George A. Maxey, then telegrapher for the L.E.&W.R. Ry. at Argos, Ind., took place on May 16, 1880. Soon after, the Nickle Plate R.R. was completed and Bro. Maxey became the first agent for that road at Burr Oak, Ind. Here they located; and it was here that to them were born seven children, two of whom died in infancy.

It was at Burr Oak that Bro. and Sr. Maxey became charter members of the Church of God and rendered continued service in person and with purse to the Christian life which they esteemed the greatest of life's callings. Their home was always open house for Christian work and Christian workers.

Having been elected to the office of County Treasurer Bro. Maxey and family moved to Plymouth, Ind., in 1912, where they continued for four years. From there he resumed work for the Nickle Plate, but at Tippecanoe, where, on September 16, 1923, he had suffered a stroke of paralysis the previous day, Bro. Maxey died.

Following this sad breaking of the home Sr. Maxey lived at different places, but mostly with her daughter Ruth.

Sr. Maxey was a long sufferer. It was about November 25, 1929, that she suffered a stroke. From this she never recovered much strength. She continued a partial invalid through the years. Several times, by special effort of her daughter and family, she was enabled to attend services at Burr Oak, much to her joy. One of her last rejoicings thus was on the occasion of the installation of Burr Oak's present hard-working and much liked pastor, Bro. A. E. Hoskins. (Because of his own acute sickness it was impossible for Bro. Hoskins to attend her funeral.)

Early in December, last, Sr. Maxey suffered another stroke which resulted in her death on January 7, 1936.

There remain to mourn the death of this faithful and Christian parent Mrs. Laura Feehan of Port Angelus, Wash.; Maud—now Mrs. B. C. Zigler—and family, Tacoma, Wash.; Ruth—now Mrs. William Hardy—and family, Grovertown, Ind.; George Ellis and family of Seattle, Wash.; and Howard B. and family of Fort Wayne, Ind. Of these families there are ten grandchildren of the deceased. Of her people's family but one sister, Miss Ella Barr of Noblesville, Ind., survives her. Many were her neighborhood and church friends.

She was buried beside the husband of her

youth—the companion of her years—in the Plymouth cemetery to await the call of Him who is the resurrection and the life. At that day may this family be reunited, in the bonds of immortality, to abide in the righteousness and presence of Him who is also Savior, King, and Son of God.

F. L. Austin.

HERALD RECEIPTS

F. W. Ficken; Carol Wilson; Mrs. J. D. Hogarth; Mrs. Mandes Reed (for another); Willis A. Roose; Lola Clark; A. L. Corbaley (for another); Mrs. Elias Thorene; Edna Arthand (for another); George McMurtrie; Charles Lapp; Mrs. Thomas Lewis; Zenas Murphy; A. Leonard Brady; Alice Emerson; Gertrude Sigler; Iva Lehman; Charles E. Anderson; F. F. Upton; Jennie McDonald; Harriet E. Boice; Mrs. F. L. Beach; Frances M. Gillespie; Elsie Doll; Lela Drake; Mrs. Charles Sudbury; Edith R. Burke; Lottie Logan Pickler (for another); Anna Cochran; Mrs. DeWitt Dauntler; Mrs. J. H. Snow; C. Wesley Barclift; Freeman Fike; Mrs. W. V. Lansbery; Mrs. F. J. Spence; Bessie Lawrence; Bert E. Decker; Jessie M. B. Kauffman; E. T. Renner; Margaret J. Donaly (for another); Grace M. Marsh (for another); Mary J. Calkins (for self and another).

CONTRIBUTIONS TO N. B. I.

Amy L. Young	\$ 5.00
Etta L. Elton	5.00
Willis A. Roose	1.35
Mr. and Mrs. Herbert Glanton	1.50
Regina and W. H. Boyer	2.00
Maurertown, Va., S. S.	2.65
A Friend	5.00
Alice Emerson	3.00
J. W. Sweet	1.50
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On the Shelves

By Arlen Marsh

A Dream of Glory

If, like Geoffrey Chaucer, you are one of the happy people who can say, "On bokes for to reade I me delighte," here is an edition of the Song of Solomon (yes, the King James Version of it) that will send you not merely into joy, but into ecstasy.

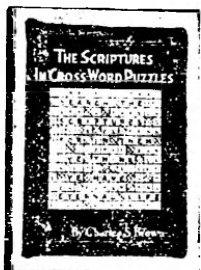
It contains the complete Song, and is illustrated and illuminated in pure gold by Valenti Angelo. Never before in the history of book publishing has a volume so beautified been issued at so low a price. Illumination was an art of the Middle Ages, and whenever in recent years a book has been published so illuminated it has been sold at fantastically high prices.

The publisher's own catalog describes the appearance of the volume with commendable restraint: "The book is printed in a large size of Lutetia type, the size of the page being 6½ x 10 inches. Each page is printed in a rich, floriated design in yellow, blue, red, and black. The paper is a soft imported Japanese rag stock, folded in double sheets. The binding is of full red leather, stamped with an unusual pattern by the illustrator." No other edition of the Song to compare with this is sold for less than \$7.50.

The Heritage Press: \$5.00.

A New Idea

Hail, cross word puzzle and Bible game fans! Assemble yourselves, and come to a glorious plan for your entertainment and instruction.



Here are two books and one novelty to give delight to the soul of any seeker after wisdom, particularly if he can spell Habakkuk without using too many b's and too few k's (um-hum; I had to look it up to write it). The publishers have done young people and oldsters a distinct favor.

Liberally sprinkled with Bible references and based entirely on the King James Version, *The Scriptures in Cross Word Puzzles* (52 topical puzzles on the Old and New Testaments), *The Bible Cross Word Puzzle Book* (50 puzzles on general Bible texts), and *It's in the Bible* (one series on the Old Testament, one on the New; each with 6 puzzles and each puzzle with 10 work sheets, or 60 work sheets to the series) will provide enjoyment, education, and head-scratching for hours. When—if ever—you solve them all, you'll know considerably more than you do now.

For socials, class meetings, and individual use, these publications could be made everything nice. And they'll add, like little girls, sugar and spice to the usual routine of Bible study. In fact, they'll be a *lot* of fun.

W. A. Wilde Company: *The Scriptures in Cross Word Puzzles*, cloth, \$1.00; *The Bible Cross Word Puzzle Book*, cloth, \$1.00; *It's in the Bible*, cellophane wrapped, each series, 50¢.

Good and Cheap

The heading speaks both truthfully and in the vernacular. The books are good, cheap, and good and cheap. Grace Livingston Hill wrote the things, and they make one want to yell, "Author! Author!" like silk-hatted roués at a new play.

Each book is short, and each book is sweet. Mrs. Hill's books always are. These run to about twenty pages apiece, and every page is worth reading. There are nine books in the series, bound in various things and colors.

Take *The Story of the Lost Star*, for instance. It tells all about how George K. Hamilton, millionaire, stirred the populace to tears and laughter by inserting an ad in a daily paper that he had lost the star of Bethlehem. It tells how the typesetter and Mary and the bishop and the old Scotch lady were all mixed up together. And it tells how the bishop didn't find the star, and how the typesetter and Mary and the old Scotch lady did.

All the books have a similar vein, but not at all this type of story. All of them would make excellent gifts—and don't forget that charity should begin at home. There are, aside from *The Story of the Lost Star*, *The House Across the Road* and *Beggarmen* and *Her Wedding Garment* and *The Strange God* and *Handmaid of the Lord* and *The Old Guard* and *Life Out of Death*. You'll find the price printed on the paper jackets of some of them, and you'll be pleasantly surprised to pay just half of it.

J. B. Lippincott Company: each, except *The Strange God*, *Life Out of Death*, and *Handmaid of the Lord*, 25¢; each exception, 15¢.

Miscellany

Oxford Cyclopedia Concordance, available in the better Oxford Bibles, and the best small one published, can also be had in a separate volume (\$1.00 and up). . . . Prices on all publications of the National Berean Society have been drastically reduced. . . . Lovely little bookmark-letter openers bearing various religious designs on their metal can be had for only 15¢. Assorted colors, too. . . . *An American Translation* available in eight editions.

Any of these books may be obtained from the National Bible Institution, Oregon, Illinois. Most of them are constantly in stock.

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, FEBRUARY 18, 1936

NUMBER 21

How to Study the Bible

GREAT multitudes of young people, from summer to summer, are attending Bible conferences and young people's conferences all over the country. They hear stirring messages; hundreds here begin their Christian life; thousands come away quickened and renewed in their spiritual experience. They hear it continually emphasized that Bible study is of paramount importance in maintaining a strong Christian life; they resolve in their own hearts that in the days to come they are going to study systematically and regularly the Word of God, and live in the power which such study communicates. They put these resolutions into practice immediately when they get home. For one reason or another, however, many of these young people do not seem to get out of their Bible study what they had expected: perhaps they do not know what to look for in their study of the Bible; or do not know how to obtain definite results from such study; or do not understand what they are reading; or other things continually interfere and interrupt such study. It is not long (though they would not confess it) before they experience a dullness in it all, and their resolutions are soon broken. Bible study then becomes intermittent, and increasingly unsatisfactory, until, perhaps three or four months after coming home from a summer Bible conference, it is entirely discontinued. The young Christian knows he has been defeated. Perhaps some sin comes into his life, and he knows that the cessation of Bible study is at the root of the whole tragedy. His testimony grows cold, his enthusiasm for the work of the Lord wanes, and he naturally becomes discouraged.

Now there is absolute deliverance from all this defeat in the study of the Bible. There is a way of approaching the Word of God, of beginning to study its inexhaustible contents, which, instead of dulling with us, will continually increase our enthusiasm for Bible study, and hold us with an even firmer grip, until the habit becomes absolutely settled in our lives, and we are finding the results so great and noticeable that not for anything would we ever give it up. This article is written particularly with young people in mind, with the hope that it might, in a very simple way, teach them some of the more profitable methods of studying the Word of God.

All that follows is written, not from a theoretical standpoint, but from a practical one. This article does not pretend so much to tell young people what they *ought* to do, as what they *can* do. It is not written for ministers, or experienced Sunday school teachers, or for those who are students at Bible institutes. There is not one person of high school age but who can employ every method of Bible study suggested in this elementary treatment of the subject. What is written here is the result of personal experience. Much that the author might have said fifteen years ago he does not dare to say now, by which he means that he today more truly realizes the limitations of time among our young people, the weakness of human flesh, and all the many, many influences which might lead a young Christian (and older ones, too) away from such a study. He simply wants to face this whole question in a very simple, and he trusts, helpful way, so that no young person can say: "I just do not know *how* to study the Bible. I want to do it, but I don't seem to be able to find a way for doing it."

This article is not written to tell young men and young women how to master the Bible for an examination in some college course, or how to become great teachers of the Word of God, or how to write a book about the Bible, or even how to prepare messages for young people's meetings. It is not meant to be technical in any way. What we need first of all is the Word of God nourishing our own souls. We need spiritual strength, victory over sin, joy in our daily experience, a love for souls, a passion for the Lord Jesus, and power in our testimony. As an outstanding leader of young people said at Northfield forty years ago: "How shall we study the Bible? I should like to say at the very outset that no man can answer that question for another man. He can devise a method of Bible study which he may wish to commend to others, but the only Bible study that is of any large value to a man is the Bible study that meets his own personal needs; and just as his own personal needs differ from the personal needs of every other man, the method of Bible study which will be best for him will probably be best for him alone." Continually throughout this treatment the author is thinking, not so much of an intellectual grasp of the historical and (Please turn to Page Nine)

Abreast of the Times

Egypt Prepares for the Last Days

"Declare ye in Egypt. . . Stand fast, and prepare thee: for the sword shall devour round about thee."—*Jeremiah 46:14.*

LONDON, England, Feb. 11.—"Never since the days of the Pharaohs has the future of Egypt been of greater importance than it is today," declared Major G. H. Reade, of the British Army recently. "Vast British interests are at stake . . . Vital French interests are also at stake, while Italian interests are of rapidly growing magnitude."



No farther back than the time of the close of the World War few dreamed that Egypt would ever again occupy a place of significant importance in world affairs. When Egypt ceased to be a part of the old Turkish Empire in 1914, Great Britain established a protectorate over it and granted the country nominal independence under a constitution. The constitution, proving unworkable, was twice suspended and then replaced by a new one in 1930. This, too, was soon set aside and Egypt was governed for two years by the so-called palace rule of decree.

Last January students, taking advantage of the "concentration of British troops in Egypt in the Italo-British crisis, forced England to restore the 1923 constitution." The purpose of the negotiations now going on between the two countries was stated by *The Manchester Guardian* as follows: "The British desire was that these conversations should be conducted as between potential allies, because it has always been contemplated that an alliance should replace the present reserved points."

The student of prophecy recognizes how fully this purpose agrees with the plans of God as they are revealed in the Scriptures.

CAIRO, Egypt, Feb. 13.—King Fuad today appointed a committee of thirteen, the members of which are drawn from all political parties in Egypt, to carry on negotiations with the British diplomat, Sir Miles Wedderburn Lampson, looking toward the satisfactory settlement of the British-Egyptian difficulties that have arisen as a result of the concentration of British troops in the country. It is thought that the appointment of the committee will go far to establish peace between the two countries.

Churchmen Protect Jewish Pastor

"Others had trial of . . . scourgings."—*Heb. 11:36.*

BERLIN, Germany, Feb. 16.—Fifty Protestant clergymen, wearing black robes, marched up the aisle of Kaiser

Wilhelm Memorial Church this afternoon in support of their colleague, the Rev. Gerhard Jacobi, a Protestant minister of one fourth Jewish blood, and listened to his sermon on, "If God be for us, who can be against us?" (Rom. 8:31). Rev. Jacobi has been repeatedly held under "house arrest" and a year ago was beaten severely by his Nazi opposers. Nazi Protestants of his own parish branded his desire to preach as "an impudent political demonstration."

"Protestant-Catholic Reunion Inevitable"

"Be ye separate, saith the Lord."—*2 Cor. 6:17.*

NEW YORK, Feb. 6.—A reunion of all churches in Christendom, both Catholic and Protestant, is not only needed today, but is inevitable, because separations and division are resulting in spiritual losses, declared Episcopal Bishop William T. Manning in the last of a series of Epiphany lectures given here. Discussing "The Church and What It Means to Me," Bishop Manning said:

"The reunion of the Christian church will not mean the surrender of any existing church to another. It will not mean that all Christians are to become Anglicans or Methodists or Roman Catholics. It will mean defeat for none and victory in Christ for all. In spite of all the difficulties and obstacles the doors seem even now to be opening to it. Men are seeing that a world that is one needs a world religion. Reunion will come because it is God's will. And it will come because the world needs it."

Reunion of churches does not signify union in Christ. Union with Christ depends upon hearing, understanding, believing, and obeying the teaching of Jesus. Churches may be united on a basis of worldly morality or political expediency. Such a union may come about, but the true follower of Christ will not be entangled with it.

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G. Eldred Marsh
Paul C. Johnson
L. E. Conner

Editor
Associate Editor
Business Manager

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What Difference Does It Make?

By Mary A. Gesin

AS WE ENTER upon our fourth study two verses stand out in gleaming array from among the jewels of God's precious truths. The "golden text of the Bible," John 3:16, and the "faith gem" of Hebrews 11:6. Turn with me to the former; it is so familiar one scarce needs to quote it. But its truth is more apparent if we read the words.

"For God so loved the world." Open to all, yes! "That he gave his only begotten Son." Jesus, the Christ, through whom the blessing comes! "That whosoever believeth in him should not perish." Show-ered upon all? No, only upon those who believe! "But have everlasting life." Without that belief in Christ, we perish? That's what it says! With that belief we obtain everlasting life? Then we do not already possess it. Are our conclusions correct so far?

The necessity for belief, faith, is further emphasized in our second reference, Hebrews 11:6, where we learn that it is impossible to please God without faith. But that He is not a forgetful God, for He rewards our faith. Then it is our faith that brings us the reward, not our good deeds. We have established these facts in our previous studies.

Now as to faith in Christ, we must know something of His message to have faith in Him.

If we say we have faith in our representative in Congress and do not know his principles, we are placing our faith in an unknown person and will no doubt come to grief over it sooner or later, if it means anything to us.

Faith in Christ and His message means everything to us. It cannot be compared in importance to faith in a politician in even the slightest degree. And yet how many place their dependence on just such weak props! Let us see what that great message was which Jesus proclaimed, the gospel He preached, the gospel that saves.

In a study of Jesus' life we readily conclude that the "gospel" He preached was "good news" of the kingdom of God. What "good news" it was to the suffering Jew we can easily see when we consider his condition of servitude to Rome in Christ's day. And it is just as "good news" to

us today in a depressed, disillusioned, and war-weary world.

Jesus' express purpose in life was to preach the kingdom of God. Read carefully Matthew 4:23; Mark 1:14, 15; Luke 4:43. What sort of kingdom had God's kingdom been? An earthly one, with a king, territory, and subjects. See 1 Chronicles 29:11, 23.

Would Jesus preach a different sort of kingdom, think you? Especially in the light of the angel's promise to Mary in Luke 1:32, 33? David ruled over a kingdom of earth, a kingdom comprised of subjects and territory. Will not Christ also? That is logical reasoning, is it not?

The disciples, whose message resulted in baptism wherever it was believed, preached the same gospel, "the kingdom of God." See Luke 9:2, 60; 10:9-11. In healing the sick they, even as their Lord, gave concrete evidences of kingdom conditions. The miracles gave authority to the message.

Indeed, the preaching of the "gospel" went away back to Abraham. Surprise you, does it? Read Galatians 3:8, 9 carefully and prayerfully. We must refer to the life of that first man of faith to learn what the blessing to the nations consisted of and how it will be realized by those of like faith.

The promised blessing there is of an everlasting home on the earth. Gen. 12:1-3; 17:7, 8; 22:17, 18. All God's promises of future blessing and reward to man are linked up with this blessing to Abraham, through his great descendant, Christ. See Romans 4:13; Galatians 3:16, 27-29.

Here is "where we come in," how we share in the blessing. By belonging to Christ we inherit with Him. Read all of Romans 8, particularly verses 17, 18; Ephesians 3:6; Titus 3:4-7. Only a glimpse of the glory which we will share with Christ eternally for a few short years of service now!

But all these promises are to be realized here on earth. The Psalms, Isaiah, Revelation, countless texts point this out clearly. God has established the earth to stand forever. Eternal existence in a perfected (Please turn to Page 8)

Rest

When God at first made man,
Having a glass of blessings standing by,
Let us, said He, pour on him all we can:
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way;
Then beauty flow'd; then wisdom, honor, pleasure:
When almost all was out, God made a stay,
Percieving that alone, of all His treasure,
Rest in the bottom lay.

For if I should, said He,
Bestow this jewel also on My creature,
He would adore My gifts instead of Me,
And rest in nature, not the God of nature.
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessness;
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to My breast.

—George Herbert.

The Permanence of Marriage

By A. H. Zilmer

IT WAS the intention of the Creator that once a man and a woman were "joined together" as "man and wife," this union should be binding and indissoluble during the life of both parties. And this was to be not merely "at the beginning," when the first man and woman were bound together as husband and wife, but for all time until the earth should be subdued and peopled with human beings. This is proven by the fact that when Jesus was questioned by the Pharisees regarding the lawfulness of divorce, His answer was an appeal to the law established "at the beginning." This law had not been abrogated or in any manner modified when this interview took place. Hence the fitness of its application to the circumstances then existing.

When it was said, "And let them have dominion" (Gen. 1:26), it is manifest that this could not be done according to the full intent of this language by the first pair, but would require thousands of years and a long succession of generations for its accomplishment. During all this long stretch of time they would continue to be male and female, and men and women would marry in keeping with the original design of the Creator. At the same time the institution of marriage would need to be surrounded with proper safeguards in order to maintain it according to its design and sanctity as established by the divine law "at the beginning."

It is said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). This could not apply to Adam, for the reason that he had neither father nor mother. Hence it could have application only to Adam's posterity. Here again it is clear that the marriage relation was and would continue to be subject to the divine supervision. Jesus quoted this language as having been spoken by the Creator. "And said, For this cause shall a man leave his father and mother, and shall cleave to his wife" (Matt. 19:5). It is the "man" and "his wife" that are "joined together."

PUT ASUNDER

The third of the terms mentioned in Mark 10:9 and Matthew 19:6 is "put asunder." It can apply only to such as have been joined together as husband and wife, or are, as is said, "married." This is clear the moment we consider the conversation between Jesus and the Pharisees. The question was asked, "Is it lawful for a man to put away his wife for every cause?" (Matt. 19:3). This was the pivot upon which the entire interview turned. It was not a question whether a man *had* a wife, or by what ceremony he had acquired her, but *having* a wife, might he lawfully *put*

"Is not marriage an open question, when it is alleged, from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in?"—Emerson.

her away "for every cause," or on any pretext? The terms "put away his wife" and "put asunder" are exact equivalents. They are in direct antithesis to "join together." This "man" and his "wife" were "joined together" as husband and wife under the divine law, and with the divine sanction. They are husband and wife. May they now lawfully be "put asunder" or separated by the "man" "putting away his wife" for any and every cause? This was the question. It was not a question of keeping asunder such as had never been married, but of separating such as *were* married and were therefore husband and wife. The Lord's answer was that God had joined them together in keeping with the original intent at the "beginning." The only consistent answer was the one that was given, namely, that it was (and is) not "lawful for a man to put away his wife," and thus put asunder that which God joined together. We shall consider the further course of this conversation later on.

Jesus was not alone in teaching that a man may not "for every cause" put away his wife, or sunder that which God has united. The Apostle Paul said in writing to such as were acquainted with law, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:1-3). The "law of her husband" here aimed at can be no other than the divine law established at the beginning, and designed to regulate the marriage relation for all time until the earth is subdued and filled with human beings.

Note: The married woman is "bound to her husband," and this for "so long as her husband liveth." What law is it that so binds her that does *not* bind the unmarried woman? It is the fact that she and her husband have been "joined together" while the unmarried woman is *not* joined to any man. The only thing that can legally release the married woman from her husband is death. Any other separation or putting asunder is illegal, being contrary to the divine marriage law established at the beginning of the creation.

Elsewhere in the apostolic writings we read, "It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (1 Cor. 7:1, 2). Besides inculcating the idea of strict monogamy, this teaches that

every married man or woman must "have," that is, be united and retain, the "own" husband or wife.

Further: "And unto the married I command, and yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (vv. 10, 11). When did the Lord issue such "command"? It was "in the beginning" when He enacted the marriage law for the existence of the race of mortal human beings while they marry and are given in marriage.

Once more: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (v. 39). The "law" by which she is "bound" is the rule enacted by the Creator in Eden. Though man sinned, and was subjected to the disabilities announced in the divine sentence, this did not abrogate or in any manner affect the marriage relation, or the divine law relating thereto. Adam and Eve continued to be male and female after their expulsion from the Garden of Eden, and still required the Eden law enacted and put into force at their creation; and the same necessity for the divine supervision and regulation has existed to the present hour.

Jesus brought into most clear perspective the divine enactment made at the beginning, emphasized it anew to the confusion of His critics, and gave it His unqualified indorsement. Of those who would put asunder "for every cause" that which God had joined together, He asked, "Have ye not read?" (Matt. 19:4). No excuse could they plead, no palliation could they offer, for their violation of the divine law in divorcing for every cause the wives with whom they had been joined together for life according to the divine rule. Their iniquitous doings in securing divorces from their wives were due to no other cause than "hardness of heart" (Matt. 19:8; Mark 10:5). A heart not hardened, seared, or calloused, a conscience not stifled, would not have sought release from the bond or yoke which the Most High had created, and which they had of their own will assumed in taking their wives.

BIGAMY AND POLYGAMY

Lamech in the line of Cain is mentioned as the first who had two wives, and was therefore a bigamist. It is said, "And Lamech took unto him two wives": Adah and Zillah

(Please turn to Back Page)

The Holy Trinity

By S. J. Lindsay

WE HAVE been listening to some very interesting lectures on the restoration of Israel to their land and to their favor with God. But interspersed with the fine reasoning on this subject there came occasionally a reference to the Trinity and to the preexistence of Jesus, which is to us the fly in the ointment. In speaking to one of the party on the Trinity, she stated that just one proof was enough to convince her that the Holy Spirit is a person. Asked what it was, she said, "Because the personal pronoun 'he' is used in connection with him." We called attention to the fact that other matters in Scripture were spoken of in the same way. She admitted this, which to our way of thinking took all the strength from her one proof.

In Proverbs 8 both wisdom and understanding are spoken of in terms of feminine pronouns. "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates." In Matthew 5:13, Jesus is quoted as saying, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" In various languages, even in our own, sex is only a feature of what in grammar we call gender. Masculinity is attributed to strength while femininity is attributed to comparative weakness. We speak of the sturdy oak as "he," while we refer to the vine that elings to it as "she." The sun is "he" while the moon is "she." When we refer to

God, the pronoun "he" is always used, not to denote sex, but to denote His great strength.

The Trinity is spoken of as equal in its parts, but we have the word of Jesus Himself in which He says: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I" (John 14:28). We observe, too, that in his salutations in his letters to the churches Paul recognizes the Father and the Son but never includes the Holy Spirit as a person. The Holy Spirit is but an influence emanating from the Father and the Son. It is manifested in many ways, but its chief work is with the Christian. The Christian is to be filled with the Spirit of God. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). When Jesus went into heaven to be with the Father, the Spirit was sent to empower the apostles to give us the gospel. We have that gospel today and it contains the Spirit of God. To come in touch with the Spirit, we must come in touch with the Word. It is because so many feel the Spirit working independently of the Word that there are so many things taught for Christianity which do not belong to it. As to how far a man's thoughts independently of the Word may be concerned, read Jeremiah 17:9.—*The Messenger of Truth.*

The Christian Builder

WHENEVER I hear the word "builder" mentioned, my mind invariably goes back to an early day in my life when my parents removed from the chill-infested regions of a more eastern state to the western borders of what was then Oklahoma Territory. There, on the broad, limitless plains, they homesteaded and carved out of the prairie wilderness their future home. There, on the rough frontier of advancing civilization, my father built one of the first pioneer "mansions" ever erected in that part of the great plains country. And, though the hand that erected the one little room out there on the prairie sea has for many years been stilled in death, he left as a sole survivor in that early home an enfeebled mother surrounded by the silence and the memories of by-gone years. It was in those years when she was one of the many who came to seek their fortunes in a new country. But the passing of time has brought many inevitable changes that are evident to the eyes of even a casual observer.

Overnight, as it were, the country was settled. Every available homestead was occupied. People came from many states to accept the grant of land the Government was pleased to give them. Crops were cultivated and harvested. Little villages sprang up. A railroad was built and the country had the appearance of moderate prosperity and contentment. But already a change is taking place. New faces are appearing upon the land, and old faces are vanishing from view. Many of these early settlers did not remain to harvest their first crop. Within a year many more had given up the struggle and returned to their native state. And after a few short years only a few of the many who had started the pioneer life together, had proved themselves equal to the test. These few did not stop with their first efforts. Little by little they added to the improvements of their homestead. A well, or a fence, a windmill or a room to the house, a little here and a little there, until they acquired more comfortable homes. These few might well be regarded as the true builders of a great commonwealth, the cornerstone of a mighty empire.

To be sure, their lives have not been whiled away upon flowery beds of ease. They have often been beset by the blighting effects of drought. Sand storms and hail have sometimes taken heavy toll of their labors. But they have remained living examples of stalwart courage to those of more feeble strength. How vividly the words of the great Master come to our mind: "Many are called, but few are chosen." Few are chosen because only a few prove themselves worthy of the great calling.

Each man or woman who renounces the life of sin and comes to obedience of the gospel of Christ, finds himself situated upon the pioneer borders of a new experience. Here they must succeed or fail, stand or fall, largely upon their own efforts. How many will stand the test? How many will remain to make final proof on their homestead

of this new experience? Far too many, we fear, will, within a few short weeks, relinquish their claims and return to a state of unrighteousness. A few months and others have dropped out of the race. And in the end only a few of the most courageous and faithful prove themselves worthy the name of Christian.

Why did the few succeed and the many fail in the great Christian race? All were given an equal opportunity for success. All had the same great spiritual storehouse of Scripture from which they might erect their Christian structures. But many failed and turned back into other ways that fall short of the glory of God. How plainly did the Savior foresee this condition of affairs is amply illustrated in His parable of the sower. Some of his seed, so the parable states, fell by the wayside, and the fowls of the air came and devoured it up. These people by the wayside are the first to take the backward step. They are those who hear the word, but are so weak as to be unable to retain it against the onslaughts of Satan. Again, some seed fell on stony ground, where it soon sprang up, but because it had no root, it could not withstand the scorching rays of the sun, and it soon withered and died. These are they who receive the word with gladness, and for a time they cannot do enough in the Master's service. But their emotion far exceeds their spiritual root system, and so as soon as affliction and persecution arise, they become offended and drop from the race. Yet again, some seed fell among thorns, and the thorns grew up and choked the word till it could not yield fruit. These are the people who hear the word and would be glad to live a Christian life, but through carelessness and neglect they permit the cares of this life and the lust of earthly things to choke out the spiritual word, and they become unfruitful, give up the struggle, and drop from the race. And lastly, there is a little remnant left, the few who have stood the test of time. These are likened to seed upon good ground. They not only hear the word and receive it, but they do something about it. They are constantly at work. Slowly, steadily, and surely doing something. Adding a little here and a little there; and they are able to bring forth much fruit, some thirty, some sixty, and some a hundredfold.

This parable sheds much light upon the conditions of the present day. We recognize the facts mentioned as being equally true in our time. Times without number have we observed the lives of those who took upon themselves the cross of Christ. Great revivals have closed with large numbers of converts, but within a short while many had fallen away. Fallen by the very reasons mentioned in the parable. They failed to add anything to their spiritual well-being.

One great truth that should be strongly impressed upon each convert, when he accepts the gospel conditions of pardon, is the fact that in spiritual life, as well as in all material things, there is positively no standstill. All things are

progressing or digressing. All are going forward or backward. Each day we are gaining ground or losing ground in the battle of life. And each day we are adding something to or subtracting something from our spirituality.

The Apostle Peter had this law of nature in mind when he wrote his second Epistle. In this he gives as the one great remedy for slackness in the Christian life, a program of work. We are to become builders in the Master's cause. Jesus Christ is the foundation, the corner stone, upon which we build our hopes. Faith is the one great requisite required of everyone who would come to God. We must believe that "he is, and that he is a rewarder of them that diligently seek him." Hence faith is not an added virtue. But faith alone is not sufficient. We must add something to our faith, if we would make ourselves secure in the Christian life. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;

whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). To our faith Peter says we should add virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity. And he further states if these things be in us and abound, we shall never fail. We should add to our faith virtue, because virtue is strength, and strength is one of man's greatest assets. Strength is a most admirable characteristic that should be sought for by every Christian. But we should also strive to keep our strength well balanced between the physical, mental, and spiritual. If we allow either one of the three to become abnormally developed, the others usually suffer to a like degree. Hence we should strive to keep our physical qualities well proportioned in the strength each should have. Paul increased in strength and went about the country strengthening the apostles (Acts 18:23).

(Please turn to Page Twelve)

Is This Your Church?

ONCE had it said to me, "Brother Blank is doing the church no good. We are only paying him for tearing it down." May God forgive me; I did not defend the man, but added fuel to the flame.

Everyone knows that no one person can tear down an organization, but the very spirit of evil had entered into the hearts of many, and together, we who stood back and criticized and tore apart the work of God in this little church are all equally guilty of the sin of denying Christ, even as was Peter.

Sin reasoned thus:

1. "If he only wouldn't shout so, I could listen to his preaching." He had preached before the people before he was hired. Who was responsible for his being there? When a group of people give their support to a man long enough to install him in a position of power, should they then immediately withdraw it?

2. "I don't get anything out of his sermons." Is it not true that we get out of a thing about what we put in, and if we go into a church with a critical attitude, looking for faults in the singing, in the sermon, in the general management of it all, how can we hear the voice of God, who speaks through love?

3. "He is always preaching personal sermons." Is not the Bible a personal book, and the Word of God sharper than a two-edged sword? How can one preach a true series of sermons and never touch the guilt of some one? If we are pricked in our hearts, should we harden our necks and condemn the Word, or the pastor, rather than ourselves? Surely the Word of God was given us to measure ourselves by.

4. "He preaches tithing, and I don't believe in it." If the Word of God teaches tithing, whether as a law or merely as an act with promise of reward, will our believing it or not alter it in any way? Should we not strive to mold our minds to the Word, rather than mold the Word to our minds?

When we trust God He trusts us (Matt. 25:14), but acting so could we be trusted? We became much like the church a certain man saw in a dream.

This man dreamed he found himself in a strange city, very poorly dressed as for work, and the day was Sunday. He saw throngs of people going into a church, and being lonely he thought he would enter and enjoy the service, too.

As he walked up to the door he was met by a sexton who said, "Begone; we do not allow tramps in here."

Shocked and disappointed he turned and walked sadly away. Suddenly he saw Jesus before him, and the Lord said, "Why are you so sad?" The man told Him he had tried to go into the church near by and had been turned away. "Don't feel too badly," Jesus answered. "I've never been able to get in there, either!"

Only a dream, yes, but how possible it is that Christ often finds Himself shut out of a church, at least for a time. He is forgiving, praise God, and if those who sinned are sincerely sorry and turn from their evil way, He will come in and dwell with them again.

Let us pray for forgiveness of our past misdeeds, and be at pains to confess Christ before men in all we do that our work may glorify Him and bring others into the fold.

A praying church is a live church.

A live church is a saving church.

A saving church is Christ's church.

THE BELMONT PLAN

WHAT is the Belmont Plan, anyway? Where did it come from? What is back of it all? Why this emphasis all of a sudden on something of which we know so little?"

"We know how to run our churches. Our every member canvass is well cared for by our committee and splendidly responded to by our church. Are we being subjected to some more high pressure publicity and salesmanship in the interest of budgets, when we are perfectly capable of looking after things ourselves?"

If the Belmont Plan were some transient, catch-penny device to secure funds for the church, the General Council's Committee on United Promotion would not be advocating it for one minute. The committee is too well aware of the cheap schemes that have been proposed to the church in recent years to "raise money" for its work. It is not ignorant of commissions on grocery sales, questionable methods of securing funds locally, the attempted exploitation of organizations within the church by commercial interests, and the thousand and one other means advocated to get some money. These merely represent an attempt to finance the church of Christ on a basis other than that of loving, intelligent, proportionate, systematic, scriptural giving.

Here is a statement of the Plan which the Council's committee believes can be made the foundation of all giving in our church:

The Belmont Presbyterian Church, Roanoke, Virginia, in September, 1933, faced a serious situation, many of the members feeling that the church could not be carried on. The pastor asked the congregation to report anonymously the family incomes. It was found that 137 people out of 425 had definite incomes. Of these, 120 were dependable, and of these, 118 agreed to the pastor's suggestion that they tithe for three months. The offerings of the church had averaged \$50 a week. The first offering under the new plan was \$173, and the second, \$228. At the end of the quarter, all bills were paid, the deficit was wiped out, and there were 2 cents in the bank to the church's credit. When the every member canvass was put on for 1934, the budget was over-subscribed \$2,000.

The spiritual values obtainable from this plan are even more important than the material results. In the Belmont Church, people who said at first, "We cannot afford to tithe," stood up before the congregation to report that they had had a wonderful experience, had met their obligations more easily, and had lived better lives since they had used God's plan for their money.

At the heart of all giving there must be a principle—giving must result from something fundamental—"God so loved the world, that he gave his only begotten Son." The early church gave as a result of a profound experience which begat a living conviction. So we must give today. And the principle that is advocated at the heart of all our giving is that of the tithe.

So the Committee on United Promotion is turning to

the church this year and saying, "We are not advocating a supplementary offering. We are not issuing posters to stir up people to give just a little bit more. We are not issuing blanks, coin collectors, or other devices to bring in some extra money, all good, perhaps, in their places. What we are advocating is this: Get the church, as far as possible, to put its giving on a tithing basis, and you will solve the problem of its support. Give God that portion of the substance wherewith He has blessed you, and see what happens!"

This is the committee's suggestion this year. After all, it is the best suggestion!—Arthur H. Limouze, D. D., in *The Presbyterian*.

Although primarily aimed at the church of which he is a member, Dr. Limouze's analysis of the present situation is applicable to every denomination, regardless of creed. For this reason we present it, in the hope that others, individuals or church groups, will be inspired to inaugurate the biblical method for church support.

A THOUGHT FOR THE WEEK

White stands for purity, but white lies and whited sepulchers cannot claim such virtue.—Harvey Krogh, Jr.

WHAT DIFFERENCE DOES IT MAKE?

(Continued from Page Three)

earth—happiness, reward? Could you conceive anything greater in these days of the daily loss of homes?

When will all this be realized? is the burning question of your mind if you have studied with us thus far and accepted God at His word. Paul tells us when he expects to receive his reward in 2 Timothy 4:7, 8; Peter in 2 Peter 3:10-14; John in 1 John 3:1, 2. Not forgetting the wealth of assurance in 1 Corinthians 15:51-54; 1 Thessalonians 4:14-17; Philippians 3:20, 21; Colossians 3:4. Read them all.

Most significant are the beloved Apostle's words in 1 John 3:3. "Every man that hath this hope in him purifieth himself, even as he is pure." In those fifteen brief words are found the inspiration to serve, the incentive to choose the good, the strength to meet the temptations of every day. And in the sixth word is found the summary of God's plans, the "hope" so dear to us of the coming of Christ, when life eternal will be bestowed upon those who believe and obey the truth.

There we are, right back at the beginning of our studies. Is not the possession of strength to meet daily temptation found in a knowledge of God's plans for you? Will not an unflinching faith in God's Word furnish you, young people, with the needed armor to gain the victory? Is there not a definite connection between believing right and living right?

Does it make any difference what you believe?

HOW TO STUDY THE BIBLE

(Continued from Front Page)

geographical contents of the Word, as he is of a spiritual apprehension of the Word of God, an appropriating of its teachings in our own hearts and souls.

II

Before we give careful attention to the question of *how* we may study the Word of God for our spiritual enrichment, we shall perhaps do well to consider for a moment *why* we should make Bible study preeminent in our daily lives. Is it not true that many do not regularly and earnestly study the Word of God because they have never really become convinced that such study is *indispensable*? Some months ago, a very dear friend of the author's, a man about sixty years of age, was running up the steps of Broad Street Station, Philadelphia, carrying two heavy suitcases. The man weighed two hundred forty pounds. Before he got to the top of the steps, his heart almost gave out. This man is a doctor. He said instantly this thought came into his mind. "You will *have* to take off some of this weight." He began taking it off the next day. He has taken off forty-five pounds, and weighs less today than he has for thirty years. Of course he has no more trouble with his heart. He told me that he found the greatest battle was, not the taking off of the weight, but *coming to a conclusion that that weight must come off*. Once he had decided that he *would* take it off, the battle was over, and there was no further conflict in his mind over the matter. Now, if we could come to an hour in our lives when before God we would say that Bible study *must* be given a definite, paramount place in our lives, every day, because we realize that we *absolutely need it*, then, no matter what interruptions are experienced, or what might be our immediate reactions to such study, we would keep at it persistently, because we knew we *needed* it. Let us think then, for just a moment, of our absolute need for the Word of God as Christians.

For many years British journals regularly carried a large advertisement of a famous institution near London, known as the Sandow Institute, where those whose health had been broken by disease or worry could recover their strength, and return again to work and the normal duties of life. It is probable that thousands of Britishers have been actually restored to robust health by the Sandow treatment. Now the world, our own flesh, and Satan himself together work for our spiritual weakening and the breaking down of the very tissues of our souls, so that thousands of Christians live an anemic existence, spiritually speaking, without power, or joy, or vision, or fruitfulness in their lives. It is one of the great purposes of the Word of God to deliver Christians from such invalidism, to restore to them the power, the glow, and the fruitfulness that Christ intended they should possess when He redeemed them.

There were four definite steps in the Sandow treatment (and in any similar treatment)—a diagnosis of the trouble; a removal of whatever was causing the trouble, poison, the

pressure of some bone upon a nerve, or whatever else it might be; a carefully prescribed diet; and, exercise. Now the Word of God does just these four things for us. First, *it diagnoses our case*. In Hebrews 4:12, the Word of God is spoken of as "a discerner of the thoughts and intents of the heart." The Greek word here translated "discerner" is the word *kritikos*, from which derives our English word "critic." As a professor of English literature criticizes a composition which we submit to him, that he might point out to us its errors and blemishes, so that they might be removed, and tells us wherein the manuscript might be improved, so God, in His Word, is the supreme and final critic of our lives. The Apostle Paul in his last Epistle (2 Tim. 3:16) tells us that the Holy Scriptures are profitable "for conviction," by which he means they are able to convict us of our sins, revealing the dark spots in our lives against the background of God's holiness. The Apostle James (1:23, 24) tells us that the Word of God is as a glass, a mirror into which we look, discovering the blemishes upon our countenance, the stains which the world has left there. Just as a man cannot see his own face except in a mirror, so a Christian cannot see the spiritual and moral blemishes of his life except as he looks into the Word of God. In 1 John 1:9, we are told that: "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The word here translated "confess" is the Greek word *omologeō*, consisting of two words, *omo*, meaning "the same, identical," and *logeō*, meaning "to say, to speak." Thus, the word "confess" literally means, "to say the same thing as another, to agree with, to consent to." The word gives a picture of two people talking. They are in disagreement about a certain matter, but, as they continue to discuss the matter, whatever it might be, the arguments and evidence presented by one convince the other that he is wrong. Thus they finally agree. When we confess our sins, we are saying the same thing that God says about us. God points out in His Word what sin is, and, when we confess sin to God, we admit the existence of some iniquity in our lives. We would never know sin except it were revealed to us by God, and, when we keep away persistently from the Word of God, we become callous and indifferent to the sins of our lives. In the pointed words of Izaak Walton:

"Every hour
I read you kills a sin,
Or lets a virtue in
To fight against it."

John Calvin could testify, out of a life of incessant study and profound scholarship, in his *Institutes of the Christian Religion*: "No human writings, however sacredly composed, are at all capable of affecting us in a similar way. Read Demosthenes or Cicero, read Plato or Aristotle, or any other of that class. You will, I admit, feel wonderfully allured, pleased, moved, enchanted; but turn from them to the reading of the Sacred Volume, and, whether or not, it will so affect you, so pierce your heart, so work its way into your very marrow, that, the comparison of the impression so produced, that of orators and philosophers, will

disappear, making it manifest that in the Sacred Volume there is a truth Divine, something that makes it superior to all the gifts and graces attainable by man." Centuries later, another famous student of the Word of God, whose Reference Bible has been such a blessing to millions of Christians throughout the English world, Dr. C. I. Scofield, made the following confession: "I gave much of my earlier life to the study of Homer and Shakespeare, and, while my understanding undoubtedly profited by that study, and I found keen intellectual delight in it, these books held no rebuke for my sins, nor any power to lift me above them, but, when I came to the Bible and received Him, concerning whom, after all, the whole Book is written, I entered into peace, joy, and power. The Bible led me to Jesus and Jesus transformed my life."—W. M. Smith in *Revelation*.

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SCANDALMONGERING

THE liveliest imagination could never begin to reckon the harm and suffering for which malicious or thoughtless gossip has been responsible. And it is one of the curiosities of moral psychology that numbers of people who would shrink from what is conventionally regarded as sinful have no compunction in turning themselves into channels of scandalmongering. This abuse of the power of speech takes many forms, and it is not least deadly when it uses silence as its vehicle. The closing of an eye, a "knowing" look, a shrug of the shoulders, can be detestably efficient broadcasters of evil report; and to say nothing may sometimes be the worst form of betrayal. The sin of scandal ranges from sheer thoughtlessness to a wantonness for which no condemnation could be too strong; but, in any case, the mischief is done and is often irreparable. How can men and women, otherwise decent enough, let themselves become such happiness-wreckers? Why cannot two young people be "seen together" without being embarrassed by gossip and innuendo before they have had time to know each other's minds? And what canon has heaven set against honorable friendship between men and women of maturer years that it should be exposed to suggestive comment? Or why should people already hard-pressed be further handicapped by ill-natured comment on their private affairs?

Without pursuing the sorry tale, we may pause to note one specially unfortunate fact. It might have been expected that at least people professing religion and belonging to churches would have nothing to do with this kind of thing. But it has to be admitted that these are often among the worst offenders; and, quite seriously, I think such people are a big factor in the slump in organized religion. Here again the worst is the corruption of the best; for when "religion" takes to scandal, it does so with malicious resourcefulness and effect. In this practical sense the church needs to cleanse its tongue, and to brand as sinful, whether in pulpit or pew, any speech that is not honest and generous and charitable.—Rev. Arthur Pringle in *Bible Faith Mission Standard*.

JOY THAT SATISFIES

By Elizabeth H. Morton

The perfume of the garden flowers
That makes the air like balm,
The stillness of a summer day
With all its restful calm,
Glad news from home when far away
That fills the heart with song,
The whispered words of tender love
That linger there so long.

The thought that wakens in the soul
A dream of future bliss,
The idols wrought of earthly things
That promise happiness,
Are not the sweetest things below;
The blossoms quickly fall,
The blasts of winter sweep the earth
As with a funeral pall.

And changes come with fleeting years;
The love is not for aye,
The dreams but flash across the brain,
The idols are of clay.
But list, O wanderer on life's shore,
Give ear and know this truth,
There is a joy to satisfy
Old age and buoyant youth.

The joy of Christ when here on earth,
Was in the souls set free—
Those purchased ones, His joy and crown
For evermore will be—
And we may know that rapturous bliss
And revel in the thought
Of all the wondrous, glorious things
That humble prayer hath wrought.

Then let us pray, and as we pray
Believe our prayers are heard;
There's power today, as long ago,
Through faith in God's own word;
And joy will come to satisfy,
To waken songs of praise,
And we shall see a glory shine
To brighten all our days.

—*The Restitution*; selected by
Lyman Booth.

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"But of the times and seasons, brethren, ye have no need that I write unto you. For . . . the day of the Lord so cometh as a thief in the night. . . . But ye . . . are not in darkness that that day should overtake you as a thief."

Berean Department

ARLEN MARSH, EDITOR

Minnesota Conference

On December 7 and 8 the Berean Society of Minnesota held a convention at Eden Valley. The classes were large and well attended. The business meeting was devoted to planning state-wide activities for the spring. Also, the local difficulties of the various societies were analyzed and remedies suggested from the experience of others.

We feel that these conventions conducted for and by the young people are of immense value. The following enumeration of those in attendance will help show the interest manifested, especially when we remember that a sleet storm on Friday made driving very hazardous. We are thankful to report that, while there were many accidents on the highways, the Bereans were involved in none of them.

In attendance were: from Claremont, 1; from Eden Valley, 17; from Litchfield, 5; from Mora, 10; from New London, 1; from Paynesville, 4; from Lester Prairie, 1; from St. Cloud, 6; from Watkins, 3.

The next convention of this energetic group will be held during March at St. Cloud. The exact date is to be set later by the St. Cloud society.—Richard Le Crone.

Mars Marches Masterfully

Senators Lewis and Clark have hurled their bolts of inflammatory oratory into the ring of international affairs at a time when the United States is best calculated to give careful consideration to their unthinking and imperialistic demagogy.

The birthdays of Abraham Lincoln and George Washington, falling as they do closely together, bring to mind thoughts of "avoid entangling alliances" and the divine right of men to individual freedom. Senators Lewis and Clark, orating in the higher house of Congress, have forgotten these principles

long enough to suggest—nay, almost to demand—that the United States plunge into war to preserve the \$300,000,000 business that now hangs in the balances through Japan's interference with Chinese government.

It was not a pacifistic principle that Jesus suggested when He made the remark that "they that take the sword shall perish by the sword." It was simply common sense. War does not pay. It never has paid. It never will pay. The useless slaughter of millions of men, the decimation of entire continents, the ensuing financial debacle, the unspeakable grief and anguish that follow, can never be repaid by any victory. To the victor, it is true, go the spoils;

but the spoils of war are as bitter as the apples of Sodom.

Christian nations do not debate the advisability of hurling men at one another's throats. Senators Lewis and Clark, by their infamous declarations of February 10 on the floor of the Senate, have placed the United States in the unenviable position of being represented by men who openly avow themselves worshipers at the shrine of Mars for the sake of a fallacious theory—the "open door" of China.

Let Japan, vitally concerned, racially, politically, and financially, in the affairs of the great Chinese Republic, quell the bandit uprisings and exercise imperialism. Let the United States prove itself a Christian, and a sensible, Power by maintaining strict neutrality. Japan professes nothing that prohibits the most despicable despotism; the United States at least pretends to be a Christian nation.

Stars Over America

The past two decades have seen the rise in the United States of what has become one of its greatest, and certainly one of its most profitable, industries—moving pictures. Glamor and gigantic and colossal have been overworked; new faces have climbed for a moment into the limelight and have fallen into the abyss of forgotten things; technological improvements have followed each other with remarkable rapidity. And the public has found itself a new and mighty god, and has bowed itself willingly before him.

Of the thousands of young people—and older ones, too—who are members of the churches of the country, the huge majority of them are capable of naming offhand any two dozen motion picture stars. Not a baker's dozen in a thousand can name all twelve of the apostles.

The cause for this does not lie altogether in the fact that the church is educational and the motion pictures entertainment, for motion pictures have been frequently made education—and good education. Much of it lies in the fact that motion pictures and motion picture stars have been thoroughly advertised.

A Japanese statesman, visiting this country, once observed that if the United States would spend as much in advertising Christianity as in advertising cigarettes, the entire world would today be Christian. The church has, in short, neglected its duty to advertise; it has carried its light under a bushel; it has failed to publicize itself.

Make the newspapers and magazines propaganda for the church as well as for business. Use bulletins and broadsides and display ads. Use billboards, if necessary. Report unusual sermons or lessons to the daily or weekly paper; such material is news. Use every possible legitimate means—and make the Christ the new star over America.



THE CHRISTIAN BUILDER

(Continued from Page Seven)

We should follow Paul's example by bearing the infirmities of the weak, assisting and strengthening those who are not so strong as ourselves (Rom. 15:1).

Knowledge is necessary in every branch of endeavor that is worth while in the world. The physician must acquire a knowledge of the human anatomy and medical science before he is competent to administer drugs and medicine to suffering humanity. The farmer must have a knowledge of his soils and his crops if he is to be able to feed and clothe the people of the world. The engineer must have a knowledge of steam and engines, to be competent to pilot the great locomotives that traverse the countless miles of railroads. And the Christian must have a good knowledge of things in general and of the Bible in particular to be able to successfully pilot his own life over the rough sea of tribulations and doubts and fears that sometimes arise. With knowledge we may be able to conquer worlds, without it we are doomed to defeat.

When we understand that temperance is a moderation in all things, and not merely as pertaining to alcoholic beverages, we can more fully see the necessity of adding temperance to our Christian building. Though alcoholic intemperance is one of the greatest evils of the world, intemperance in many other ways is almost as bad.

In the early spring of 1934 the General Conference of the Methodist Episcopal Church South adopted resolutions condemning liquor and cigarette advertising on billboards, in the press, and over the radio, charging "ill effects upon the women of the land." Anything that fosters and engenders intemperance in any one particular thing is certainly a detriment to moderation. These resolutions are a step in the right direction. They are good as far as they go, but any number of resolutions cannot equal temperance and moderation built into the Christian character of individuals.

Patience is described as "suffering the adverse trials of life with calmness." To calmly suffer for doing wrong is not particularly a compliment. But when we are misjudged and misrepresented in doing what is right, our calm and patience become a Christian virtue. Christ was misrepresented, harshly judged, and even condemned to death for doing what was right, yet He bore it all with perfect patience. All Christians should diligently train themselves to follow the noble example of the great Master. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Paul admonished the Hebrew brethren that they be followers of them, who, through faith and patience, inherit the promises. How essential then, that we build this patience addition to our Christian homestead.

Godliness might well be defined as being godlike. It should be every Christian's greatest desire to daily become more godlike, more Christlike in all of his thoughts and actions. This cannot be done, however, by the watchful, waiting policy. If we would attain this beautifying quality of Christianity, we must diligently work to that end. The

Christians who spend six days a week doing their own personal work, thinking of everything except Christianity, then dancing three or four hours on Saturday night and then dozing through one hour of service Sunday morning, are not, to say the least, adding much godliness to their Christian stature. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

With some people brotherly kindness has become more an outward show than sincerity. Brotherly kindness does not mean an over-emotional handshaking on Sunday, but a sane, steady, affectionate brotherly feeling for our fellow man seven days a week.

Paul instructed the Roman brethren to "be kindly affectioned one to another with brotherly love; in honour preferring one another." The babe in Christ might not possess this characteristic of brotherly love. But we seriously doubt if he can long remain a Christian unless he add this Christlike trait to his spiritual possessions.

After this trait has been acquired, and has become an integral part of our being, we are instructed to build into our lives the greatest of all these Christian qualities, charity.

Concerning charity volumes might be written, with ample material remaining for other volumes to follow. Generally speaking, people are prone to think of charity as the giving of alms, or material necessities to those in need. This practice, to be sure, is of itself a trait to be highly commended. But these things occupy but a small space in the meaning of the word "charity." Paul says that though he should bestow all his goods to feed the poor and himself to be burned and have not charity, it would profit him nothing.

In its larger, primary sense, charity is something far more grand, more noble and enduring, than the mere giving of gifts and necessities. It is the disposition on our part to think and speak well of others. It is applied to universal love among men. So important is this part of our Christian character that the great Apostle to the Gentiles devotes no little space to its discussion.

Therefore, when we have crowned our building career with charity, we have made ourselves secure against spiritual famine. We have struck the death blow that defeats failure for all time to come. For we are assured, if we do these things, we shall never fail. Herein lies the secret of success or failure in the Christian life. Let us hope for more successes and fewer failures.

Perhaps if all our young converts were more minutely informed of the fact they were embarking upon a building program, and that their very lives depended upon the success of that program, many failures could be turned into successes. There would be fewer to leave the ranks of the sturdy pioneers who fight the battle of life through to a glorious victory.

Like the pioneers of old, let us go forward with a definite building program in view, each day adding, or strengthening, some useful and beneficial trait to the homestead of our Christian experience. Let us be builders in the Master's cause.—M. L. Dobson in *The Messiah's Advocate*.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9. — March 1, 1936

VISION AND SERVICE

Luke 9

GOLDEN TEXT

"He that abideth in me, and I in him, the same bringeth forth much fruit."—John 15:5b.

YOUNG PEOPLE AND ADULTS

Topic: Worship and Work.

I. Jesus Keeps His Promise. (Vv. 27-31.) In order that the true purpose and meaning of the transfiguration may be appreciated, it is necessary that the lesson begin with v. 27 rather than 28, for the events starting with v. 28 are an immediate fulfillment of the promise or prediction made by Jesus in v. 27, when He said: "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." In the glorious vision that so shortly followed the giving of that promise, the three favored disciples were given to see the King of that kingdom glorified in the midst of His immortalized saints.

II. It Is Good to Be With Jesus. (Vv. 32-36.) After witnessing the vision of the meeting between Jesus, Moses, and Elijah, Peter was deeply impressed with the blessedness of remaining in such splendid company indefinitely. He suggested that they build tabernacles and make that glory-crowned mountain peak their permanent place of abode. How comforting it is to know that the desire of Peter will one day be realized by all of God's faithful ones, for "so shall we ever be with the Lord" (1 Thess. 4:17). Speaking of the "ancient worthies" who "died in faith" throughout the ages of the past, the writer of Hebrews declares: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:39, 40. All to be glorified together in the presence of the King!

III. Worship and Work. (Vv. 37-43.) A great crowd of needy folk waited in the valley as Jesus and His disciples came down from the mount. They pressed on every side, bringing their sorrows, their anxieties, and their pain to the only One who could provide relief. It is now our task to carry on the merciful work of our blessed Lord until He comes. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10), remembering the promise He made concerning those who serve Him faithfully: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26).

PRACTICAL APPLICATIONS

Many of the most artistic and famous buildings in the world have taken decades or even centuries to complete. Often the individual whose plan was adopted did not live to see the work accomplished and yet the completed whole was a result of the vision of a far-seeing idealist. To make the vision a reality, however, required the work of many different artisans. Those who toil in the forests, those who delve in the mines are as important to

the finished whole as the carvers and embroiderers. No great painting can be finished without the lowly animal, vegetable, or mineral to furnish the pigment. From the soiled rags of the beggar may be evolved the monogrammed page on which the aristocratic lady sends her message to a friend.

So it has been with God's plan. In the beginning His vision saw the final tabernacle set up with a perfect people worshiping therein. But in the long centuries between He saw the heartaches and failures of mankind as they strove to accomplish the result without first acquainting themselves with the plan. It was Jesus alone who caught the vision in all its glorious perspective, and He alone who accomplished His task even to the heartbreak of the cross.

Each individual Christian must set his ideal on the mountain top of Christ's perfection. By climbing the mountain through prayer and study we may catch a vision of the beauties of the Christian life. Often we, like Peter, long to stay on the mountain top, working only in the reflected glory of our God, not understanding more than did Peter that it is only through the daily overcoming of temptation and our outpouring of Christian service to those about us that we are to have a part in the glorious kingdom of God.

From the transporting glory of the mount of transfiguration Jesus came down to the stark and bitter needs of life. And because He had obtained vision and spiritual strength on the mountain top He could enter the valley with the will to help those about Him. It is only in our contacts with others that we are able to convey to them our belief in Christ. It is only in a never-ending service to others that we are able to develop the Christ-life within ourselves and thus far reflect the glory of the Christian faith.—G. M. M.

INTERMEDIATE CLASS

With Jesus in Service

Associated with Jesus as fellow laborers were the twelve He had chosen. Before sending them out to their task, He gave them thorough instruction. Their work was also to be Preaching and Showing. Was their message a different one from that of Jesus? their means of showing it different? See Luke 9:1, 2. Here you see that the kingdom of God and miracles of healing were the theme and the method of the apostles, just as they had been of their Lord. See also verse 11. The vast nature of Jesus' work and the effort expended to meet the demands of the multitude are very apparent. Where did He receive the strength to carry on (v. 18, and many others)?

In verse 27 we read that He promised some of those nearest to Him a vision of the kingdom of God, and in the following verses we read how He kept that promise. Notice verse 35. Where else have you read almost the same

words used of Jesus? What did Peter call Jesus in verse 20? (The teacher should see that all in the class understand the difference in the significance of the two names, "Jesus" and "Christ.") If God plans to establish His kingdom once more on earth, He must have a King. Who is to be that King? Give references. Great as was the work of Jesus and the twelve when the gospel, the glad tidings of the kingdom of God, was first preached, it will be a greater work when He comes to fulfill His preaching. You and I may have a share in that great work if we qualify now and do our part each day.

"The Son of man is not come to destroy men's lives, but to save them."—M. G.

JUNIOR CLASS

Topic: Seeing the Glory of Jesus. Text: Luke 9:28-36. Memory Verse: "This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. 17:5.

Lesson Story. Have you ever wondered and wondered just what Jesus will look like when He comes to earth again? I have.

At one time three very dear friends of Jesus were permitted to see just how Jesus would look when He came again. This is how it happened. Jesus, with three of His disciples, Peter, James, and John, went up into a mountain to pray. While He was praying a great change came over Him. His garments became white as snow, and His face shone as brightly as the sun.

Then there appeared two men. One was Moses and the other Elias. They talked to Jesus. Peter said to Jesus, "Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias."

Just then a great cloud arose and covered them. Out of the cloud came a voice, saying, "This is my beloved Son, hear him." This was God speaking of Jesus.

The cloud disappeared and there stood Jesus all alone. Now some think these men saw this as they slept, for verse 32 says they were heavy with sleep. Another place Jesus said, "Tell the vision to no man."

Notebook. Draw a mountain. Cover the top of mountain with a cloud. Write the memory verse as if coming from the cloud. Answer the following questions with words from the lesson story. (1) To what place did Jesus go one day? _____. (2) Who went with him? _____, _____, and _____. (3) What was Jesus doing there? _____. (4) What happened to Him? He was _____. (5) His garments became what color? _____. (6) His face looked like what? _____. (7) Who appeared there with Him? _____ and _____. (8) Who wanted to build three tabernacles? _____. (9) What said, "This is my beloved Son, hear him"? _____. (10) From what did the voice come? _____. (11) Whose voice was it? _____. — V. C. T.

AMONG THE CHURCHES

STORM REPORTS

Throughout the Middle West church and Sunday school attendance has been seriously curtailed by successive blizzards and sub-zero temperatures which have been almost unbroken since January 21. Drifts in north-western Illinois have isolated one town with snow fifty feet deep. Many churches have suspended services and a large number of schools have been closed in order to preserve fuel. Highway commissioners have announced that some state roads cannot be opened until the spring thaws.

Elder Glenn M. Birkey of the Oregon, Ill. church, a mail clerk on the Chicago & North-western Railway from Omaha, Neb., to Clinton, Iowa, has reported being marooned for seven hours near Carroll, Iowa, on his last trip. Two relief engines and 100 shovelers were required to extricate the train, a limited, from drifts.

RIPLEY, ILLINOIS

We are glad to report that the lectures on the Great Pyramid by Bro. F. L. Austin which were really excellent sermons emphasizing and proving the truth of the Bible, were very well attended considering the cold weather. There were from 40 to 75 present each evening. It is true that many more would have come had it been warmer, but we feel that the importance of the pyramid message warranted its immediate attention. We are certain that those who heard these truths were so impressed that they will carry them to those who could not attend. We feel the urgent need to beseech our people to take heed to the words of Jesus: "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).

Our Sunday school and church attendance, which is usually about 45 or 50, dropped to 21. All of these except four walked and some of them came more than a mile in the zero wind. We pray that all of God's people may watch closely the fulfillment of prophecy and ever love one another.

Harvey Krogh, Jr., Pastor.

At the request of the author, we present "Is This Your Church" anonymously, commending it to every member of every local congregation, regardless of denomination. See page 7.

SOUTH LAWN CHURCH, GRAND RAPIDS

Saturday night and Sunday, Feb. 8 and 9, proved to be a real testing time of loyalty to a cause. The worst blizzard which this part of Michigan has seen in many years was raging, but there were fifteen men out Saturday night to the monthly men's meeting. On Sunday morning 63 were at Sunday school, while a Holland church near ours had only two persons present. Of the fifteen teachers nine were present; two others tried to come but had to turn back, and one was ill. Any pastor and church board would be happy to see such loyalty.

The operetta which our choir has been working on so faithfully is to be given this week Friday night, Feb. 21, at the Godwin School.

Sr. George Witham received word of the death of her mother in Traverse City last week.

F. E. Siple, Pastor.

BURR OAK, INDIANA

Another bitter cold wave hit us, and so hard that we were compelled to cancel services last Sunday, Feb. 9. Roads were blocked, and ice-covered highways made it very dangerous. Not since 1899 have we had such cold weather. Well, Paul says, in 2 Timothy 3:1, "This know also, that in the last days perilous times shall come."

Wednesday, Feb. 12, the "Morning Stars" will have their regular class meeting.

The contest between us and Kokomo is under way. We trust that both schools will be benefited by it. For every member attending, the school gets ten points; and for every visitor, five points.

Sr. Mattix is holding about the same. Doctors have given her up. However, she is showing some encouragement.

A. E. Hoskins, Pastor.

NORTHWEST CONFERENCE

With fifteen in attendance the Northwest Conference opened its services at Felida, Wash., January 31, with Sr. Emma C. Railsback's sermon, "The Knowledge of God" (1 Cor. 15:34).

The morning subject on Saturday was "The Earth Abideth Forever," by Sr. Railsback, following which A. W. Darby of Gresham Ore., began a series of prophetic talks on Anglo-Israel.

On Sunday morning a solo by Sr. Lena Upton preceded Sr. Railsback's sermon, "The Gospel." Basket lunch followed with 34 in attendance.

Sr. Upton conducted a social meeting on "Faithfulness," in which all responded with marked interest, closing with a paper prepared and read by Bro. Ezra Railsback on "The Crowning Day."

This was followed by a business meeting called by Vice President Amy L. Young. Sr. Railsback gave a report of her work, which included 65 visits, 35 sermons and lessons, correspondence with people in 18 Oregon and Washington towns, and 2 weekly Bible studies, one at Felida and one in Vancouver.

Favorable discussion was given the suggestion of Bible school to precede the annual conference in June.

Sr. Railsback read greetings from the president, Minnie Rogers, of Eugene, and quoted part of the chapter (1 Thess. 5) which she had requested, followed by greetings and exhortation from our absent secretary and an inspiring message from Bro. Horace Prosser of Newport, Ore. A vote of thanks was given to these absent ones because of the added encouragement and inspiration their messages contained.

At the evening service Sr. Railsback spoke on "The Three Appearings of Christ."

Those present from other sections were Sr. Amy L. Young, Seattle; Sr. Lena Upton, Sr. Arlena Prutzman and family, Vancouver; Sr. Mary Hunt and Bro. Lester Hunt, Grass Valley, Wash.; A. W. Darby, Gresham; H. B. Hathaway and Bro. and Sr. Delbert Hathaway and family, Corvallis, Ore.

While the extreme cold weather kept many from attending this meeting, those who were able to come were enthusiastic in their determination to press on in holding up the gospel message.

(From notes submitted to me.)

G. E. Barber, Secretary.

RICHARD A. HUMPHREYS

Richard A. Humphreys was born in Herndon, Miss., November 4, 1855, and died August 15, 1935.

He was united in marriage to Kittie C. Muncie of Bear, Ark., May 13, 1892, where she still resides. To this union were born twelve children, four sons, Daniel, David, Gabriel, and Benjamin preceding him in death. Jesse L., John R., and Miss Olive, all of Bear; Samuel J. of Lake Ozark, Mo.; Mrs. Ruth Kinsey of Meyers, Ark.; Mrs. Rachel Morris of Nederland, Texas; Mrs. Mary Kinsey of Nashville, Ark.; and Mrs. Esther H. Sprinkle of Cheyenne, Wyo.; eighteen grandchildren; one brother, G. M. Humphreys of Hot Springs, Ark.; one half-brother, James R. Ham, of Tennessee; and many friends are left to mourn his loss.

He was baptized at an early age and began preaching the gospel of the kingdom at the age of 23. He never tired of talking on the wonderful truths of the Bible and trying to get all he came in contact with to honor God. His letters to us children who are away from home will be greatly missed, as they never failed to carry an inspiring message. He lived to see the eight living children baptized into the Church of God, which rejoiced his heart.

Interment was made in the Lowe Cemetery near Bear. Bro. E. O. Stewart officiated. He made an excellent talk, pointing to the Lamb of God which taketh away the sin of the world, and made the resurrection at the second coming of Christ seem near and real.

Esther Humphreys Sprinkle.

Services at Felida, Wash., are held at the Church of God there every Sunday at 11 a. m. Sr. E. C. Railsback is the pastor.

A complete Bible for only 75 cents! By making an exceptional purchase, we can send postpaid to any address a divinity circuit (overlapping edges) bound Bible, artificial leather cover, text only, with maps, for 75 cents. A returnable sample sent to anyone for 20 cents. Reduced rates apply on quantity lots.

HERALD RECEIPTS

Mrs. Howard H. Moore; Alma Orr (for self and another); D. Hatten; Mrs. Carl Weatherwax, Jr.; J. B. Dismukes; Harry Murphy; Ruby A. Johnson; Lucille Le Crone (for another); Mrs. Ernest Ransom; Paul H. Overholser; Mina Martin; A. L. Bonner; Roy Blanchard; Mrs. E. C. Olmstead; Mrs. C. H. Simpson; Ella Hanson MacDonald; Nancy B. Robison (for another); Sam A. Bradley; John D. Davis; Margaret Burns; Faye E. Brown; Inez Titus; Rolla Hightower.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. G. P. McMurtrie	\$2.00
Mr. and Mrs. Howard H. Moore	1.30
A Helper	1.00
Frances Pierce	1.00
Mrs. John S. Taylor	9.00
Ontario	5.00

RESERVE FOR EVANGELISM

Eva H. M. Fletcher	\$ 5.00
Anna Cook	3.00
Charles Lapp	25.00
Skelton, W. Va., Church of God	4.00
Ella M. Siple	5.00

WHY WE BELIEVE THE BIBLE IS THE WORD OF GOD

THE BIBLE is made up of many books, 66 in all as we have it in the English Bible. These were written by different men, prophets and kings, apostles and a physician, as many as forty writers and at intervals of time 1,500 years apart. There is nothing like it in all literature, in that it is in spite of these things, one book. The more one reads and learns about it, the more this oneness or unity is impressed on us.

We see this in the *history* of the Bible. From Abraham's call in Genesis 12, in the story of the patriarchs, to Romans, two thousand years later where Abraham is called the father of the faithful; and in Matthew, where Jesus' genealogy is traced back to Abraham, and in Galatians, where the blessing in Jesus is called the promise to Abraham, it is one history. It is the story of the fulfillment of the promise given to Abraham in Genesis 12:1-3, which is a new and selected renewal of the first promise, in Genesis 3:15. We see God keeping His promise and active in a great connected movement which comes to a close in the gospel. The Bible history is a grand panorama of a God, mighty, patient with an erring people, faithful in keeping His promises, wise and very good, holy and righteous. *Remember*, Moses says to the people in his farewell messages, *all the way which Jehovah thy God hath led thee*. And it is worth remembering, all the history from Eden to Abraham, and all the way to Bethlehem, Calvary, and to Patmos, where God showed John the new heavens and the new earth where righteousness dwells.

And there is *one moral atmosphere* in all the Bible. It is true there are differences in moral practices and moral difficulties in parts of the Old Testament. As it is true, the patriarchs knew little of the life to come, compared to the fullness of the New Testament revelation: so in morals they were not on the same level as the gospel has brought us. But in spite of these things, there is no book that has had such a truly wholesome and strong moral influence on men as the Bible. Its moral difficulties may trouble younger and inexperienced souls, who know little of the frailties of the best of men even in New Testament times; who forget the truly strong and noble qualities in men whose frailties the Bible does not hide; and who do not realize the mighty influences morally that have gone out from the Bible, not excepting the accounts of harsh and cruel conduct in leaders among God's people. There is a moral oneness in the Bible.

And there is *one purpose and plan* in the Bible. This, of course, is seen in the history, as its content and aim. God has a work to do, to redeem a race lost in sin through the fall in Eden. And it is truly great to know He has such a purpose, and wonderful to behold the working out of His plan. *In the fullness of time*, we are told Jesus was born: In God's good time, He came who was the One that should come. In the Old Testament we see the gradual preparation: what a work to "bring up," to make ready a people, a people heedless, disobedient, falling into sin, and yet He

brought them back, as He brought them out of Egypt, in the words of Moses, because He loved them, and would keep the oath which He swore unto their father, *with a mighty hand and an outstretched arm*. And in the New Testament, we see *the end* in Jesus Christ of the purpose and plan of God.

This unity or oneness of the Bible makes it the more precious and helpful, and strengthens us in our belief that the Bible is the Word of God.—*Our Young People*.

—o—
"The word of God grew and multiplied."—Acts 12:24.

A SONG, A WORD, A PRAYER

I sung a song on the ambient air;
It sped away, and I know not where,
But I heard it again on the lips of men,
Who sung my song in a prison pen.

I wrote a poem, a simple strain,
A few short lines in a minor vein;
In a weary hour it returned to me,
Like the cooling rain on the desert sea.

I spoke a word to a sinking soul,
And then forgot, but it made him whole,
And when we twain were met again,
I found him raised to a higher plane.

And then I knelt me in silent prayer,
Where men had gathered, from here, from there;
And for Greek, and Turk, and Jew, and Pole,
I prayed, "Our Father, make all men whole."

O song, O word, O coin of gold,
I cast you out with a joy untold;
But who shall limit the power of prayer,
When it speeds away on God's pure air?

—Nellie Robinson.

POVERTY'S GIFTS TO THE CHURCH

Jeremy Taylor, the great preacher, was the son of a poor barber. Kitto, whose father was a bricklayer, laid a foundation of biblical learning upon which others have built. George Fox, whose feet have been shod with the gospel of peace, was the son of a shoemaker. John Bunyan was poverty's gift to the church of all ages. Zwingli, the fiery Swiss reformer, came from an Alpine shepherd's cabin. Luther, the "Jupiter Tonans" of the Reformation, was a son of a poor miner, and sang for his bread from door to door. Claudius Buchanan, whose "Star of the East" led Judson to Burma, was a poor boy picked up by John Newton and recommended to a rich man as worthy of an education.—*Dixon*.

THE PERMANENCE OF MARRIAGE

(Continued from Page Five)

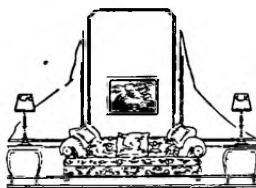
(Gen. 4:19). Consideration of the circumstances will throw further light upon this matter. "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden" (Gen. 4:16). Having gone out from the presence of the Lord, or the place where His presence was manifested, Cain cast off the restraint which the consciousness of the Lord's presence and the sense of the nearness of the divine law imposed. His descendants were not sons of God, as were those of Seth (chap. 6:1, 2), but mere sons of men, and by the time we reach Lamech, the fifth down the line, we find that instead of being content with the rule of monogamy which the Creator had established at the beginning, he took two wives, and so introduced the practice of bigamy, which in time was followed by polygamy. All such plural marriages were in contravention of the divine rule, and in almost every instance many evils resulted from them, or were in one way or another connected with them.

The divine rule established at the beginning for the regulation of marriage during the process of subduing the earth not having been in any manner changed or modified, bigamy, or the state of marriage to one person when one is already married to another, is just as unlawful, and therefore just as obnoxious to God, now as ever in the history of mankind. It should be no less objectionable among believers than it is to the Most High. Yet this evil has crept into the body, and is excused, condoned, and justified upon one pretext or another as if it were a matter of small consequence. What God would not allow in Herod or Felix, but through His faithful servants condemned as unlawful, and out of keeping with justice and self-control, He surely will not tolerate in those who occupy a plane vastly higher than that held by those mentioned. It may appeal to the flesh; it may be in keeping with popular views upon the subject, to live with a "husband" or "wife" while there is another living; but it is shockingly at variance with the divine rule, and comes under the category of "adultery" for one to have two living husbands or wives; and anyone living in such a state is by the divine rule debarred from the kingdom of God (1 Cor. 6:9, 10). No amount of "fixing," either by the guilty party or others, can clear such illicit relationship of its unlawful character or deprive it of its baneful effects. But one remedy exists, and that is to relinquish such unlawful relationship.

A concubine is a woman who is kept by a man as his mistress. Concubinage was practiced as far back as Abraham (Gen. 22:24), who may have acquired it from his ancestral surroundings. It is said of his immediate ancestors, though not of Abraham himself, that they "served other gods" than Jehovah (Josh. 24:2). Such sinful practices were due in every case to departure in some way, at one time or another, from the divine rule established at the beginning. It is also said that Jacob had two concubines.

LUXURIES AND NECESSITIES

THE business world, for the sake of profits, is all the while creating artificial wants, producing by wholesale articles of which one would never even think, unless they were displayed on store counters. Where to draw the line between such of these products as are usefully to be employed, and others that are necessary, is a difficult question at times, although the state of one's pocketbook is often a determining factor in the decision. At any rate, self-denial in some form is as much a duty in this modern age as it was in the first century.



It is Christianity which more than any other religion demands the negation of selfish desires, and at the same time shows how the benefits of the world may reasonably be used. All great natures have been masters in the art of both doing and of doing without, knowing well how to discriminate between the clamorous trifles that distract from life's true purposes and the things that are needful for the body and the soul. We will have a similar success if we show the same spirit.—*Bible Faith Mission Standard.*

—0—
 "Be content with such things as ye have."—*Heb. 13:5.*

SCRIPTURE EXAMPLES OF INTERCESSION

ABRAHAM interceded for Sodom, and had ten righteous ones been found the city would have been spared.

Jacob spent a night of intercession at Jabbok and became a prevailer with God for blessing.

Moses interceded for the forgiveness and reinstatement of the Israelites when God threatened to blot them out.

Elijah prayed first for drought, then for rain, that God might be recognized by Ahab.

Hezekiah interceded for Jerusalem and 185,000 Assyrians were slain in one night by an angel of the Lord.

Daniel interceded for revelation of prophecy and the answer came after a twenty-one day fast.

Christ often rose up a great while before day to pray. He also spent nights in prayer. He prayed at Gethsemane with "strong crying and tears."

Paul wrote of himself, "Night and day praying exceedingly." Ephesians 1:15-23 gives the end for which he prayed.

When Peter was in prison "prayer was made without ceasing by the church unto God for him" and this is given as the explanation of his miraculous deliverance.

Epaphras when in prison "labored fervently in prayer continually for the church at Colosse."—*Selected by Lottie E. Young.*

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, FEBRUARY 25, 1936

NUMBER 22

Best Sermons of 1935

Number 1 — The Gospel

THE command of the Savior to the apostles just before His ascension into heaven, to go "into all the world, and preach the gospel to every creature," is still in force, but the great demand in these troublous times is for the interpretation of prophecy. Men want to know what present-day conditions indicate concerning the future. This is true to such an extent that the gospel message, and all that it means to those out of Christ, are almost lost sight of.

The Apostle tells us that the gospel is God's power to save all who believe it (Rom. 1:16), and this, too, was the promise given in the Great Commission. "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), in fact, shall continue under the condemnation brought upon the race by the "one man" (Rom. 5:12).

Then the curse pronounced upon man or an angel from heaven who dares to preach a perverted gospel, or anything different from what Paul, through the inspiration of the Holy Spirit, had preached, impresses upon our minds the great importance of searching out the true gospel message and proclaiming it to the world. That the gospel would be perverted, was foreseen by the Savior and His apostles, and it is safe to say that more than three fourths of the gospel proclaimed in the pulpits of our land today is perverted gospel.

If, then, the gospel—the true gospel message—is the power of God to save the believer, the first duty of the minister is to point out clearly and definitely just what the Savior and His apostles set forth as *the message of power*.

We will look first at the message proclaimed by the

Christ during His ministry, after He had been baptized of John in Jordan and God had proclaimed Him to be His Son. Soon after His trials in the wilderness, He went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness

and all manner of disease among the people (Matt. 4:23). He exhorted them to seek first the kingdom of God (Matt. 6:33), to pray for it to come that God's will might be done in earth, as it is in heaven (Matt. 6:10). He went not only into Galilee, but about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom (Matt. 9:35). In Mark's Gospel we read, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God" (1:14). Luke tells us that He went throughout every city and village preaching and showing the glad tidings of the kingdom of God; and the twelve were with him (8:1). He instructed the unbelieving Jews that they would see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and they themselves



thrust out (Luke 13:28). He told the apostles as they partook of the emblems that were to symbolize His broken body and shed blood, that He would drink no more of the fruit of the vine until "that day when I drink it new with you in my Father's kingdom" (Matt. 26:29; Luke 22:18). Notice that Luke expresses it "until the kingdom of God shall come." To the two disciples on the way to Emmaus He said (Luke 24:26, 27), "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things (Please turn to Page Nine)

Abreast of the Times

"Worshipping Violence— Mental Confusion"

"Upon the earth distress of nations, with perplexity."

ZURICH, Switzerland, Feb. 10.—David Frankfurter, a Jewish medical student of Yugoslav nationality, determined to avenge the suffering of his compatriots in Germany by assassinating Wilhelm Gustloff, militant leader of the Swiss Nazis. His plan was carried to a successful conclusion on February 4, when he called at the home of his intended victim and shot him down without uttering a word of explanation. Frankfurter immediately surrendered to the police and calmly stated his reasons for the crime. The entire German nation was aroused, and Chancellor Hitler reaffirmed the determination of the German Government "to continue on its way without compromise in order to save the German people for all time from enslavement by supernational Judaism."

The German language *Neue Zurcher Zeitung* of this city pointed out editorially that "the Gustloff assassination is surely the deed of an individual fanatic, but, at the same time, it reveals the mental confusion of people in Europe today, worshipping violence, and threatening to destroy humanity."

Utopian Plans Fail

"They shall not labour in vain."—Isaiah 65:23.

EDMONTON, Alberta, Feb. 22.—Every effort thus far made to establish a government providing equal prosperity and justice for all has failed. Various schemes have been suggested, many of which have been tried out, but not one has accomplished its purpose of bringing about a condition of general material well-being for all of the citizens of the country concerned. The latest effort of this kind to be brought to the attention of the world, is that of the "Social Credit" plan of this Canadian Province. Premier William Aberhart was elected to office on a platform guaranteeing to pay a "basic dividend" of \$25 a month to every adult citizen of the Province's 750,000 population.



The Premier, who before his election, was the head of a Bible institute, led the Social Credit Party to victory at the polls late last summer in which 54 of the 63 seats in the provincial legislature were won. Questioned recently by *The Literary Digest*, the Premier said that in spite of an empty treasury, "the members of our legislature are full-spirited and enthusiastic in the accomplishment of the application of the principles of social credit to the removal of poverty from the midst of plenty and abundance. . . . The

business houses . . . admit that some method should be found of distributing the abundance that we can very easily produce."

To recognize a need for a more equitable distribution of the good things of the earth and to devise a workable method of bringing it about are two very different things in a world governed by selfishness. *Collier's*, commenting on the situation, asserts that up to the present time the Premier has not been able to put through a single item in his program, and he is today, "drinking the bitter tea of all messiahs" and his plan to establish a social credit system for the Province . . . is proving another "Paradise Lost."

U. S. Army Plane Increase

"Swifter than the eagles of the heaven."—Lam. 4:19.

WASHINGTON, D. C., Feb. 13.—Alarmed by the war sentiment sweeping Europe and by the inflammatory statements in the Senate regarding Japan, the House of Representatives today considered a bill to raise the Army air force to a strength of 1,000 planes at a cost, spread over a period of five years, of \$70,000,000.



"The first conflict between hostile forces will be in the air," asserted Chairman John J. McSwain of the Committee on Military Affairs in presenting the bill. "Probably," he continued, "this first collision will be decisive because whoever gets control of the air certainly will control everything underneath, whether it be on land or water. The British Navy made a gesture that she was going to stop the Italian transports going through the Suez Canal to Ethiopia, but when the Italian Government announced that there were 125 pilots who had dedicated their lives to diving upon battleships with 2,000 pounds of explosives, the Mediterranean fleet scattered."

The House is expected to pass tomorrow the record peacetime appropriation of \$543,000,000 for the War Department, of which some \$375,000,000 will be for military expenditures.

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ADULTERY

By A. H. Zilmer

THE law of Moses said, "Thou shalt not commit adultery" (Ex. 20:14; Deut. 5:18). This did not define what adultery was, which shows that what constituted adultery was well understood. The English word is from the Latin *ad*, to, and *alter*, other. To adulterate is to make impure by the admixture of other or foreign substances. Adultery consists of the introduction of another, a strange party, between such as are married.

So grievous was this sin that under the Mosaic Law those guilty of it were stoned to death. "The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death" (Lev. 20:10). In His conversation with the Pharisees Jesus so clearly defined one form of adultery as to leave no room for uncertainty. "And I say unto you, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery*" (Matt. 19:9).

Jesus said, "From the beginning it was not so" (v. 8). Not how? That a man might put away his wife, or put asunder that which God had joined together. It was not intended to be "so." This is further proof of the divine intention that the union of a man and a woman as husband and wife was to be under the divine supervision and regulation for the entire mortal existence of the human race upon the earth. It was this rule that made it not "lawful" to "put away his wife for every cause." The two, the marriage relation, and the divine law regulating it, were intended to be coexistent and coextensive.

The Pharisees called the attention of Jesus to the Mosaic provision regarding divorce, "Why did Moses then command to give a writing of divorcement, and to put her away?" (v. 7). This was intended to offset the negative answer Jesus had just given from the record of the creation, that in view of the divine intent of the marriage law established at the beginning it was *not* "lawful to put away the wife for every cause" (vv. 3-6). Then, lest there be any misunderstanding, Jesus defined adultery in a manner most

clear and convincing. Why did men in Israel put away their wives "for every cause"? It was on account of "hardness of heart," callousness, a conscience seared over, and accustomed to unlawful practices. They who by their traditions made the Word of God of no effect (Matt. 15:6) would not scruple here; and so, because Moses on account of the hardness of their hearts had given permission to write a letter of divorcement, they eagerly seized this as an excuse, in fact, as justification, of a practice which

was anything but "lawful" when placed side by side with the divine rule of marriage, and required just such treatment as it received at the hands of the Just One. It was the "hardness of your hearts," that is, of the nation of Israel, that arbitrarily put asunder what God had united, and sought justification for the loose views and wicked practices that were rife in Israel at that time.

CASES OF ADULTERY

1. We mention that of Herod Antipas, son of Herod the Great, an Idumean, who was Tetrarch of Galilee and Petrea, and who married his brother Philip's wife. The following facts stand out in the record:

(a) Herod had "married" his brother Philip's wife (Mark 6:17).

(b) He "had" her as his wife while she had another husband living (Matt. 14:3; Mark 6:18).

(c) John "reproved" Herod for this, and "for all the evils which Herod had done" (Luke 3:19).

(d) John said to Herod that it was "not lawful" for him to "have" his brother's wife (Matt. 14:4; Mark 6:18).

We would specially emphasize the two last items. When it is said that John "reproved" Herod for his adultery "and all the evils which he had done," the word for reprove in the Greek text is *elegcho*, which means to "convict." It is so given in John 8:9. To convict anyone is to prove him guilty, as of an offense or crime; to establish guilt. As a scion of an Idumean or Edomite family Herod was neither a Jew nor a Christian. Yet the courageous Baptistizer "convicted" him of that which was "not lawful." Not lawful means contrary to law. What "law" was being violated by the wicked king? (*Please turn to Page Seven*)

TRUE MARRIAGE

Marriage was ordained of God in Eden, and confirmed at the wedding in Cana of Galilee, by the gracious presence and miraculous blessing of Christ. It is to unite two hearts and lives, blending all their interests and sympathies and hopes. It involves mutual compromise, double forbearance, competition in concession, loving sufferance, unwavering confidence, and happiness that is found in making each other happy. Such a linking of destinies should not be effected unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.

In contrast with all other earthly compacts, entered into for mutual protection, advancement of interests, or hope of gain, marriage is the sacred, unbreakable union of one man with one woman for the establishment of a home which shall endure through all the storms and vicissitudes of life. Whether, then, the oncoming flood of years, from out the unknown future, brings joy or sorrow, health or sickness, prosperity or adversity, sunshine or shadow, hopes fulfilled or dreams shattered, husband and wife are true to each other, finding in reciprocated love life's greatest treasure and God's supremest gift.

—Compiled by William Barrett Millard
for The Supplementary Bible.

Is Hitler's Fall Near?

IN 1932 Germany was still free. There were three main political parties in existence. The Social Democrats were in power and on either side of them were the extremes, Communism to the left, and the Fascist group under Hitler to the right, with the name of National Socialists.

In the March issue of *Revelation* of that year, we wrote at length of the situation in Germany. We pointed out that anti-Semitism was a fact of prophecy and that some power would one day arise in Germany to carry out the program of Hitler. On this ground we stated our belief that Hitler, or some one with his ideas, would take control of Germany.

It should be pointed out that practically every newspaper and magazine published during the major part of 1932 stated that Hitler had spent his greatest effort and that he would never come to power. During all these months, we were able to say with a knowledge of the tendencies which the Word of God describes, "Germany is pledging herself to Hitler. There can be no doubt of the fact that he will be in power within a very brief time, unless death or some other unforeseen factor intervenes. . . ." (March, 1932). "Hitler has increased his following by many millions, polling almost twelve million votes. This gives him, already, one third of Germany's voting strength . . ." (April, 1932).

Shortly after these statements were made, we were in Berlin and showed these articles to the man who was the head of the Associated Press for Central Europe. He told us that our opinion was not shared by any competent observer of European affairs. Yet when we visited him a year later, he readily confessed that there had been a great upset and that the Nazis were now firmly in control. He had not anticipated the change, but thought that the Hitler forces were now so strongly in control that nothing would be able to dislodge them. Again we expressed disagreement and told him that the regime would endure for a comparatively short time. This time he was more interested and wanted to know the biblical basis for our observation. We stated of course that no one could be sure and that we were utterly opposed to any finality in the identification of current events with Bible prophecies. All we would do was to note tendencies toward situations that are clearly pictured in the Scriptures. The Bible, of course, does announce beyond question the union of the powers of the North. Germany is to be with Russia and under the leadership of this power. Therefore, we looked for the fall of Fascist power in Germany, to be replaced by Communism or even more possibly the adulteration of Communism to the point where it would no longer be true Communism, but a form of State Socialism and the union of the German State Socialism with it.

It is not often we offer a selection which advertises so thoroughly another magazine. This, however, this is an unusually authoritative study by one whose radio work and paper are remarkably free from the taint of yellow journalism.

Time has certainly diluted Soviet doctrine and the Russia of today is no more that of Lenin than the France of the Empire was that of the Terror. On the other hand, some of the best informed observers of German

affairs accept without hesitation that Hitler is now nothing more than a facade behind which other forces move.

A few months ago, we flew up from the Balkans, crossing the green fields of southern Germany and landing at Templehof. In the first days before settling down to study we moved about the streets in the central part of the city, taking cognizance of the changes that had taken place in that great city since our last visit. At that time, we had written in *Revelation*, "Berlin, . . . as is befitting for the capital where the new forces are in fullest view, is flag draped and Hitler-conscious to the extreme. The revolution must have helped the photographers and painters, for there must be, on a conservative estimate, a million pictures of Adolf Hitler in Berlin alone. I counted forty different poses in one store window, thirty in another, and then stopped counting when I came to a store which sells nothing but photographs, oil-paintings, busts, statues, silhouettes, medallions, and whatnot of Hitler, and with scattered pictures of Goebbels and Goering and, here and there, a von Hindenburg. In this store there must have been two hundred poses of Hitler. The man must be followed by a corps of photographers. Hitler as General, Hitler as Chancellor, Hitler in high hat, Hitler with no hat, Hitler on horseback, Hitler on foot with troops, Hitler acclaimed by the crowds. Hitler on a vacation with towering mountains for background, Hitler patting the cheek of a peasant girl. In short, as one man remarked, 'there was a picture of Hitler in everything but pyjamas'" (Nov., 1933).

To our amazement, we saw practically no swastika flags on display last summer. We went down street after street without seeing any insignia of the Nazi party or any picture of Hitler where two years before there had been literally thousands of pictures of Der Fuehrer in every possible attitude. The change was almost as striking as that which a visitor to America would have noted between the days when the Blue Eagle first made its appearance and two years later.

On the other hand, we discovered an entirely new phenomenon. On all sides, jokes were whispered against the regime. "Noch ein witz" . . . "Here's another joke," was the phrase that greeted you at every dinner, at every conversation where those present knew to whom they were speaking. A sample or two will give a great insight into the German mentality of today.

A customer of long standing went into a German restaurant for his noonday meal. Being a great lover of fish,

glancing at the menu, he saw varied delicacies offered, among them being the well known Bismarck herring. Somewhat cantankerous, he roared, "I insist upon a *Hitler herring!*" The waiter apologized but said there was no such dish. The customer of long standing got up to leave in a great huff.

The waiter hastily appeased him by saying he would get him the required dish but it would take a few minutes. After a few minutes of exasperating waiting, the herring appeared garnished magnificently upon a large platter.

"Is this a *Hitler herring?*"

"Yes, sir, indeed, sir."

"Where did you get it, my dear man?"

"Oh, sir, we just took one of our Bismarck herrings, removed the brains and the backbone, and pried its mouth open, and here you have a *Hitler herring!*"

After the laughter has subsided, some one else will say, "Did you hear this one?" Three men died and went to heaven, and were introduced to St. Peter. In each instance an angel asked the newcomer what his name was and introduced him. The first was Goebels. St. Peter rose and bowed in recognition. The second was Goering. Again St. Peter rose and bowed. The third was Hitler. St. Peter bowed, but kept his seat. "Why don't you get



up?" whispered the angel. "I am sure he would try to get my seat," was the answer.

These are not isolated instances. A publishing house in Vienna has put out a book of several hundred pages of these jokes. The Government, of course, will not permit their printing or circulation in Germany and the mere telling of them would subject one to confinement in a concentration camp. A professor told me of an incident which had taken place a few weeks before. A vaudeville entertainer in a restaurant had begun his act by drawing caricatures on a large blackboard, keeping up a running fire of wit at the same time. He said to his audience, "I will now draw the portrait of a famous German whose name begins with 'G.'" Thereupon he drew a pair of coat lapels. Everyone laughed, thinking immediately of Goering's inordinate love of uniforms. At this point, the artist said, "O I see, you are all mistaken," and completed the portrait of Goethe, thereby drawing another laugh. The restaurant was closed and the manager and the artist were put in a concentration camp for this act.

Some may say, "But I have heard so many contradictory reports out of Germany." Some people have written that the articles in the foreign press are not true. What about this? Again a story is the best light on the truth. A family of Jews in Germany wrote to relatives abroad: "Dear Cousins: You must not believe anything you read in the foreign press about Germany. Everything is lies. Here all is wonderful. Everyone is working and there is plenty to eat. We have never been treated better than at the present time." Following the signature was a postscript. "Uncle Jacob held a view contrary to that which we

have expressed in this letter. We are going to his funeral tomorrow."

Some one else will say, but what about the pictures of vast companies of men parading before Hitler? There have been pictures of great parade grounds and airdromes with as many as 400,000 manifestants present. We saw with our own eyes an order laid down from superiors to a man in a certain responsible position, ordering him to be present at a certain time and place with twenty-five men for a mass demonstration. When it is to be considered that the whole fabric of business is under Government control, such orders given to school teachers, public officials, banking officials, etc., can readily raise a demonstration of tens of thousands on very short notice. Thus the point of the following: "Have you heard that there were five hundred detectives in plain clothes at the manifestation movement at Templehof on May 1? I know why they were there. They were looking for some one who had come of his own free will." If you look into the laugh that goes up when such a joke is told, you would realize how far Hitler has slipped in his control over affairs in Germany, how far his personal prestige has gone. It is considered by many that Hitler and his aides are mere window dressing today for a militaristic group which has taken full control of the Government of Germany. A German *emigre* who has kept in contact with the homeland, gives great support to this idea in a recent article in *Harper's Magazine* under the title "The Reichswehr Over Europe."

(Here follow two paragraphs from the *Harper's* article, by Alfred Vagts, which cannot be reproduced owing to copyright restrictions. Mr. Vagts insists that the military clique in Germany is already in full power, that Goebbels and Hitler are merely fronts for the high authorities in the Army. Nazis, according to the blunt announcement of Major H. Foertsch, Chief of the Reichswehr's Press Department, will be allowed to make no interference with the Army's control of economic, psychological, and technical mobilization of the Nation, and will be tolerated only if they "restrict themselves to the tasks assigned them."—Editor.)

Recent articles in *The New York Times Magazine* also point to this same fact in a startling way. Headlines such as the following could not have appeared before this year: "Party and Army Vie in the Nazi State" is one headline, while a subhead says, "Under Surface Unanimity Is Sharp Struggle Between These Potent Forces in the Hitler Regime." In still another issue of the paper we read, "Schacht Challenges the Nazi Hot-Heads: the Reichsbank President Speaks With the Authority of a Man Who Has Molded Economic Policy in Germany." Perhaps the break will not come until one item of the Nazi propaganda has been fulfilled. Hitler has always envisioned a greater Germany with racial unification of all German tribes in Central Europe and allegiance to it of all Germans everywhere. We must not forget that Ezekiel tells us that the chief ally of Russia in the last days will be Gomer, whose son was Ashkenaz (Gen. 10:3) followed by "all his bands" (Ezek. 38:6). We do not know in just (*Please turn to Page Ten*)

RUTH

SINCE childhood the book of Ruth has been particularly interesting, and although I have read it and re-read it many times, this short pastoral narrative told in the most simple language never grows old. It brings to us the misfortunes of an obscure family belonging to a village which was one of "the least among the thousands of Judah." We read how they were driven away from home by the stress of famine, and thought to better themselves in the land of Moab. But calamity after calamity befell them until there were but three widows left. These widows had no children, and in those days it was a disgrace to have no children, so these three were left in a hopeless condition. But in that state of utter hopelessness we see God's hand intervening in mercy, although in a hidden way, in a renewed existence of this virtually extinct family of Elimelech through which the Christ was to come. All these things were written for our learning, so let us dig for the hidden treasures in this book, for they are worthy of our consideration.

In studying the preceding book of Judges we learn that there was no king in Israel at that time, and every man did that which seemed right in his own eyes. Perhaps this was the purest state of democracy this old earth has ever experienced, but we also see that man was not able to direct his ways, and soon went into idolatry. But happily there is one family spoken of that still feared God, and it is a pleasure to see the blessings that followed this abiding faith in Israel's God.

As the story of Ruth, the stranger, is unfolded we see the plan of redemption illustrated in a manner and fullness not found elsewhere in the Bible.

There is no anticlimax in this book of Ruth. God was taking an important step in the accomplishment of His eternal purpose. He was using this family, two of whom were Gentiles and widows, to build up a line through whom should come the Redeemer Himself. The name Elimelech means "God is my king." Thus this man and family had God for their king in spite of the idolatry all around them. The name Ruth means satisfied, and we shall see that she was finally entirely satisfied as we study on. She not only found grace under the Lord God of Israel, but the honor which all mothers in Israel coveted, namely, the honor of being one of the mothers of the Christ. There is no more honorable position than that to which she was exalted in her marriage with Boaz. In the 1st chapter of Matthew we find the generations of Christ, and find that Boaz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king, and through this line we follow down to Christ. Perhaps this is the first place in the Bible where the Gentiles are spoken of as included in the plan of salvation. Ruth and Orpah were Moabites who married Naomi's sons while in the land of Moab.

During the ten years that this family were in Moab all three husbands died, that is, the husbands of Naomi, Ruth,

and Orpah. And thus in a strange land they were left without posterity, and the family was faced with extinction. But Naomi heard that crops were again being reaped in her native country and she longed to return to the land of Israel. In planning her return she told her daughters-in-law that they could return to their mother's house, and the narrative says that Orpah kissed her mother-in-law and returned, but not so with Ruth, for she clave unto her. Ruth's purpose and character are shown in a quiet dignity that is hard to match even in the Bible. She declares her entire abandonment of her former people and their gods.

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

What nobility of character is evinced by this statement! It is impossible not to admire this Moabitish woman as she renounced all her people and foreign gods and became a servant of the God of Israel. Orpah left her mother-in-law and went back to her people and their gods, and we hear nothing more of her after this. Is this not a good lesson for us? When we leave God it is the end with us, but when we renounce all our old life and accept Christ we are eternally in His sight and partaking of His grace. What must have been the life of this woman Naomi that this stranger was willing to give up all and follow her and her God! Can you and I say we have lived up to our responsibilities to that extent that others are willing to give up their former life and follow the one we are representing? Does not this show what precept does?

"Thy God shall be my God." There was something in the manner of life of this woman of God that so impressed her heathen daughter-in-law that she was willing, upon her example, to accept Naomi's people and God. This example should not be lost to us.

"Where thou diest, will I die." Ruth was making a lifelong choice. She did not make a trial only. In that spirit we should come to Christ. "No man having put his hand to the plow and looking back is fit for the kingdom of God."

"And there will I be buried." Ruth's consecration did not end even at death: she wished to be buried with the people of Israel. She had undoubtedly learned from Naomi of the resurrection in which she wished a part—she looked beyond death. I doubt if even Christ could have endured the cross had it not been for looking at the glory beyond. What a stimulus in our lives the fact should be that eventually, when the last great miracle is performed on this mortal body, the resurrection to immortality, we may say, "O death, where is thy sting; O grave, where is thy victory?"

It seems in this story that Boaz is introduced as a figure

or shadow of Christ. In the Israelitish law a near kinsman must redeem the property of a relative. In going back to the land of Judah, the property left when they went to the land of Moab was in another's hands, and was to be redeemed, and this was calling for a near kinsman. Boaz was a near kinsman, and Ruth gleaned in his field, and was taken.

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A D U L T E R Y

(Continued from Page Three)

It was the law in the Word of God, of which it is said, "The word of God came unto John the son of Zacharias in the wilderness." As the result of this John "came into all the country round about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:2, 3). This is the "word of God" which "came unto John" which he faithfully preached to all who came within reach. Large crowds came to hear him. The record says that "the people" asked of John, "What shall we do then?" (v. 10). At verse 12 the publicans asked what they must do. At verse 14 the soldiers (Roman mercenaries who were on garrison duty in Palestine) asked what they must do. To each class was given its proper command what they must "do." In every case the people were required to "confess their sins" (Matt. 3:6; Mark 1:5). At the end of this record (Luke 3:18) it is said of John, "And many other things in his exhortation preached he unto the people." To exhort is to admonish to do the neglected good, or to desist from the forbidden evil. This throws further light upon the character of the Baptist's preaching.

Who else came to John? Herod, Tetrarch of Galilee (Luke 3:1), a representative of the Roman Government. Must he also be told what to "do"? Whether or not he asked the Baptist what he must do, he was told by the courageous preacher of the "baptism of repentance for the remission of sins" that it was "not lawful" for him to "have" his brother's wife. Thus was the wicked Herod "convicted" of the violation of the "law" established at the beginning which provided that during the existence of mortal man upon the earth one man shall have one living wife, and one wife one living husband; and that to do otherwise is "not lawful." To "marry" her was to enter into a relationship which was adultery, and therefore "not lawful"; and to "have" her was to continue such unlawful relationship. Each day of his life with his brother's wife was to aggravate this unlawful condition.

There was but one way in which Herod could get right before the divine law, and that was to cease to "have" the wife of another man. On the part of Herod it was necessary to "confess" this unlawful act, put away his illegitimate wife, repent of this and "all the evils he had done," and, like all the sinners who came to John, be "baptized with the baptism of repentance for the remission of sins." Instead of this he "added yet this above all, that he shut up John in prison" (Luke 3:20); and later, at the instigation of

Herodias, the wife he had stolen from his brother, he caused John to be put to death (Mark 6:22-28).

Reverting to the interview between Jesus and the Pharisees, let us consider another matter of importance, viz., the circumstances surrounding that interview. It occurred in the "coasts of Judæa beyond Jordan" (Matt. 19:1). Beyond Jordan was Perea, which was within Herod's jurisdiction. The Pharisees, knowing that John's protest against the unlawful marriage of the King had cost John his life, interrogated Jesus in order to "tempt" Him (v. 2). They hoped to force Jesus to commit Himself one way or the other upon the question of divorce and remarriage. "If Jesus countenanced Herod's act, this could easily be used against Him. If He condemned it, this could be used to inflame the Herodians, if not Herod himself." But Jesus proved Himself equal to the occasion, as He showed by His appeal to the law which had been enacted at the beginning. At the same time He condemned the adulterous tendency which had gained such headway among the Jews. This put the hard-hearted Jews in the same class with the adulterous alien king, and "convicted" them of the same unlawful deeds whose condemnation had cost John the Baptist his life.

2. The woman at Samaria. Jesus had considerable conversation with this woman about water, the water of life, etc., after which the story goes on: "Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, 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).

We may not be sure from the words of Jesus alone whether the five husbands referred to had been lawful husbands, and died one after the other, or whether the woman had lived with them contrary to the divine rule; but we do know that her relation with her sixth husband was out of keeping with the divine law. She was living with a man to whom she had not been lawfully married, which was adultery. Why did Jesus create such an embarrassing situation for this woman belonging to a mixed people with whom the Jews had no dealings? (See v. 9.) It was to bring home to her the fact that her manner of life was grossly at variance with the divine rule pertaining to marriage. Evidently the woman's conscience was awakened by the suggestion to call her husband, for when she called the men of the city she said, "Come, see a man which told me all things that ever I did: is not this the Christ?" (v. 29). The words, "all things that ever I did," suggest that her relation with her present husband was not the only illicit "thing" that was against her, and it seems a fair inference that hers had been a life of shame, of living according to the lusts of the flesh, and not according to the divine rule. The manner of Jesus in dealing with this case was not severe or harsh. It was tactful but firm; gentle but well calculated to rouse to action the slumbering conscience, and rekindle the smoldering moral sentiment that had been buried deep beneath the indulgence of the flesh. Jesus said no more than was necessary; nor did He say less.

3. Felix. This man was the Roman Procurator in Palestine in the days of the Apostle Paul. His troubles, too, included those of the marital kind. He was married three times, his last marriage being with Drusilla, a Jewess, who was the wife of Azizus, King of Emessa. Josephus tells how Felix employed one Simon, a magician, to use his arts to persuade Drusilla to forsake her husband and marry Felix, promising that if she did this he would make her a happy woman. Drusilla consented to the unlawful union (Josephus, *Antiquities*, Book 20:7, 2).

It is related in Acts 24:24 that when Felix and his wife Drusilla came to Jerusalem, the Governor "sent for Paul, and heard him concerning the faith in Christ." It is impossible to say of what length Paul's discourse was, or to enumerate all the elements it contained, but whatever the prisoner-apostle said before Felix had to do with "the faith in Christ." We know from verse 25 that the discourse was of the "reasoning" kind. The historian mentioned three points or items in this discourse which were of special interest and importance. These were "righteousness, temperance, and judgment to come." From the effect produced upon Felix we can easily see the Apostle's line of reasoning. We know from reliable history that neither in his public nor in his private life was Felix given to the practice of righteousness. Many crimes were laid to his charge by those acquainted with his life, besides his adulterous marriage to Drusilla. He had most miserably failed in this particular, which was not unknown to the Apostle Paul, whose travels brought him into contact with many people, and gave him an insight into the lives of public men as well as private individuals. Knowing the shortcomings of Felix in relation to righteousness, or right-doing, there could be no theme more appropriate to the occasion than that chosen by the speaker, viz., righteousness, together with its companion topic, that of "temperance," or self-control. Righteousness was far removed from the adulterous marriage Felix had consummated, and the unrighteous life he was living. Felix had become enamored of the beautiful Drusilla, and instead of exercising the virtue of temperance (Greek, *egkrateias*, self-control, or self-mastery), he gave way to his wild passion for a bewitching woman, who was the wife of another man, and rested not until he secured her for himself, thus trampling into the mire of an adulterous life all regard for the divine rule of right.

THE JUDGMENT TO COME

There was another element that entered with the distressing directness and persistency into the reasoning of the courageous prisoner, viz., the "judgment to come." Of what possible interest, or even concern, was the judgment to come to this alien Gentile? Whether he was interested or not, or whether he cared or was unconcerned, the judgment to come was an essential part of "the faith in Christ." And Paul, who never shunned to declare all that entered into the counsel of God, boldly stated his proposition, and carefully reasoned about that in which the gay and self-indulging Governor had been so openly remiss, and its relation to the judgment to come. It was this that gave point and piquancy to the Apostle's words, and struck deep into the

slumbering conscience of the wicked ruler.

Where the Authorized Version says that "Felix trembled" at the reasoning of Paul, the Greek text says, *emphobos genomenos*, that he "became affrighted." Why tremble? Why become affrighted? Because in alienating the affections of the wife of another man, and marrying her, he not only put asunder that which had been joined together in lawful wedlock, but was living in a state of open adultery, in direct violation of the rule of right enacted by the Creator at the beginning. No lawful excuse could be offered, no mitigation of the sin could be found, and Felix, and with him Drusilla, the perfidious wife of another man, stood convicted of an atrocious breach of the divine law which made it unlawful for one man to have the wife of another man who was living.

The fact that the Apostle's preaching produced such an effect upon Felix shows that the latter felt that the "judgment to come" was a matter which concerned him directly and personally.

As regards the judgment to come, this was an essential feature of the apostolic preaching to those without, including Felix. Peter preached the judgment at the house of the alien Gentile Cornelius, and said the apostles had been "commanded" to preach it (Acts 10:42). The Apostle Paul preached it to the alien Greeks at Athens, and in view of its certainty called upon his hearers to "repent," and seek the living God (Acts 17:31). In Hebrews 6:1, 2 the judgment is placed by the voice of inspiration among the "principles of the doctrine of Christ." It enters constitutively into the gospel teaching that "whoremongers and adulterers God will judge" (Heb. 13:4). This applies not only to those within, but also to such as are without (1 Cor. 5:13). It was teaching such as this that caused Felix to tremble.

4. We have the teaching of the Apostle Paul in - Corinthians 6:9-11. We transcribe the passage entire: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Those Corinthians were for the greater part of Gentile birth (chap. 12:2). Many of them had been addicted to the practices mentioned by the Apostle. They had been "such"; but something had taken place that had entirely changed their status. They had been "washed." To wash in the ordinary sense is to cleanse by the application of a liquid, especially water. Of what had they been washed? In this instance it meant to cleanse from sin, especially from the fornication, idolatry, adultery, effeminity, etc., they had previously practiced when they were alien Gentiles. Why wash? Because these things are defiling in their effect (Matt. 15:19), and require to be washed or cleansed. They are a blot upon the character, a stain on the reputation, and are in violation of the divine law. Besides this they cause a blot upon the con-

science. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience* from dead works to serve the living God?" (Heb. 9:14). It is "old sins" that are "purged" from the individual (2 Peter 1:9); "sins that are past" that are forgiven (Rom. 3:23-25); "trespasses and sins" dating from "time past" that are remitted (Eph. 1:7; 2:1-3; 4:32; Col. 1:14; 2:12, 13). "These are the things that defile a man" (Matt. 15:18-20). And it is "because of these things that the wrath of God cometh on the children of disobedience" (Eph. 5:6; Col. 3:5-7).

When those Corinthian Gentiles were "washed" from their adultery and other forms of uncleanness, what was done? If they were living in adultery by having another's husband or wife, thus doing that which John the Baptist pronounced "not lawful," and Jesus and Paul most severely condemned, did they continue in the illicit relation they had previously entered? And was it yet true that they were "washed, sanctified (separated, or set apart), and justified" so long as they continued in their adulterous relationship? Is it possible to bring adultery, contracted before conversion, into "the name of the Lord Jesus," and yet be clean? It is an incontrovertible fact that it was not only "not lawful" for the alien King Herod to "marry" his brother's wife, but also to "have" her. So long then as he "had" her, he was living in adultery. Likewise if the Corinthians practiced adultery by having unlawful marriages they could not be considered as having been "washed" until they relinquished the adulterous relationships they had previously entered contrary to the divine law enacted at the beginning.

At the time of the apostles Corinth was famous for her wealth, luxury, extravagance, and licentiousness. Outside the city the proverb was current, "I would not advise every man to visit Corinth." When Paul began his missionary activities in that city, he preached "first of all how that *Christ died for our sins* according to the scriptures" (1 Cor. 15:1-3). According to the Apostle's statement this entered as an essential element into "the gospel." Why deal "first of all" with "our sins"? Because the moral condition at Corinth required the cleansing of the lives of its inhabitants. The list of things enumerated by the Apostle in 1 Corinthians 6:9, 10 clearly shows that the city was reeking with moral filth, and contemporary history confirms and justifies the description. Therefore "*our sins*," or transgressions of the divine law, "first of all." The Corinthians were among the "all men every where" whom God by the gospel "commandeth to repent" (Acts 17:30). When they did repent, this was from their "dead works" (Heb. 6:1), and its tendency was "unto life" (Acts 11:18). Here, as elsewhere, the Apostle showed "that they should repent and turn to God, and do works meet for repentance" (Acts 26:20). This resulted in the rectification of the practices of those who responded to the gospel command, the washing away of their sins, their sanctification, or setting apart from wicked works, and their justification from their offenses. We may be sure the apostles introduced nothing that was superfluous into their preaching to those without.

But there was a characteristic fitness about their efforts, whether in public or from house to house; and in every instance where there was outstanding wickedness, this condition received such attention as its nature demanded.

BEST SERMONS OF 1935

(Continued from Front Page)

concerning himself."

In preaching the gospel, good news, glad tidings of the coming kingdom of God, the prophecies relating to the King and His preliminary work have an important place. When certain followers thought the kingdom of God should immediately appear He spoke a parable about the nobleman going into a far country to receive for himself a kingdom and to return and give rewards to his servants. He told Nicodemus, that conscientious member of the Jewish Sanhedrin, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." When Pilate asked, "Art thou the King of the Jews?" (John 18:33), His reply was, "My kingdom is not of this age . . . Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." Many other instances might be cited showing that the burden of all His teaching was the good news of the coming kingdom of God and the things concerning Himself.

Having paid the awful penalty for the sins of the world, He was raised to the power of an endless life, to die no more, being seen of the apostles for forty days and speaking of the things pertaining to the kingdom of God (Acts 1:3), until the day in which He was taken up into heaven, after which the apostles took up the kingdom message as they had been commanded and instructed (Luke 24:48, 49; Acts 1:8). That first sermon (Acts 2), on the day of Pentecost, proved that the promised seed of David had come, been approved of God, fulfilled His mission as prophet, been rejected by the Jews, condemned, crucified, as the prophets had foretold, but risen again from the dead and ascended to the right hand of God to be priest, advocate, mediator, until the times of refreshing (Acts 3:19), the regeneration (Matt. 19:28), the times of restitution (Acts 3:21), when God shall send Him to sit upon the throne of David as foretold by prophets and angels since the world began.

The apostles, being given the Comforter, the power from on high, zealously proclaimed the kingdom message wherever they went. Philip, one of the first deacons of the organized church, preached the gospel to the Samaritans. "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). The household of Cornelius heard the kingdom message and believed and were baptized (Acts 10). And many of the Corinthians, hearing, believed and were baptized (Acts 18:8). When Paul arrived in Rome many came to him, 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" (Acts 28:23). "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).

This same apostle in his first letter to the Corinthian church (15:1-4) refers to the death, burial, and resurrection of Christ as the gospel. Without that great sacrifice there could be no kingdom, no King, no joint-heirs to suffer and reign with Him. Sin and death would continue to reign, and God's kingdom could not come and His will could not be done in earth as in heaven; and so we see why the Apostle makes that great event the heart of the gospel message.

In another Epistle of the Apostle Paul (Gal. 3:8) he tells us that the gospel was preached unto Abraham, "saying, In thee shall all nations be blessed," explaining further that Christ was the promised seed through whom God is now visiting the Gentiles to take out a people to be joint-heirs with Christ (Rom. 8:17), the seed of Abraham, through whom God will eventually bless all nations of the earth, when the kingdom of God shall have come and that age of peace and righteousness has been ushered in.

Again we read in Hebrews 4:2, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." The prophets looked down the stream of time by inspiration and foresaw all that would come to pass in the future ages; they saw the sufferings of Christ and the glory that should follow (1 Peter 1:11). Yes, every phase of the wonderful plan of redemption was revealed through the prophets, but few obtained faith and therefore were not profited thereby.

When God said to Moses (Num. 14:21), "But as truly as I live, all the earth shall be filled with the glory of the Lord," He was pointing to the future kingdom. When the Passover lamb was slain, it pointed to the Lamb of God that taketh away the sin of the world (Ex. 12). When Moses lifted up the serpent in the wilderness (Num. 21:9), it pointed to the Son of God who was made sin for us (2 Cor. 5:21). When Solomon assembled the stones of his temple made ready before they were brought thither so that they went together without sound of hammer or ax (1 Kings 6:7), the assembling of the house of God which is the church of the living God was foreshadowed. When God speaking through the Psalmist said, "Yet have I set my king upon my holy hill of Zion" (Psalm 2:6), and "he shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8), the kingdom message was being proclaimed.

The prophets foresaw and foretold the virgin conception and birth, the attempt of the rulers to destroy the young King, the flight into Egypt, His life, His ministry, His rejection, His suffering, His resurrection, His mediatorship after the order of Melchizedek, and His return as the righteous Branch of David to reign and prosper and execute

judgment and justice in the earth (Jer. 23:5). They said, "Of the increase of his government and peace there shall be no end, upon the throne of David, . . . to order it, and to establish it . . . for ever" (Isa. 9:7). In fact, the Old Testament prophecies containing the gospel message are innumerable. Is there, then, any excuse for men being ignorant concerning the gospel message that gives salvation? None whatever, if they take God's Word instead of man's.

Dear ones who have been following a perverted gospel, search the Scriptures daily whether these things be true, for the Apostle's reason for pronouncing a curse upon those who preach a perverted gospel is that it cannot give life.

IS HITLER'S FALL NEAR?

(Continued from Page Five)

what order the cards will be played, but we do know who will hold the tricks at the end of the game. Whether the Germanic tribes will unite before the union with Russia or afterward remains to be seen.

Recently, we have seen the Nazi regime publicly rebuked by a leader so prominent that no one would dare speak out against him. Schacht, the commander in chief of Germany's economic forces, has been called Fuehrer No. 2. *The New York Times* says that he "has startled the world with his strong attack on those national forces which are guilty" of excesses. The banker's statement was so strong that the Nazi censors took out the harshest phrases, but Schacht had his statement run off in pamphlet form in the presses of the Reichsbank and distributed in Germany.

With Von Blomberg in charge of the Army in authority even over Goering and Goebbels and with Schacht absolute dictator of Germany's economic structure, Hitler is now little more than a bridge over which opposing forces can still travel.

All this has had an important bearing on the religious situation. Not many days ago, the papers carried the headlines, "Hitler Repudiates Reich Neo-Pagans, Backs Christianity." The sub-headlines were very significant; "Fuehrer to Lead the Party Along Path of a Positive Faith" and then again, "Move Urged by Schacht." German churchmen were led to believe that on orders of Hitler, twilight has set in for the Wagnerian Guards, recognized neo-pagans of the Nazi Reich. The leaders of this pagan movement were reported to have been constrained in no uncertain terms.

We who read the Word of God know in what direction all these events are moving. Waves may advance and recede, but the tide has set in. Some one will take hold of the German movement at one of its many points of weakness and will lead it either by strong paths or by weak, on into the arms of Russia. The future of that land lies not with the nations of the West, the nations of the Old Roman Empire, but with the Great Northern Confederacy.—Donald Grey Barnstone in *Revelation*.

Berean Department

ARLEN MARSH, EDITOR

Forgiveness of Sins

* * * *

By Esther Seoline

Forgiveness means pardon, or remission. Pardon means forgiveness, or an official remission of a penalty. Let us see what pardon will do for a criminal. The criminal has committed a crime and the government has placed two penalties on him, which are imprisonment for a time and death. The date of his execution has also been fixed.

The governor for some reason wishes to lift this penalty; he tells the criminal about it, that he is to be set free at some future date instead of being executed. Looking ahead to this time causes the criminal to rejoice, and after it has become a fact he is a very happy man.

Just as the criminal has been pardoned by the governor, so will we be forgiven by God. We are under two penalties for sin: suffering and death. These penalties are upon the whole human race. There is also an appointed time when we shall be free. We now rejoice by faith in the gospel or written word of God, which promises a time when we shall be resurrected to a life free from the penalties of sin.

In baptism we have a symbol of death and resurrection, resurrection to a condition free from suffering and death. Thus, baptism is a figure of forgiveness of sin.

The nation of Israel was under two penalties for its wickedness in idolatry and disobedience to God. It suffered the persecution of the sword, famine, and pestilence, and God separated it from Him by driving it into all nations of the earth. God will pardon the nation of Israel when He takes it back with a gracious return and restoration. This will be done under the figure of remarriage of Israel to God. Jeremiah 31:31-34: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 32:42: "For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

The time of pardon for the criminal is the date set in writing by the governor.

For the sinner the time of pardon is indicated by Acts 3:19: "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."

For the nation of Israel this is the time of pardon: "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 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" (Jeremiah 33:14-16).

Testimony

The old-fashioned testimonial meeting is on its way out, and with no noticeable regrets on the part of most. It served its purpose—perhaps—and it passed its day; and now new things have come to replace it.

Jesus, it would seem, was in no great favor of testimonies. In fact, it was on the basis of their testimony that He hurled the bitter accusations of "whited sepulchres" and "hypocrites" at the Pharisees. They had become so enamored of testimonial meetings that their religion had turned into boasting and nothing else.

True Christianity does not require boasting to bolster it up. James, for example, declared on quite a number of occasions that works were the indication of faith, not words. The average testimonial meeting, on the other hand, usually is an extended effort to see which one of those present can produce the strongest verbal evidence of his deathless sincerity.

We have seen church workers of eminent standing in their home localities grossly insulted as visitors to other churches merely because they refused to talk publicly of their personal experiences with religion. We have seen regular church services held in abeyance for an hour while some self-made master of ceremonies harangued the audience with vicious language in an effort to get every member of it to tell the world how good a Christian he was. And we have been pretty much disgusted.

All the amens and hallelujahs in the dictionary could never make a Christian. Neither could standing up in church and retailing all the things that one has done and has had done to him as a result of Christianity. True religious conviction is too deeply seated to be described; real depths of feeling cannot, should not, be bared to the public eye.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

“Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”

WHAT SORT OF NEIGHBOR AM I?

AS WE study this lesson together, boys and girls, I want you to get a large piece of paper (wrapping paper will do) and a pencil. We are going to draw some pictures. Don't say you can't draw people and horses. Use just straight lines if you like.

First at the top left-hand corner we will draw some housetops, representing the city of Jerusalem. Then draw a road leading down to the right-hand corner of the paper, where Jericho is supposed to be.

We will draw seven pictures along the road, so your paper must be large. First, we draw a man walking along the road just a little way from Jerusalem. Two men dart out from behind some large rocks and wound the man, steal everything he has, and leave him dying in the road. Have you drawn that? Too hard, you say? Oh, no, try real hard! Just a few lines for the men bending over the traveler, striking him, and then running away.

Our next picture shows the man lying by the roadside and a man in flowing robes walking by and not doing a thing to help him. This is supposed to be a priest, one who ought to have helped him if anyone ought.

Next draw the wounded man again and another man, dressed not quite so grandly, doing just like the priest. This is the Levite, a helper of the priest. And he doesn't help at all, and he should have!

Now draw the poor man again, and then draw another man, riding on a horse, coming near to him. He stops, gets off his horse, and stoops down to see what is the matter. Have you drawn that? Fine! That's the Samaritan.

Now draw the Samaritan walking along beside the horse and the wounded man lying across the horse. They travel very slowly, of course, so as not to jar the one who is hurt.

Down near the corner draw an inn or a hotel. Draw the Samaritan carrying the wounded man into the inn, with the innkeeper standing by watching them.

Now draw the Samaritan giving some money to the innkeeper. We have a regular series of moving pictures made, haven't we? And you won't forget that story, I'm sure. I saw the little tots' class at Bible school at Oregon (Ill.) act out this picture last August. I'm sure not one who took part in that little play will forget the story, either.

In all of Jesus' stories, of course you know, He was

teaching a lesson to those who listened. In this one, a lawyer, who was supposed to be very smart, had asked Jesus what he must do to have eternal life.

Jesus told him he must love the Lord God with all his heart, and with all his soul, and with all his strength, and with all his mind, and his neighbor as himself.

The lawyer, who thought he was just about as good as he could be, wanted to know who his neighbor was. Then Jesus told him the story you have drawn.

Now the men in the story had never seen this poor, wounded man before, so we know he didn't live next door to any of them. That isn't what a neighbor is, then, is it? No, a neighbor must be anybody that needs our help in any way. Is that right?

Now those of you who will send me your pictures of this lesson I will have your names put on this Page.

In another place we read this rule that Jesus gave, something like this: "Do unto others as you would that they should do to you." And that is loving your neighbor, surely!

Some one else has put it this way: "Do unto others as though you were the others." Pretty good, eh? You wouldn't wonder just how you ought to treat your neighbor if you put yourself in his place. You'd think how you would like to be treated, and you would treat him so.

“Even a little child may help
In the Savior's work;
And we are so glad to do our part,
We'll never want to shirk.

“Oh, there is much that we may do,
Though we are frail and small,
A deed so kind, a cheerful word,
A happy smile for all.

“Though we may do no mighty work,
Surely Jesus knows
That little deeds by little hands
A heart that's loving shows.

“Little deeds, loving deeds,
Smallest hands may do;
All our deeds are loving deeds,
If our hearts are true.”

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 10. — March 8, 1936

JESUS TEACHES NEIGHBORLINESS

Luke 10

GOLDEN TEXT

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."—Luke 10:27.

YOUNG PEOPLE AND ADULTS

Topic: Whose Neighbor Am I?

I. A Lawyer Questions Jesus. (Vv. 25-28.) It is apparent that the lawyer's purpose in questioning Jesus was not for the sake of obtaining information but that He might get Jesus "in a corner," and lead Him to make a statement that would react against Him in the minds of the multitudes who followed Him. The lawyer's ignominious failure is indicated in what followed.

Even more important, however, than the man's disingenuousness was the implication of his first question and that of Jesus' answer to it. "What shall I do to inherit eternal life?" The lawyer, together with all students of the Hebrew Scriptures of that period, realized that he was not immortal by nature and that if he were ever to obtain eternal life it must come to him as an inheritance from God who alone possesses it now (1 Tim. 6:15, 16). 1 Pet. 1:3-5; 2 Pet. 1:2-4.

II. Jesus Describes Neighborliness. (Vv. 29-35.) Having failed to entangle Jesus with his first question, the lawyer tried again, but instead of embarrassing the Master he entangled himself beyond the possibility of extrication. In the story of the Good Samaritan, Jesus widened the scope of neighborly responsibility to include anyone who is in need, regardless of his race, character, or condition in life. No question of the suffering man's worthiness or unworthiness entered into the Lord's mind. It was only the man's obvious need for help. In this breadth of sympathy and of helpfulness our Lord expressed the thought He emphasized so strongly in the Sermon on the Mount when He said, "Love your enemies, . . . do good to them that hate you . . . that ye may be the children of your Father which is in heaven."—Matt. 5:43-45.

III. Whose Neighbor Am I? (Vv. 36, 37.) Jesus reversed the lawyer's question, and asked not, Who is my neighbor, but, Whose neighbor am I? And that is the question that concerns us the most. Where does our responsibility begin and where does it end? Is it possible for a child of God to limit his responsibility as a neighbor by any local, racial, or national bounds? It would not seem so from Jesus' answer to the lawyer's question. The Christian's love, like God's love and like Christ's love, is "as wide as the earth and as deep as the sea."

PRACTICAL APPLICATIONS

In Romans 13 Paul briefly sums up all the law in the one short statement, "Thou shalt love thy neighbour as thyself." He explains it thus: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." But Jesus in His story of the good Samaritan goes farther. He adds the spirit to the law,

which rounds out the Christian life.

In the story as related by the Master, the priest and the Levite who passed by the victim of robbers did him no actual ill. The first turned aside and gave the injured man a wide berth. The Levite stopped to look him over, possibly said, "Too bad," but failed to give the needed aid. But the Samaritan did the needful thing. He saw, he loved, he worked. His deed was undoubtedly the outgrowth of the spirit of love as there was nothing in the law that suggested a Samaritan helping a Jew. It was the spontaneous act of kindness that Jesus was accenting.

The Christian life is a doing life, a busy life, a life of loving activity. Too often we stress the "don'ts" of life, or simply fail to do anything. The housewife is too busy preparing for the family reunion to lend a sympathetic ear to the distresses of the lonely widow next door. The business man is so anxious to have a healthy profit that he overworks one helper when two are needed. The bookkeeper is so impressed with the thought that she is being treated unfairly, that she refuses to give her employer the few extra hours of work that would bring him "out of the red." The young man is so obsessed with the idea of pleasing his sweetheart that he neglects his work. His sister wishes to look well at the party, and so fails to notice the collection plate for several Sundays. The older people in the church usually have a series of "don'ts" in their religion which have been developed from experience and thought, but very often these are not offset by the everyday uncomplaining deeds of kindness when opportunity appears. The priest and the Levite were of this class. Their law told them that "love worketh no ill," but the spirit did not impel them to "do unto others."—G. M. M.

INTERMEDIATE CLASS

How to Be a Good Neighbor

In this parable, as in all of Jesus' Preaching and Showing, He was proclaiming the kingdom of God. Can you see how? Turn in your Bibles to Psalm 72:4, 12, 13, 14. Here David is speaking, by inspiration of God, concerning the time still in the future when God's kingdom shall be established on earth. Will there be any violence there? evil of any sort? Find references in Isaiah, also Habakkuk 2:14. Can you imagine any better place to live than that described in Revelation 21:1-4, 24-26; 22:1-5? Such conditions will prevail when God's kingdom shall extend over the whole earth with Christ, our risen Lord, as King of kings and Lord of lords.

But because all this is still in the future, awaiting our Lord's coming, does not excuse us from living as nearly as Jesus taught us to live now. He said that if we love God with all our hearts and our neighbors as ourselves,

we will be keeping His commandments. Discuss in class the difference in the power of law and power of love. How does the latter cover every situation as Jesus said? Why is it the greater force? Name several instances where Jesus displayed the power of love. Notice He never told others to do what He was unwilling to do Himself. We can best display good neighborliness by forgiving those who harm us in any way. Indeed, we cannot expect our own sins to be forgiven unless we do.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—M. G.

JUNIOR CLASS

Topic: Showing Our Love for Others. Text: Luke 10:30-37. Memory Verse: "Thou shalt love . . . thy neighbour as thyself."—Luke 10:27.

Lesson Story. One of the most beautiful stories ever told by Jesus is the one in our lesson today. Jesus had been asked this question, "Who is my neighbor?" To answer this question Jesus told this story.

Once upon a time a man was traveling from Jerusalem to Jericho. Some thieves caught him, stripped off his clothes, wounded him, and left the poor man half dead beside the road.

As the poor fellow lay there a priest came by. Did he stop to help him? Oh, no; when he saw him, he walked by on the other side of the road.

Then a Levite passed by. When he saw him, he, too, walked on the other side of the road.

Last of all came a Samaritan riding on a donkey. When he saw the suffering man, he immediately got down from his donkey and ran to the man. He bound up the man's wounds. Then He placed him on his donkey, took him to the inn, and cared for him. When he left the next day he said to the innkeeper, "Here are two pence; take good care of the man, and if it costs more, I will pay you when I return."

Jesus asked, "Now which one was this man's neighbor?" I will let you answer.

Memory Verse. There are two very direct commandments in the New Testament found in Luke 10:27. Our memory verse is one of them. What is it?

Notebook. Draw the four pictures described in this lesson. Draw rocks beside the road in each picture. Below each picture write what is supposed to be happening in each picture. In the center of the opposite page paste a picture of a child, which represents yourself. At the top of this page write, "How I Can Be a Good Neighbor." Draw lines out from this picture and at the ends of the lines write the things you can do that will make you a good neighbor at home, at church, at school, and at play.—V. C. T.

AMONG THE CHURCHES

BEST SERMONS OF 1935

Such is the general title of a series of sermons to be published in *The Restitution Herald* during the next few months. We have asked a number of our ministers to contribute a sermon which they delivered during the past year to be published anonymously. As the sermons appear, we request our readers to review them carefully and then write and tell us who they believe gave the sermon from the pulpit.

Our purpose in the contest may be stated as follows. First, to make it possible for some of the best sermons delivered by our ministers during the past year to gain a new and much wider audience through the columns of the paper, and thus to secure for the church at large the fruitage of the past year's most scholarly biblical efforts. Second, to encourage more careful and thoughtful attention to the subjects that are presented from the pulpits of our churches. Third, to provide our entire ministerial body with helpful material which they can use in their own work.

We will allow some time to elapse between the publication of the sermons and the revealing of the identity of the speakers, in order that our readers may have an opportunity to study each sermon carefully and to notice the personality of their favorite ministers revealed in what he has said in his discourse.

The first of the series appears on the front page of this issue under the title, "The Gospel." Who was the author of this sermon?

BITS OF THE MAIL

"On page 8 of *The Restitution Herald* of October 15, 1935, in note concerning counting letters, words, etc., of the Bible it is stated that all the letters of the alphabet are in Ezra 7:21. I find the letter J is omitted."—L. B., Chicago, Ill.

"I am surprised and disappointed at the article in the January 28 number of your paper entitled 'Tongues and Pentecost.' . . . The January 21 issue was a most inspiring one."—G. A. S., St. Cloud, Minn.

"Faith is the growth of a Christian, and it is developed by our works. . . . What are our works? 'Study to shew thyself approved unto God'; 'pray without ceasing'; 'not forsaking the assembling of yourselves together, as the manner of some is.'"—A. E. H., Burr Oak, Ind.

"I'm so glad *The Restitution Herald* teaches the truth on that question (mortality of man) and I hope that truth as well as consecrated Christian living may be spread to earnest seekers for the truth through the columns of your paper."—Mrs. E. C. O., International Falls, Minn.

"My family and I enjoy *The Herald* so much and are greatly helped spiritually through its pages."—M. B., Philadelphia, Pa.

"We are having very severe weather. This is the 26th consecutive day that it has been between 10 and 30 below zero, . . . but we have lots to be thankful for."—I. T., Letcher, S. D.

TOWARD THE HEATING PLANT

Lucian Murphy	\$ 1.00
Watson Weinberg	2.00
Etta L. Elton	5.00
Mr. and Mrs. Glenn M. Birkey	10.00
Mr. and Mrs. G. E. Marsh	5.00

BURR OAK, INDIANA

Sunday services gave us courage; the attendance was good in the morning, and small in the evening. Our morning subject was "The Waters of Heaven and Earth."

The Morning Stars postponed their class meeting on account of the extreme cold weather. The Gospel Seekers are having their meeting this week.

We plan to have a revival meeting soon, calling some one from another field to assist us.

March 8, Sunday evening, we will unite with the other township churches in a meeting at the Evangelical Church, where Dr. Homrighausen of Indianapolis will speak on the subject "Discovering and Interpreting the Christ."

Thinking of the terrible cold weather, our attention is turned to Psalm 83:15: "So persecute them with thy tempest, and make them afraid with thy storm."

Lord willing, we will be with the Kokomo church this coming Sunday.

A. E. Hoskins, Pastor.

MOOREFIELD, NEBRASKA

Greetings to all of like precious faith. Here are the names of two persons that were baptized some time ago, one young man and one married lady, Dave Bender and Mrs. Gladys Peters, both of Moorefield. Letters would be appreciated by either of the two named.

Bro. Charles and Sr. Levina Stedman are shut-ins on account of Bro. Stedman's health. They would love so much to attend church, but can't; still they are strong in the faith, and love the Lord's work. Remember them in your prayers, and also a letter would cheer their hearts, and help to brighten their pathway of life.

We of Moorefield meet every Sunday for Sunday school at 10 o'clock, and worship service at 11, and after this month evening service will be held at 7:30. Bible study and prayer meeting on Wednesday evening. Sacrament the first Sunday morning of every quarter. A special offering will be taken each sacrament day for the general work.

E. E. Giesler, Pastor.

KOSZTA, IOWA

J. M. Kiger had pneumonia last November and is still confined to the house. He would be glad to hear from any of our members. His address is Marengo, Iowa.

We have not had any church services nor Bible school for the past two months, but the Dorcas Circle carries on. For the first time since we organized in 1928, we have not had to postpone a single meeting by this time of year. At the meeting of February 7, Mrs. Fern Cronbaugh conducted a Bible lesson on "The Kingdom in Abeyance," and the rest of the time was occupied by work on a fan quilt and packing a box of groceries and linens for a worthy member. Mrs. Jennie Cronbaugh and her followers won the attendance contest held by the Circle. The losers (Mrs. Coila Cronbaugh, captain) will serve a chicken dinner to the winners. A new contest will immediately be started. Three new members have just been enrolled.

We are still planning a new church building, and also plan to sponsor a series of evangelistic meetings before conference time.

J. W. Williams and family are out of quarantine now, and all are well after a long siege of diphtheria. Mrs. J. M. Kiger.

EVANGELISM AGAINST DIFFICULTIES

To the Brotherhood:

We have been getting inquiries from southern California concerning our whereabouts and our doings in the Northwest this unusual wintry weather. The fact is that the weather has prevented much accomplishment in the line of church activities.

We preached and taught in Corvallis for two months, praying and striving earnestly to bring about a more harmonious condition of the little group there, all of whom we love dearly, and we trust that God will bless according to their devotion and needs. While there, it rained almost every day and we have since learned to think with the citizens of that section that rain is preferable to snow and ice.

On our trip to Washington we had planned to make stops at Independence, Newberg, Sherwood, and Shoals, but the rain was so very heavy that day and water so high in many places that we were compelled to abandon the idea and head directly for our destination. After spending some time in the very hospitable home of Bro. and Sr. Wallace Woolf and finding there were no vacant furnished places in Felida, we secured an apartment in Vancouver where we have since tried to keep comfortable in this very unusual wintry weather.

The quarterly conference had scarcely half the attendance that was previously promised, owing to the extreme cold and some sickness.

We have been holding a Bible class here in Vancouver at the home of Sr. Luella Caples on Wednesday evenings, and one in Felida at the home of Bro. C. M. Beall on Thursday evenings, besides the regular Sunday morning services in the church at Felida. Last week, however, the temperature went so low that we were compelled to call off the evening classes.

We have made calls on most of the local members and a few on the nearer isolated. We wish to mention the one to Hillsboro and Shoals, Ore., on February 11. The temperature had risen some the night before and we decided to make this long-promised visit to Sr. Jaquith before it began raining again. Going first to Hillsboro, we found Sr. Vivian Beach happy and contented in their pleasant little country home 3½ miles west of Hillsboro. She had recently subscribed for *The Restitution Herald* and told us of what a help she was finding in the Children's Page in instructing her children. We enjoyed our brief visit and lunch with her, after which we retraced our steps to Hillsboro and crossed over to Shoals, finding both Bro. and Sr. Jaquith improved in health since we last saw them. Bro. Jaquith was engaged in clearing a piece of ground for an early garden, which they tell us is often planted in this vicinity by the 1st of February. Sr. Jaquith and the little aged sister-in-law—Miss Jaquith—are as congenial and happy as one could find anywhere under similar conditions. Sr. Jaquith, in expectation of our visit, prepared a little booklet of choice verses and sayings for me which I will keep in memory of one who is patient in tribulation and which no doubt I will be able to use in my work.

It was raining some when we started for home, and soon began freezing, stalling the windshield wiper and making driving very hazardous. We were compelled to stop often to

clean the windshield, and as it grew dark before we reached the downgrade into Portland the road was icy and headlights very blinding, so it was more by faith than by sight that we traveled on slowly into and through the city to our own little apartment in Vancouver. It continued to rain and freeze throughout the night, which brought on what is known in this section as a "silver thaw."

As we drove around the city two days later, we were delighted with the gorgeous spectacle which we beheld everywhere. It was a veritable fairyland. The sun shining on weeds, leafless shrubs, wire fences, with everything covered with a heavy coating of ice, transformed them into sparkling objects of beauty. In some places the shrub known as Oregon grape, having red, yellow, and green leaves, gave forth rainbow colors through the ice. Woven wire fences looked like a gorgeous piece of silver lace. It was an experience we will never forget. The continued low temperature makes the ice slow in going, and now it is snowing, so we fear there will be no garden-making in the near future.

We regret our inability to look up more of the brethren and the hindrance to Bible class work, but are trying to keep busy with writing and study.

Those who have been studying the pyramid in connection with Jewish history tell us that a great change is in store for the Jews on the date of their next New Year, September 16 and 17 of the present year. Perhaps it will be the time when breath will enter into that resurrected body and they shall become an independent national body again (Ezek. 37:8,9), when the Prince that shall come will confirm a covenant with them for one week of years (Dan. 9:26,27).

Dear ones of like faith, when one gets out among the brethren in an effort to strengthen the weak and proclaim the gospel message that gives salvation, he can see more distinctly the Laodicean condition that exists among the brethren. A few are holding on tenaciously, trying to keep together those who have started in the straight and narrow way, while the indifference and open scoffing of some would be very discouraging were it not for the fact that it has all been foretold and

therefore is to be expected. The little group at Felida are faithful and realize that the signs thicken which indicate that the coming of the Savior draweth nigh. Let us not be chasing pleasure or be over-anxious about the cares of life, but may we all heed the exhortation to work, watch, and pray.

Emma C. Railsback,
1502 N. Columbia St., Vancouver, Wash.

ELIZABETH P. ALLDRIDGE

It is with deepest regret that we announce the passing of our beloved Sr. Elizabeth P. Alldridge. She departed this life on February 8, 1936, at the home of her daughter, Sr. Elizabeth Hawkins, Cleveland, Ohio. Her two daughters, Sr. Hawkins and Sr. Nellie Halls, were in constant attendance during her short illness of about two weeks. Interment was in beautiful Lakeview Cemetery beside her husband, the late Bro. George B. Alldridge.

Her passing is deeply mourned by her family and many friends. Be it said to the memory of both her and her beloved husband that they lived and died with the hope which David expressed in Psalm 126:5,6—"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

John O. Conrad, Church Clerk.

Elizabeth Pearce Alldridge was born March 16, 1861, at Calstock, England. She was married to the late George Burt Alldridge April 4, 1887, at Plymouth, England. She came to Cleveland August 1, 1887.

Four children were born to this union: Elizabeth Hawkins, George Pearce Alldridge, Nellie Mae Halls, and the late James Burt Alldridge.

November 9, 1913, she was baptized in the Church of God at Cleveland and had since been a zealous defender of the faith.

Because of long acquaintance with both Bro. and Sr. Alldridge, the writer was requested to conduct the funeral services, assisted by Bro. M. W. Lyon.

W. S. Tomlinson.

THE RESTITUTION HERALD

Published by
National Bible Institution
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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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.

SOUTH LAWN CHURCH, GRAND RAPIDS

After several weeks of hard work on the part of choir and dramatic cast it was a real satisfaction and relief to present the operetta "Chonita" on February 20 and 21. The first performance was to 350 of the grade children as a matinee, and the second to an adult audience in the evening. The results in every way caused us to feel that all the hard work was worth while.

And now we turn our attention to Easter and the development of proper spiritual atmosphere. Not only is the choir beginning work on Easter music, but our class on first principles begins this week, and the Sunday sermons will be planned to develop the Easter thought.

At this writing Sr. Witham is in St. Mary's Hospital with a newborn baby girl.

F. E. Siple, Pastor.

RUTH

(Continued from Page Seven)

en into his house as a daughter, an equal, for she is called daughter, and admonished not to glean in other fields. It is just so with the Christian. When once he accepts Christ he is told not to be carried by every wind of doctrine, but to stay within the fold. God never asks anyone to a banquet unless He has bread and to spare. We notice that Naomi tells Ruth that God has not left off His kindness to the living or to the dead in that He prompted Boaz to succor her. It was therefore the prospect of redemption which presented itself to Naomi's mind. So here is perhaps the great truth presented in the book of Ruth. But let us remember that the one to redeem must be a near kinsman, as told in Leviticus 25. Man by one act of disobedience lost all, and is not able to redeem himself, and the only hope he has is that God has not left him without a near kinsman, Jesus Christ, who came in the flesh so that He could sympathize with our infirmities. "For he was tempted in all points like as we are, yet without sin."

Jesus was not a near kinsman by nature, so no legal obligation rested upon Him to redeem us, but God so loved the world that He gave His only begotten Son to be our kinsman redeemer. It is by grace alone that He became obliged to do this for us. When a thing is purchased and paid for, is it not robbery to withhold the property—then are we not robbing God of His property when we withhold ourselves from Him after we are paid for? It is well to study this lesson of Boaz redeeming this property and connect it with the human race being lost and how Christ redeemed it. Today man is trying to restore things to the desired state by civilization, education, and science, but entirely ignores the cause, sin. If education and science were a remedy for sin, then they might accomplish something, but alas, such is not the fact. As Boaz brought this childless widow who was a foreigner into the royal line, just so does the death of Christ bring us into sonship if we will but accept. We do not inherit it, neither is anyone rich enough to buy it; it is a gift. I long to meet Ruth, and rejoice that ere long I shall have the privilege to not only meet her, but all those who live in Christ Jesus. What a meeting that will be!—A. S. Christenson in *The Bible Advocate*.

On the Shelves

By Arlen Marsh

ABOUT ZIONISM

Here is a brilliant arraignment of those responsible for the horrible pogrom in Palestine in 1929, a cultured cry of anguish over the status of the Jewish people, a polished essay on Zionism and all its works, by a man known as one of the world's greatest scientists and who has concerned himself with the Zionist Movement quite as much as with his mathematics—Albert Einstein.

Much of the book is translated from the original German by Leon Simon, an Englishman, who preserves the flavor of the beautiful language of the author in a way marvelous to read. One must, of course, expect to find such words as "chauvinism," "exacerbate," and *sacro egoismo*; but they are not common, and the book on the whole is easily read.

The volume in reality is a collection of the Einstein writings and speakings from 1920 to 1931 on Zionism, its purposes and accomplishments. The introduction by Mr. Simon is in itself a liberal education in the purely rational benefits the movement has conferred upon the world.

Mr. Einstein, of course, believes in no anthropomorphic Deity; he believes in no miraculous power watching over Israel; he denies much of the history of the Bible. But nevertheless, he unconsciously outlines the fulfillment of prophecy in so vivid and so exquisitely worded a fashion that the book is well worth reading by any Bible student.

The Macmillan Company: \$1.25.

TWINKLING OF AN EYE

In the Twinkling of an Eye (Sydney Watson, author) is unique in the fiction field. It is an effort to put in story form the possible events to occur at the "rapture," much spoken of by the book.



Rather poorly done from a technical standpoint, the story offers little to the reader primarily interested in literature; but to those who like their Bible coated like a medicated pill, it presents a very worth while opportunity to learn something of the coming of the Christ.

To this end, in fact, it is liberally sprinkled with Bible references which are quoted in full.

The yarn itself hinges on a number of people, places, and things. A London editor, a blind man, the personified Antichrist, and a large number of others are yoked up to make the plot hang together, which it does somewhat precariously. The isolation of its several incidents is curiously reminiscent of Scott's *Ivanhoe*.

Characterization, like story, like writing, is nothing phe-

nomenal. Further, since the book is based on a 1918 original copyright, it necessarily seems a bit old-fashioned as to science and transportation. In this regard, it smacks a good deal of the Jules Verne.

A certain pathos, for all the technical flaws, fills the book. One cannot read of the Passover scene or of the final meeting in the London church without experiencing a sense of sympathy for the characters involved. And the useless battle of the London editor through his paper points to the reason that dailies leave religion alone.

Doubtless, for one who reads little, *In the Twinkling of an Eye* would be both interesting and educational. For the *connoisseur*, however, the flaws of style are a bit too obvious to be altogether ignored.

Fleming H. Revell Company: \$1.25.

CYCLOPEDIA OF SERMONS

The exact title of the book, a collection of the best sermons by such men as Beecher, Inge, Spurgeon, McLaren, Parker, and Brooks, and compiled by Aquilla Webb, is *Cyclopedia of Sermon Outlines*. It is one of the rather lengthy series of Anvil Religious Books.

Every minister at one time or another is afflicted with the insane notion that he can't speak when Sunday comes; his thoughts simply will not track. Yet every Sunday the minister must speak, and the problem of securing new subject matter for sermons is consequently an acute one.

This book partially relieves him. It does, to be sure, treat primarily—almost exclusively—with practical themes; but this makes it more valuable than a book which deals with modernistic or fundamentalist doctrine. Following the books of the Bible in order, it gives outlines for sermons on 259 subjects.

The outlines are given, not in skeleton form, but sufficiently built up to be easily understood and assimilated. They are suggestive for teachers as well as pastors, and could easily be adapted to a Bible class on social problems or practical matters. Since the book is a compilation of many different speakers, the views of no one man tinge the *motif* as a whole.

Harper & Brothers: \$1.00.

All the above books are kept in stock by the National Bible Institution, Oregon, Illinois.

Nine books in a series of beautiful gift editions by Augsburg Publishing House: 25¢ each; strictly religious; some exclusively passages from the King James. . . . Now 92¢ books in Everyman's Library of excellent reprints: 90¢ each. . . . *In His Steps* has sold something over 7,500,000 copies.

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, MARCH 3, 1936

NUMBER 23

Best Sermons of 1935

Number 2 — Wonderful

“His name shall be called Wonderful” (Isaiah 9:6)

WE OFTEN hear people spoken of as wonderful, but I fear this has come to be a greatly overworked adjective. It is correctly applied to only one, of whom it was said seven hundred years before His birth, “His name shall be called Wonderful.”

Everything about Him was wonderful from His humble birth in a manger—so wonderful it was announced by an angel from heaven—to His ascent to the right hand of His Father. I should like to take the word “wonderful” and opposite each letter in that word write one of the things that was wonderful about Him.

WORDS

“Never man spake as this man,” for the words He spoke were full of power. At a word from Him the tempestuous sea became calm, the fig tree withered and died, and water became wine. He spoke and the blind received their sight, the lame were made to run and leap, and the deaf ears were unstopped.

His words were also words of life, for to the widow’s dead son He said, “Arise,” and “he that was dead sat up, and began to speak.” His own dear friend who had been dead four days, at His call, “Lazarus, come forth,” left the tomb and was reunited with his sisters.

OFFERING

Others had offered lambs and bullocks which could never take away their sins but only served to remind them of their continual sinfulness. Therefore they must be offered day after day and year after year. But Jesus was the true and perfect Lamb of God which taketh away the sins of the world. None other could have made this offering, for all have sinned and come short of the glory of God. There was a universal need, so He made one sacrifice for sins forever and is now at the right hand of God:



“and unto them that look for him shall he appear the second time without sin (offering) unto salvation.”

NAME

Many times there is quite a debate as to what name shall be given a new baby. Not so with this one. The angel who announced the coming of a son to Mary, said, “Thou shalt call his name JESUS: for he shall save his people from their sins.” This name was so wonderful that no other has ever been privileged to bear it, for none other could save the people from their sins. “There is none other name under heaven given among men, whereby we must be saved.” In order to obtain that salvation we must come “into” that name through baptism.

DEATH

Because of the wonderful name He bore He had to die. Surely there can be nothing wonderful about a death, and especially so of one who did no sin and in whom there was no guile, yet who was crucified as would the vilest offender have been. The wonderful part of it was that He died for our transgressions that we might have life through Him, “who gave himself for our sins, that he might deliver us from the present evil world.” He died so that you and I might have a resurrection from the dead.

EXAMPLE

He left us a wonderful example, that we should follow in His steps. He does not ask us to do a thing that He did not do. He taught us to love our enemies and set the example by giving His life for His and asking His Father to “forgive them: for they know not what they do.” He told His disciples that the one who would be great among them must be servant of all and set them an example of humble service by taking *(Please turn to Page Ten)*

Abreast of the Times

Triple Entente Revived

"We be come from a far country: now therefore make ye a league with us."—Joshua 9:6.

ROME, Italy, Feb. 19.—According to Associated Press dispatches, the old Triple Alliance, composed of Italy, Germany, and Austria-Hungary before the World War, is in process of revival. The "Little Entente," as it was sometimes called, was formed originally in 1882, and remained a powerful factor in European politics until the outbreak of the War in 1914, when Italy declared its neutrality. It may be recalled that even after Italy's declaration of neutrality had been made much anxiety was felt by the nations opposed to Germany concerning the possibility of Rome throwing its military and naval power on the side of the German allies.



There is great significance, both from a political and from a prophetic standpoint, in the possible revival of the Entente at a time when international affairs are in the critical state that now prevails. Nations, like individuals, seem seldom to acquire wisdom by experience. Italy discarded the Entente pact once when faced by the alternative of engaging in a war with France, Great Britain, and Russia, and how may her former allies, whom she selfishly denied in 1914, depend upon any pledges she may make at this time? The deceit practiced by the ambassadors of the Gibeonites in the days of Joshua has been frequently duplicated throughout the history of the world, and Daniel (11:27) predicts that in the closing days of the tribulation period "kings' hearts shall be to do mischief, and they shall speak lies at one table."

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Jewish Economist Devises New Social Security Scheme

"They provoked him to anger with their inventions."

NEW YORK, Feb. 27.—Mordecai Ezekiel, economic advisor to Secretary of Agriculture Wallace, issues a new book today on what he calls "industrial adjustment," in which he contends that under proper governmental management each family in the United States could receive a minimum of \$2,500 every year. The title of his work is *\$2,500 a Year: From Scarcity to Abundance*.

Under the plan suggested by Mr. Ezekiel, business, labor, and government would prepare and coordinate a program of expansion. This program would be made effective by voluntary adjustment contracts between individual business concerns and the Government. The author admits his plan would probably necessitate a constitutional amendment to make it legal.

Mr. Ezekiel's utopian philosophy of universal prosperity resembles many other similar ideas that have been presented more or less recently, like Huey Long's "Share the Wealth," Upton Sinclair's "End the Poverty League," Father Divine's "International Righteous Government," and the Townsend Plan, to name but a few. Each of these efforts, while acknowledgedly philanthropic in purpose, places entire dependence for its success upon the arm of human government. Dr. Townsend was asked during a lecture he gave in Fargo, N. D., according to *Prophecy*, what he would do with our Lord's words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "Nothing," replied Dr. Townsend. "We do not need the help of almighty God in operating this plan."

To further learn the religious significance of the Townsend Plan, Rev. W. G. Edwards in the same meeting asked the Doctor if, in one of his recently published speeches when he was asked if many who received the proposed \$200 a month would not spend their money in such a way as to bring destruction to themselves and to their fellow men, he said, "Let them kill themselves off if they want to. Let them spend it on anything they want to—whisky or anything else. We cannot help it. It's business and commerce we are interested in. We are not concerned with morals."

To the consternation of the audience, Dr. Townsend is said to have answered: "Yes, sir, I did!"

An economic plan that denies God and morality is unworthy, to say the least, of Christian support.

Trace "Life-Force" to Electricity

"In him was life: and the life was the light of men."

CLEVELAND, Ohio, Feb. 29.—Dr. George Washington Crile, founder and director of the famous Cleveland Clinic, this week announces a new theory of life. After extensive study and experimentation Dr. Crile reached the conclusion that the "vital force" is radiation and electricity. It is too early to determine just what practical effect, if any, Dr. Crile's discovery will have on surgery and the practice of medicine.

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The Making of a Man

"Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16:16).

HAVE you ever known a Christian who did not love the character of Peter? Why? Because Christians resemble him so much, and Christians are people and people like what they are like. Furthermore, all Christians, including Peter, owe all that they are to Christ. Abraham Lincoln said that all he was and all he hoped to be was due to his mother. All that Peter was and all that he became was due to Christ, for Christ is the making of a man.

The New Testament portrait of Peter could hang in our living room, and we would feel at home with it. It is the portrait of a rugged fisherman with a fisherman's eyes and hands and heart and philosophy, a man with curious wrinkles around his deep-set eyes and a far-away look in them; a man with brawny forearms and a fiercely gentle heart and a double-action philosophy which swings from fidelity to fickleness and back again. Here is a man who combines amazing strength with astonishing weakness, a man who joins heaven-searching wisdom with earth-bound knowledge, a man of elemental power and primitive fear—a man strangely like his beloved blue Sea of Galilee, with sunlit days of throbbing strength and with dark days of tempestuous storms which plow the sea into heaving furrows. Michelangelo's statue of Moses is the representation of a powerful man in repose. If the marble could come to life, it would be Peter, for

Peter, like Moses, is cast in a massive, heroic mold. There is this difference. We cannot think of Peter in repose. We say of a certain man, "He stands in a line of great men." Of Peter we must say, "He moves in a line of great men." It is impossible to think of Peter standing.

Peter is always doing something: throwing in a net; rising up and following; walking on the water; sinking; crying out; confessing stupendous truth; remonstrating with Christ; boasting of his fidelity; sleeping; flourishing a sword; denying that he knows Christ; plunging into the darkness; weeping bitterly; running to the tomb; healing a lame man at the temple gate called Beautiful; preaching the saving gospel to thousands. Peter was preeminently the man of action.

Let us think of Peter's life as a day with Christ, with

its morning of impulsive, visionary decision to follow, its high noon of confessing great God-inspired truth, and its bitter night of spiritual defeat. The graph of Peter's life-day with Christ reveals a line which through the morning hours goes almost straight up to the lofty mark of high noon with the divine revelation that Jesus is Christ, the Son of God. At the top the curve turns and falls precipitously to the tragic low of the stormy night of Christ-denial, then rises with Christ's resurrection, and continues the upward ascent as long as we can watch it.

We see Peter first in the morning with his brother, Andrew, casting a net into the sea. As Peter tugs and strains at the net, he is probably thinking how happy he would be if he could quit the fishing business and go into some other work for a change, for Peter is the type of man who does not want to keep on doing one thing too long. He is thinking, too, of that Stranger he had met shortly before, and he is pondering the secret of His peace-filled life. While he works at his net and the wanderlust works at him, the Stranger comes, a Stranger of compelling authority beyond that ever known to men, a Stranger from beyond the hills with the look of the hills and the strength of the hills in His countenance. His glance pierces Peter's formless thought and stirs his soul. Of a sudden his aimless desires and

his scattered wishes, like iron filings under the power of a magnet, draw themselves erect and in regimented ranks salute the Savior. Peter knows without the need of language to measure out his meaning that for richer or for poorer, for better or worse, his destiny is forever linked with this Man.

Characteristically, Peter answers Christ's call with an action. The historian records no word of reply. Peter straightway leaves his net and follows. During the days that follow, he becomes more vocal. Now he is silent with the silence that falls upon all who feel the mystery of Christ's call.

During the following days, Peter journeys through Judea, Jerusalem, and Galilee, watching his incomparable Leader teach as no other (Please turn to Page Nine)

WHO IS

The world's Overtowering Figure,
The world's most Popular Character,
The world's most Dynamic Personality,
The world's Matchless Savant,
The world's most Resourceful Pioneer,
The world's Master Builder,
The world's most Idolized Hero,
The world's Imperishable Youth,
The world's Best Friend,
The world's Good Shepherd,
The world's Great Physician,
The world's Prince of Peace,
The world's Star of Hope,
The world's Inspired Prophet,
The world's Matchless Teacher,
The world's Incomparable Sufferer,
The world's only Prevailing High Priest,
The world's only Savior,
The world's Universal King?

Who, but

The Lord Jesus Christ!

—William Hiram Foulkes in
The Presbyterian.

The Holy Spirit

By S. J. Lindsay

AND I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16). "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). In John 14:17 we find that this Comforter is "the Spirit of truth." In Luke 24:49 we find this language of the Master: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Two things are considered in this verse, the "promise of the Father," and the endowment of "power from on high." They are not one and the same thing. The promise of the Father was, "even the Spirit of truth." It was this that was to abide forever. There was no such promise in connection with the endowment of power.

The Holy Spirit has always been in the earth in certain of its many manifestations. Referring to the prophets, Peter (2 Peter 1:21) says, "Holy men of God spake as they were moved by the Holy Ghost." So the Holy Spirit was then in the earth. It was the Spirit of God that enacted creation in the beginning. If the Holy Spirit has always been with us from the beginning, how could Jesus send it from the Father when He went to be with the Father? The Holy Spirit is like a cord made up of many lesser cords, each one playing its part in the whole. Jesus was possessed of "the seven Spirits of God" (Rev. 3:1). In the early verses of Isaiah 11, seven spirits are named as belonging to Christ, the Branch. John (3:34) says, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand."

When our Lord left to go to the Father there were no written words of salvation in the earth. These words of salvation must be given to men. That they who wrote these words, the gospel, might not err, there was sent to them by the Father "the Spirit of truth," and this, entering into them, enabled them to give us the word of life. Jesus said that the words which He spoke were spirit and life (John 6:63). It was necessary, then, that these words be given us in their purity. John's Epistles (1 John 2:27) evidently refers to this very matter in this language: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." This is in agreement with John 14:26.

The question may be asked: Why did the endowment of power come with the Spirit of truth? Our answer is that this was done to convince the world of the truth of what was written by the apostles of our Lord and by all others who gave us the gospel. When this word of truth was given and confirmed by these signs, their work was done. These signs had nothing to do with the formation of character in people. It made none of those who received it any better men and women. Only the Spirit of truth can change the character of men. When its work was done, it vanished as is revealed in 1 Corinthians 13. Only faith, hope, and charity remain.

Some time ago we sent out to a number of our preaching brethren a sort of questionnaire. Out of the nine to whom we sent it, seven have given reply. All were good and to the point. I find that we are a unit in our view of the office and work of the Holy Spirit. In this connection we will quote from Bro. Clyde Randall's answers on the particular point. He says:

"I see no difference between the Holy Spirit in the Old Testament and the Holy Spirit in the New Testament. Now, as we stated above, God has promised us the Holy Spirit, but we have no reason to assume or expect that it will come to us in the manner in which it came to Christ at baptism (Matt. 3:16), or as it appeared at Pentecost (Acts 2:4). Neither have we any right to expect that it will operate on our lives in the special manner in which it did with Christ. While possessing the Holy Spirit, yet none expect that it will work in the special way it did with Mary (Matt. 1:20); yet it was and is the same Holy Ghost. Neither will it function as it did with Zacharias in Luke 1:67, nor as with Simeon when it pointed out the time that he should die (Luke 2:25, 26)."

The giving of the Holy Spirit on Pentecost was for the purpose of establishing the gospel which is a message of salvation to all men. This had never been in the world before, hence it must be sent from the Father. This Spirit was attended by power from God as on many other occasions it had attended His word when given to prophets in their message to Israel. Power attended Moses in his mission from God to deliver Israel. This was to convince the Egyptian world that Moses was the great power of God for the occasion. The Israelites exercised none of the power that Moses did. The Egyptian world tried it, but failed. Christ, the antitype of Moses, came with power. The world is trying it, but it will fail. Like Israel, true Christians will not attempt that kind of power. As in the case of Israel, so with us, it is ours to obey our leader, and that will finally bring deliverance. The attempts to duplicate pentecostal power today are of the world as Jannes' and Jambres' attempts were of the Egyptian world.

—*Messenger of Truth.*

What Is Religion?

IS IT NOT rather strange that this question is but rarely considered? To me at least it seems to come with some surprise that I had not thought of it before. Others have most likely considered it, but it is doubtful if ninety-nine out of a hundred have ever thought of it. Religion has probably directly or indirectly come in touch with more individuals than any other factor. Religions have been weighed, considered, and compared. We know quite a bit about ancient and modern religions, but how many have got back of the question of religions, and simply asked—What is Religion? Having considered the matter somewhat I submit the following for your consideration.

BELIEFS

Any religion is a belief, but the fact of believing, and the fact of beliefs do not necessarily imply exact knowledge. Of all the countless beliefs in the world not a single one may be accurately true. If anyone knew the truth, the whole truth, then such an one would not have merely a belief, but rather, an exact knowledge. The very make-up of the word belief, when used in connection with religion, implies a believing in something we are not actually sure of; something that falls short of exact knowledge. We see but dimly; in part, not in completeness.

An individual may believe in hell-fire, but hell-fire has not yet been proven to be a fact. Some may believe in transubstantiation; the turning of the wafer into the body of Christ, but that is only a belief. Chemical analysis would show no difference in the wafer, and everyone who takes the wafer knows very well that it is still a wafer. Some may think that the baptized infant "is now regenerate and born again," but that likewise is merely assumption.

We hear of such expressions as "true religion," and "false religions," as if there was only one true religion but many false ones. This, however, is unsatisfactory, for no one knows the true religion. It can hardly be said that Christianity is a religion, for in reality it is an inclusive name including a mass of conflicting beliefs which have arisen concerning Christ.

At best we are but finite beings, and finite beings are so limited that they cannot fully comprehend infinite things. Only an infinite being could know the true religion. Nevertheless we have common sense, and no worth while religion would be devoid of common sense.

INFERENCE

Setting aside the more crude aspects of religion, and considering the higher, it would seem that religion, even at the best, would consist of much that might be called inference.

The individual who believes in the Bible as a whole, "infers" that it is all true, but he does not really "know," for he is not infinite. He would have to know far more concern-

ing God than we mortals do before he could tell just what the true religion was, or whether all that the Bible says is accurately true. The claim that the whole of the Scriptures is infallibly inspired is but inference.

Nevertheless, our religion may have a little knowledge in it. We know of the fact of Jesus Christ. It is a matter of known history; an exact knowledge. Even the man on the street knows of Him. But when it comes to the many various shades of belief that have arisen concerning Him, then their very variety shows that they are molded by inference.

SPIRITUAL CLAIMS

But some one will say—"Is it not a spiritual matter?" Yes, but even this claim does not clear the matter up, for there are many different beliefs laying claim to it. Spiritualists believe in spiritual and spirits. Pre-incarnationists believe very much in spirit planes and in past and future existences. Eternal torment advocates will tell us a-plenty concerning spiritual things. Yes, there are untold numbers who will press the spirit, spiritual, and spiritual-discernment phases of the question, but—what do they really know? In fact, what do you yourself know, or what do I know, or what does any other earthly being really know concerning the realities of the spirit natures?

ALL MEN ARE LIARS.

That is, either directly or indirectly. We look askance at the party politician, who, in his zeal, stretches his points in favor of the interests of his party, and yet, the misclaims of politicians are as nothing in comparison to the misclaims of religious enthusiasts, and probably you are yourself a religious enthusiast. Personally I do not think that there is a human being alive who is over 80 or 90 per cent honest in all things, and when it comes to religion we will find more individuals stretching their points than in any other general topic. There must of necessity be reality and verity in true religion, and there is certainly no reality in trying to fool oneself, let alone others. We should not shrink from the consideration of the wholesomeness or unwholesomeness of our beliefs.

Now it may be thought that most are honest, seeing that they may be honest in intent. This in a sense may be true, but only in a sense. They may be stating untruths just the same.

We are very often apt to think "false prophet" concerning some one else, but what of ourselves? I know that in my own experience I have written things which did not turn out as I expected, and consequently, to some extent, have myself been a false prophet, and have made statements that were not true. In fact, I had inferred wrongly, and the deductions were nothing more than mere speculation.

(OVER)

THE RELIGIOUS URGE

No matter how far apart, or how isolated peoples or tribes may be, they are found to be undoubtedly possessed of an inclination or urge toward religion. Also, wherever man is found, he is seen to possess in some degree a sense of right and wrong; of "ought" and "ought not." Here then we have another general inclination, namely, Conscience.

Back of these, however, we have Capacity. Mankind could be neither religious, nor moral, unless they had the capacity for being so. The primary factor then is the capacity. Then comes the moral and the religious, and cooperating with these is "the Urge."

These, however, are not the dominating factors. In many matters a man thinks he ought or ought not according to his belief. His religious activities will be governed by what he believes. Both religion and conscience then are subservient to belief, and if the beliefs are wrong, then man will at times do atrocious things thinking them right, and he will practice incongruous religious rites simply because of a religious zeal or urge which is not guided by proper understanding.

APPRECIATION OF VALUES

The above is one of those expressions which one's mind occasionally retains. I like it, and pass it on to you, with thanks to whoever wrote it. One time I was talking to a man concerning the hell-fire and eternal torment doctrine. He said that "he always had believed it, and hoped that he always would." Needless to say that such a man was almost void of those finer susceptibilities which cause one to shrink from entertaining such beliefs.

Many a "man on the street," to use a secular expression, has an urge, in that he feels within himself the dim consciousness that there must be some kind of Supreme Intelligence behind all the seen things that are, and it naturally follows that mind and intellect do not find their highest representation in man, but that out beyond man's ken, there may be unseen realities which are just as much fact as the things that are seen.

The very fact that the man on the street looks somewhat askance at the various views presented by the advocates of different beliefs, shows that he "may" have a certain appreciation of values which causes him to shun that which is unsatisfactory to him. One time, one who was very near to me, asked, "John, have you anything better?" and I have since come to realize that very many indeed have an inclination to expect that in all likelihood there is something better if only we could get in touch with it.

Now the first primary urge or inclination to religion is general, but outside of this general urge are many others of different nature. Some have an urge in one direction, some in another. Some urges tend toward social and moral reform work, while others tend toward churchianity. A few are inclined to delve beneath the surface, or, let us say, the letter of the Scriptures, and endeavor to get in touch with those hidden treasures; something better, which are not readily discerned by the surface student of Scripture, or

by Christianity in general. This latter form of urge, if accompanied by a wholesome appreciation of values, should get somewhere, and even those who have not the urge to delve, may nevertheless have that quality which appreciates something which they think to be better, and together with this appreciation may come the urge to promulgate that with which they have come in touch.

CRITICISM

Any religion, to be of true value, must have at least a certain amount of revelation in it. If there is a Supreme Being, a Supreme Intelligence, and if mankind is to be enlightened somewhat concerning spiritual things, then it becomes a necessity that God reach down as it were and reveal to man that which he cannot ascertain by his own unaided intellectual powers.

Now there is no doubt about the fact that the Bible stands out prominently above all other religious literature in its claim to revelation. The Old Testament contains a history of the rise and growth of the Jewish race. It also contains moral teachings, hymns in the form of psalms, portrayals of the shortcomings of human nature, etc., and in addition to these a large proportion of passages and even books pertaining to revelation, inspired sayings, prophecies, etc.

When we study these Scriptures we are all, wittingly or unwittingly, critics to some extent. We do not care very much to read or study the imprecatory psalms, nor do we take such passages as 2 Samuel 2:30, 31, and exult over them. Our mental get-up, our feelings, our preferences, play a by no means unimportant part in the forming of our beliefs, and the variety of our beliefs is partly due to the fact that we criticize, accept, reject, and differentiate until we come each one to his or her own individual standing in regard to belief.

Of course there are those who are intensely religious, and yet do not think very deeply for themselves, but prefer to follow the teachings of a church, or leader in whom they have confidence. Even among these, however, there are those who do not take it all for granted. Individuality is such an unassailable fact that we may take it for sure that no two individuals think exactly alike. Therefore, in every single case, each one is more or less a critic, and there are always certain reservations to be taken account of. Criticism therefore is a very important factor in the forming of our beliefs.

Is it not a fact, however, that the higher ideals of Christianity have not arisen because of higher criticism, which has helped much; nor because of destructive criticism, which has also served a purpose; nor because of fossilized fundamentalism; but rather because of a divine working factor of revelation, a factor which was not finished at the first giving of what we might speak of as the original word, but a factor which is still at work, and which helps to open up our minds so as to get a better understanding of spiritual things? Also, may it not be that that working factor is not bound down by any one specific method, but may be working through appreciation of values, wholesome infer-

ences, spiritual influences, constructive criticism, wholesome urges, and other means which tend toward a higher standard of religion, and a nearer approach to truth?

IS RELIGION EFFECTIVE?

That is, does it remodel or remold the basic characteristics of our dispositions, impulses, etc.? A worthy ideal is undoubtedly an excellent thing to have; it will guide us in many of our thoughts and actions; in times of trouble it will help through, but when a complete upset comes, when ideals are lost sight of, when, in moments of anger, a person is stripped of all restraining influences and the inner self exposed, then the natural disposition asserts itself, and the endeavors of a lifetime of trying to overcome certain undesirable tendencies may all be swept aside.

Then it is, that like as not some one, or perhaps even oneself, is liable to say, "Pooh, pooh, for your religion."

Such a position, however, is rather aside of the mark, for religion is one thing, a belief, while characteristics are strictly another thing, an actual factor of oneself. A false religion may justly be blamed for a good many things, but

a higher form of religion, consisting of worthy ideals and aspirations, can hardly be blamed for the baser characteristics.

WHAT, THEN, IS RELIGION?

Religion is belief, based on a little knowledge and much inference. Underlying it is a religious capacity and urge which generally persists in the face of doubts, lack of full knowledge, etc. Constructive criticism, appreciation of values, preferences, etc., are important factors in the forming of our beliefs. Whatever truth we have concerning spiritual things must necessarily be due to divine revelation and spiritual guidance coming through or by whatever means the Creator deigns to use.

Of one thing we may feel assured, and that is that the Creator in bestowing whatever revelation we have received, has had a definite object in view. Of this it says: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."—*R. J. Jackson.*

Aliens and Sins

By A. H. Zilmer

THAT the divine Being cognizes sins committed by alien sinners, and visits judgments upon the sinners, individuals as well as collective, is manifest when we consider a number of instances which involve this principle.

We direct attention to two passages of this nature in the book of Revelation. In chapter 9:12-19 we read of divine judgments under the figure of a vast military movement which were visited upon certain portions of the earth's population. It is set forth that these judgments were a "woe" which resulted or would result in death to "the third part of men" in the area affected. An "angel" or messenger of Jehovah, whether celestial or human is not indicated, was sent to inflict the "woe" upon a people inhabiting a region contiguous to "the great river Euphrates." What was the divine object in the visitation of this "woe"? As the context shows, it was that those remaining alive should "repent" of their evil deeds. "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (vv. 20, 21). There are five evils in this category of wicked "works," of which those concerned were required to repent, viz., (1) idolatry; (2) murders; (3) sorceries; (4) fornication; and (5) thefts.

In chapter 16:8-11, under the figure of "vials of the

wrath of God," we see certain divine judgments visited upon the subjects of the beast. The fourth angel poured his vial upon the sun, while the fifth emptied his vial "upon the seat (or throne) of the beast." In the one case the result was that men were "scorched with fire"; in the other that the kingdom of the beast was "full of darkness," and men "gnawed their tongues with pain" (vv. 8, 10). In both cases the object was to move men to repent of their deeds, and give glory to God (vv. 9, 11). It is recorded that these judgments did not result in the repentance of those concerned.

Since repentance, in order to be effective, must be individual, and it is individuals that make up the mass, we see that the individuals constituting the mass in the localities referred to did not repent of their wicked deeds; hence the fitness of the divine judgments on account of such practices.

When we inquire as to the philosophy of the divine procedure in these instances, we find that the Most High has the right to command men, regardless of who they are, to repent of their deeds, and glorify Him—a right which He has never during the history of the human race failed to exercise. His judgments are "true and righteous" (chap. 16:11), and derive their character from corresponding divine attributes. God cannot do otherwise than right.

God now "commandeth all men every where to repent" (Acts 17:31). Such repentance tends "unto life" (Acts 11:18). The call to repentance is traceable to "the goodness of God," which "leadeth to repentance" (Rom 2:4).

God is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). The medium through which God calls men to repent is the gospel, with which Jesus, as the Head of the church, entrusted His followers. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "Thus it behoved . . . that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). Wherever the gospel goes, there goes with it the call to "repent and turn to God, and do works meet for repentance" (Acts 26:20). Hence the people of Revelation 9:20, 21 and 16:8-12, being under the jurisdiction of almighty God, and not heeding the call to repentance, justly fell under the divine reprobation and the judgments which came upon them under the figures employed in the Apocalypse.

It is in order to revert to the things of which those aliens were required to repent. They are styled "works"—"the works of their hands" (Rev. 9:20). The first of these

is idolatry. The Apostle Peter referred to "abominable idolatries" that were practiced among the Gentiles (1 Peter 4:3). This description at once characterizes those idolatries as particularly odious and repugnant to God. Connected with them were "lasciviousness, lusts, excess of wine, revelings, banquetings." These had been practiced by some of those "strangers" in "time past of life," and were the rule among those given to the idolatry described as "abominable." The sacrifices made in the idolatrous rituals of the Gentiles were offered "to devils (Greek, *daimonia*, demons), and not to God" (1 Cor. 10:20). The devotees of those demons blindly followed the "dumb idols" (chap. 12:2).

Such were the forms of idolatry of which the people in the territories above referred to were required to repent, which, however, they stubbornly refused to do. May we blame the divine Being for pouring His vengeance upon those who refused to yield to Him that which was His due! "Is God unrighteous who taketh vengeance? . . . God forbid: for then how shall God judge the world?"

The Crowning Day

By Ezra C. Railsback

THE crowning day is the day in which crowns are to be bestowed on those who have been faithful unto the end. In speaking of the crowning day as regarding the faithful in Christ it means "reward." The word crown denotes authority, royalty, immortality, glory, rejoicing, reward. *Authority* is given the church at the first resurrection. *Royalty* is given to the church when the overcomers are "made kings and priests" when they are given immortality, which means life unending. *Glory* means grandeur, and if we are faithful followers of Christ we may be permitted to see that grandeur. *Rejoicing* means happiness, and how we long for that day to come. *Reward* is the blessing which is bestowed on the faithful. In 1 Corinthians 9:24, 25 we read, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

In olden times when the Grecian or Olympic games were in vogue footracing was the leading sport. These periodical games to the Greeks were rather a passion more than an amusement, hence their suitability as an image of Christian earnestness. Although they knew that but one could be the victor, still it would be worth while to run. In the early days of the Olympic games, there was but one who could win the race. But in the race for eternal life all have the opportunity of winning by faith and obedience to our Lord and Master. Even in the Christian race not "all" who enter the race win. "So run, that ye may obtain." These are the words in which the instructors in the exercise

schools and the spectators on the race course exhorted their pupils to stimulate them to put forth all exertions to "obtain." It is all vain to begin the race unless we persevere to the end.

In speaking of the *corruptible* crown and *incorruptible* crown, I would say that the word corruptible means subject to decay and the word incorruptible, not subject to decay.

Hebrews 12:1, 2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith: who for the *joy* that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Let us lay aside every weight," not part. When the contestants for the corruptible crown ran the race, they through diet and elimination of unnecessary clothing prepared themselves for the race. So carnal and worldly lusts, and all from without or within that would impede the Christian runner, would be laid aside. "The lust of the flesh, the lust of the eye, and the pride of life," and even harmless and otherwise useful things which would positively retard us, should be laid aside.

1 Thessalonians 2:19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" This is one of the most glorious thoughts in all the Scriptures. Our hope is that we will receive a crown of rejoicing at the coming of our Lord and Savior Jesus Christ. In 2 Timothy 4:7, 8

Paul says, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." James 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." 1 Peter 5:4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Revelation 2:10: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Ephesians 5:27: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

A P L O M B

There is an old story, frequently told, of Henry Ward Beecher, one of the greatest fundamentalists to stand behind a pulpit.

Mr. Beecher had dropped in on a little mountain church, where he was unknown to the preacher. After a beautifully delivered sermon had been concluded, Mr. Beecher approached the pastor.

"May I ask," he inquired, "how long it takes you to get up such a sermon?"

The preacher gestured modestly. "Oh, I can produce one like that inside of three hours."

"That," said Mr. Beecher, "is most remarkable. It took me more than three months to prepare that sermon!"

Not at all upset by the discovery of his plagiarism, the mountaineer exclaimed, "What! Is this Mr. Beecher! I want to say to you that I am never ashamed to preach one of your sermons."

THE MAKING OF A MAN

(Continued from Page Three)

man ever taught, preach as no other man ever preached, heal as no other man ever healed. With impressionable mind, Peter sees the multitudes gather from the cities and the countryside to hear and to be healed, and he notices how the fame of his Master spreads throughout all Syria. Peter goes to the school of Christ with the curriculum centering in the kingdom of God, and the classrooms ranging from boats to grainfields and from mountain retreats to private homes. This is one of the earlier traveling universities, and the enthusiastic Peter delights in its opportunities for work and self-expression. His mind is full of ideas, some of them impulsive and ill-considered, but he is continually learning new things from the Christ who is gradually shaping him into the man that he will be.

But morning wears away to noon, the happy earlier hours turn to more sober later ones. Christ and His followers are walking northward to Caesarea Philippi. The passing hours have marked a change in the band of disciples. They are more experienced, quieter, more serious, and they are no longer fully convinced of the permanency of Christ's popularity. They have noted with concern the two rejections at Nazareth; they have marked the hostility of the Pharisees and Sadducees in their demand for a sign from heaven; they have been deeply impressed with the violent murder of John the Baptist. Mutely they have stood by as the news of this tragedy has come to Jesus, and wordlessly they have seen Him go into the desert alone. They have begun to perceive that there are currents of sorrow running deep in their Master, currents which they cannot fathom, currents which flow to a beyond which they do not know and which they fear.

Into their gloom Christ breaks with the crucial question, "Whom do men say that I am?" The disciples report the conjectures of the people. Then comes the momentous question of the ages, "But whom say ye that I am?" It is the impetuous Peter rising to the highest point on the graph of his career who makes answer, "Thou art the Christ, the Son of the living God." It is Peter's God-inspired high noon, for he has been made the voice of Eternal Truth.

The hours move on. Time does not stand still, nor does character. Peter's noon of inspiration wanes and the shadows of night cast their shades before. When Christ tells His disciples that His earthly path is leading Him to a cross and not a crown Peter blurts out, "Be it far from thee, Lord." Peter, the spokesman of God, is now the spokesman of Satan. This is the twilight of Peter's life-day.

Gradually the night comes on. Soon the disciples are seated around the table of the Last Supper. The traitorous Judas Iscariot departs; Christ speaks intimately to His remaining disciples and prays; they sing a hymn and slowly file out of the upper room, down to the cedar-lined Brook Kedron, into the Garden of Gethsemane, with only the clatter of Peter's sword to break the silence. Christ prays. The disciples sleep. Out of the night comes Judas with the band of the Levitical police from the temple, a division of Roman soldiers from the Fortress Antonio, and some members of the Sanhedrin. They are armed with swords and staves and they hold aloft lanterns and torches. Peter is enraged by the spectacle of this multitude come to capture one man, he draws his sword (John tells us) and begins to lay about him, but all he succeeds in doing is to take off an ear from Malchus, the servant of the high priest. Christ heals the wound (Luke the physician tells us) and is led away.

The disciples flee into the darkness, but Peter follows afar off. By some mystic propulsion he slinks from shadow to shadow, from tree to tree, down narrow streets and by dark walls in his determination to see what becomes of his Master. Like a criminal who by some inescapable urge is compelled to visit the scene of his crime, so Peter must see the Christ he has wronged. Peter has boasted of his fidelity; he has gone to sleep when the Savior has needed him; in desperation he has tried an ineffectual method of defense;

in fear he has abandoned his Leader. By some unseen quality of character he is drawn on to the inevitable consequence of such action.

In the fire-lit courtyard square of the high priest's house, Peter warms himself at a dangerous fire and three times denies that he knows the Christ. The first two times he speaks to servant girls, the last time he swears with rough, half-forgotten fishermen's oaths in the presence of a relative of the wounded Malehus and within hearing of his Lord. Christ turns and looks at Peter with a look of speechless sorrow and infinite compassion. Soul faces soul. Peter is aghast! He turns from the fire and plunges headlong into the darkness, weeping bitterly.

Peter the impetuous follower, Peter the great confessor, Peter the denier! Morning, noon, night—the visionary beginning, the God-inspired continuing, the ignoble falling. It is a sad sequence of hours, and if we were to stop with them, Peter's biography would be the mournful story of the breaking, and not the making, of a man.

But the making of a man cannot be told with the bare recital of the routine facts which fill his life-day. There is an "everlasting mercy" which will not let him go, which follows with "deliberate speed, majestic instancy," which redeems the darkness of life's failure, and sheds abroad the light of everlasting day. Peter does not plunge on forever in the darkness. After the cross on resurrection morning, the light of his new day breaks upon him. Christ forgives him, and in the ministry of the forty days teaches him new things. When Christ has ascended and the promised Spirit has come, Peter is one of the leaders of the church. Through him, three thousand souls are converted. He goes on from victory to victory. And thus we leave him with the eternal light of Easter morning on his face and the Spirit in his soul, a man who fell, but a man who came back, because it is Christ who is the making of a man.

Is it morning for you in your Christian career? If it is, you know roseate dreams and valiant adventures, you hear only the luring notes in the voice of duty. This is the time to follow Christ closely and learn much of Him, for it is the school where Christ trains His rugged leaders. It is the period of preparation, when youthful ardor and uncalculating enthusiasm are built by Christ into a mature personality, whose confidence and momentum of impulsive energy will mark great strides forward in the work of the church.

Or is it high noon with its gift of a God-sent experience of Christ's deity and His saving and keeping power? If it is, you know the maturity which comes from a life with Christ and the surpassing joy of special knowledge. Treasure it as the shrine of your confession and as a subject of eternal praise.

Perhaps it is night for you, and you feel the chill of a personal denial of your Savior. The cold is clutching at your heart, the hidden hand of fear is at your throat, and your attempted prayer is only a cry of dereliction. Remember that the Savior died for you, even as He died for Peter, and that He asks to drive your night away. It is not His will that any soul should break under its cruel sen-

tence of sin and darkness. He wants to rescue and repair that aching heart and restore it to immortal light in the power of His resurrection. Just as Peter was made by the risen Savior, we can be made by the risen Savior, for it is Christ, the Son of the living God, who is the making of a man.—Raymond Irving Lindquist in *The Presbyterian*.

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BEST SERMONS OF 1935

(Continued from Front Page)

a towel and basin of water and washing their feet.

RICHES

Not of silver and gold, for He never possessed more than a few cents and He had no place to lay His head. Paul says His riches are unsearchable, or the Diaglott rendering is "boundless wealth." His boundless wealth consists of mercy and grace. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." He taught that a man's life consisteth not in the abundance of his possessions and besought us to be rich toward God by laying up treasure in heaven where nothing corrupts.

FAVOR

Great is His favor toward all mankind, for there is no respect of persons. All have an equal chance, for salvation comes by faith and whosoever will believe His wonderful words shall not be cast off.

UNCTION

Aaron was anointed with holy oil that he might serve as high priest. Saul and David were anointed for kingship over Israel. But the greatest anointing of all time was when "God anointed Jesus of Nazareth with the Holy Ghost and with power." He was anointed to preach the gospel to the poor and sent to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

LIFE

As we sum up all these great and marvelous things done by Him in a comparatively short period of time we conclude that His was indeed a wonderful life. It was a life full of love, mercy, tenderness, and compassion; a life lived for others and given for others. It was a life of service, for "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

How sad that not all know what this wonderful one has done for them. How much sadder that those who do know do not serve Him more faithfully, do not do more for Him and follow His example more closely. Let us, dear friends, love this dear one more devotedly as the days go so rapidly by, each one bringing His return that much nearer. Let us tell others of this wonderful one that they, too, may share the wonderful blessings He has promised to all who will love and obey Him.

Berean Department

ARLEN MARSH, EDITOR

About Capital Punishment

Not so many years ago, shortly before the execution of one of the more colorful figures of the crime news, there appeared in *The Niagara Falls (N. Y.) Gazette* a full page advertisement sponsored by an association purporting to be advocates of the abolition of capital punishment. A host of words were turned loose, most of them vituperative, against the "frying" and "sizzling" and "blood boiling" of the electric chair, which the State of New York holds to be the proper method for doing away with criminals.

Under the guise of religion and humanitarianism has thus grown up a very considerable movement looking to the total and permanent rescission of the present laws permitting the death sentence. Coincident with the increase in strength on the part of this movement has been a marked increase in the number of major crimes committed in those States in which the movement has secured greatest power.

The cause is not hard to find. With the exception of such rare prisons as Alcatraz, that hospitable hotel for the more incorrigible of the Federal Government's guests, penitentiary life has come to mean more of the existence of the wealthier club man than of the medieval brutality toward convicted criminals. Recent revelations of the condition of several penal institutions have not served to weaken this view, and have in fact added much strength to it. The vicious, therefore, faced with the unpleasant prospect of making a living in the face of great odds, needs but to commit murder with intent to rob; and, through the delightful idealism of prison boards of pardon and humanitarian women's clubs, thereafter enjoys a life of comparative ease, safe both from the terrors of the law and the more dreaded terrors of fellow gunmen. With good behavior (that is, strict obedience to prison regulations) he can manage to elude a good portion of his life sentence: and so in the course of time, after much expenditure of money, time, and labor by the taxpayers and their employees, he is released to commit another crime.

For some reason difficult to fathom there are a number of otherwise intelligent students of the Bible who seem to hold that capital punishment is a violation of that ancient commandment, "Thou shalt not kill." Precisely why this is true it is very hard to say; but nevertheless it is true, and the facts must be treated accordingly.

The Ten Commandments, of course, were addressed to individuals, not to the State. Those ordinances which commonly control the life of citizens of any commonwealth do not necessarily control the acts of the commonwealth itself. So it is with this one of God's laws against the crime of Cain. The State is in no wise obligated to follow the dictates of a statute obviously pointed at the individual.

Further than this, a sufficient number of precedents for

the rigid enforcement of the death sentence in many instances were set by the Mosaic Code to warrant entire ease of conscience on the part of those who advocate sterner and more positively enforced laws against the criminal element. A considerable number of crimes not now considered sufficiently evil or violent to demand capital punishment were held by the law of God as outlined by Moses to require immediate death by execution, among them adultery in certain instances.

But beyond all this, a modicum of logic would indicate that to prattle of "thou shalt not kill" in connection with the death sentence is more or less absurd. The State adopts a code which requires the judge to pronounce sentence of death upon those convicted of first degree murder or kidnaping. No secrecy enshadows the act; the public is well aware of the consequences of infraction of the law against murder. It follows, therefore, that that man who allows passion or greed to control him sufficiently to inspire him to murder or to kidnaping is, by his own volition, committing suicide. All responsibility is removed from the State by the man's willing infringement of the law. The man has killed himself as surely as if he had held a gun against his temple and sent a bullet crashing through his brain.

Harsh crimes deserve harsh measures in retaliation. Experience has showed that the torturous penalties of the Inquisition and the Middle Ages were of little real value; but experience also has proved beyond adequate dispute that using religion as an excuse for sobbing over the hardened crook is a sure way to immediate and important augmenting of the crime wave.

In Future Issues

A series of articles, now completed, will shortly begin its appearance in these columns and will concern the better methods of teaching. They will be concise, brief, and definitely to the point, and will represent the sum of the experience of Norman John Macleod, now pastor of the Los Angeles, California, Church of God and president of the Southern California Conference.

Mr. Macleod has had thorough university training and has added to it much experience as a successful teacher of high school classes. His articles will concern, not what to teach and not to whom to teach, but how to teach. Those who are interested in improving their present Berean classes, Sunday schools, and Bible classes will find the series of unusual value.

Modern young people demand modern methods of teaching. Pedagogy has advanced far from the days of early Yale. It is both right and fitting that this department, primarily dedicated to young people, should lead the way in an effort to secure better teaching among church classes.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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?"

TALKING TO YOUR HEAVENLY FATHER

IF YOU boys and girls who read this page could all get together and talk about some of the things that mean most in your life, I'm sure that one of the first you would mention would be your fathers. We hear a great deal about our mothers, but fathers are just as important and as much beloved as mothers. It is because mothers must do so many of the little things necessary for your daily comfort and care that they are mentioned more perhaps.

The other day I heard a conversation between a man and a boy of about twelve years of age. The man asked him what there was about his father that meant so much to him. And the boy gave such a fine answer. Here it is:

He said, "It's because a boy knows his father loves him and wants to give him everything that is good for him."

And that, I'm sure, is the reason down in your hearts that your fathers mean so much to you. You love your mother; she is so necessary to you and so dear and kind. But after all, you look up to your father as a sort of hero, the greatest person in your young life.

Do you know, you have another Father, one that you cannot see? Yes, it's God! And even though you can't see Him, He is just as important as, no, even more than, the father you can see. It's hard for little folks to realize that, but as you grow older it will be clearer to you.

If God is our Father and Jesus' Father, too, what does that make Jesus to us? Why, our older Brother, of course! And that is just what He is. Those of you who have an older brother know how grand it is to have one. Doesn't that make Jesus seem nearer to you?

Your older brother often has to explain to you just why your father does certain things, because big brother understands better. Well, Jesus, our older Brother, came into the world for that very purpose—to explain our heavenly Father to us.

The things God has planned for us and the things Jesus explains to us are all written down in a book so that we can read them over often. If they hadn't been written down, by this time everyone would have forgotten them. But we have them in our Bibles and can read them every day so that we will know them very well.

How nice it is on a cold winter's night to draw up close to the fire and have a talk with your father. He tells you,

perhaps, stories of his boyhood. Or maybe he tells you some of the plans he has for you when you are grown.

When you are reading the pages of God's Book your Father in heaven talks to you. He tells you stories of the long, long ago. And He tells you about His plans for your future, too.

Sometimes our fathers aren't able for different reasons to bring about all the plans they have for us. But God, our heavenly Father, has all power. He is able to make everything He has promised come true.

Now suppose when your father drew up his chair beside yours to have a nice, long talk with you, you never said a word to him. He'd be terribly disappointed, wouldn't he? You'd miss so much, because he wouldn't get your ideas and couldn't tell you whether you were right or wrong.

Don't you think, since our heavenly Father has had such a long talk with us in His Book, He would be disappointed if we never talked to Him? Just as much as your earthly father would, maybe more!

Even Jesus, God's own Son, who knew all His Father's plans, often talked to His Father. Sometimes He talked all night to Him. Often He slipped away from the crowds who always followed Him, to some quiet place where He could talk to His Father alone during the day.

If Jesus needed to talk to His Father, surely every one of us does. I hope that all of you boys and girls talk often to your heavenly Father.

Every night before you close your eyes talk over the happenings of the day with Him. Every morning as soon as you are awake ask Him to watch over you throughout the day.

God will listen to everything you have to say to Him. He will forgive you if you have made mistakes and are sorry. He will keep you from danger and from wrongdoing if you will only ask Him.

Remember to close your little talk with God with these words: "For Jesus' sake." Because Jesus, our older Brother, understands so well, having lived as a child and grown up on earth, He asks God to listen when we talk to Him. And God listens for Jesus' sake.

Loving heavenly Father, hear me now, I pray,
 Look upon Thy little child and bless me all the day;
 Make me very gentle, help me to be true;
 Teach me how to give Thee praise in everything I do;
 When I have been naughty show me once again
 How to live like Jesus. For His dear sake, Amen.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 11. — March 15, 1936

JESUS TEACHES HIS DISCIPLES TO PRAY

Luke 11

Devotional Reading: Matthew 6:6-15

GOLDEN TEXT

"If we ask any thing according to his will, he heareth us."—1 John 5:14.

YOUNG PEOPLE AND ADULTS

Topic: Why Should We Pray?

Class Discussion: Why should Jesus, who was endowed with the Holy Spirit (John 1:32, 34, 35), pray? Great men who have been given to prayer. Prayers in Congress. The use of formal printed prayers. Secret prayer. Praying for help in business, school work, and social affairs.

I. How to Pray Taught by Example and Precept. (Vv. 1-4.) Jesus' disciples observed Him praying on many occasions and were deeply impressed with the sincerity and persistence He manifested in it. It was this that led them to desire to learn how to pray. We, too, may arouse in others an interest in prayer by the attitude we show toward it in public and in private. The Lord's Prayer consists of three parts: first, a recognition of the fatherhood and greatness of God; second, two petitions for the advancement of God's purposes in the earth; and, third, four petitions for our own individual well-being. It is evident, then, that Jesus believed that men should approach God in prayer with a tender regard for His love toward them and an appreciation of the privilege they enjoy in being permitted to call Him "Father" (1 John 3:1); with a desire to see the work of God advanced; and, last of all, to pour out before Him freely their own temporal and spiritual needs.

II. Importance in Prayer. (Vv. 5-12.) We should carefully distinguish between the pagan practice of prolonged meaningless calling upon their gods as shown in the contest between Elijah and the prophets of Baal (1 Kings 18:26-29) and in the prayer wheels of the Lamaist Buddhists and by the heathen who "think that they shall be heard for their much speaking" (Matt. 6:7), and the faith of the Christian who continues to patiently seek the blessings he craves from God and is not discouraged when the Father does not immediately grant his petition. We must be persistent if we are really sincere and earnest in our desire to obtain some special favor from the Lord.

III. God's Willingness to Grant Our Prayers. (V. 13.) Of course every prayer we offer should include the thought, "If it be Thy will." We should be ready to submit our will to His wisdom in all things. This would remove the selfishness which so often marks our praying and make the accomplishment of God's purposes for us and through us our first objective. And that is as it should be. But God is always glad to hear our prayers and willing to give us what we ask—far more willing than is an earthly parent to grant the desires of his children.

PRACTICAL APPLICATIONS

In their association with the Master the disciples had recognized His complete reliance on the Father for strength and guidance. They

saw that it was through the medium of prayer that He reached the fountainhead of all virtue. Failing to understand His true relationship to God, it is quite possible that they believed that a certain form of prayer gave Him that never-wavering faith. What is more natural than that they should have asked Him to teach them to pray?

The unselfishness of the pattern prayer is its guarantee of answer when spoken with spirit and understanding. It contains both praise and supplication. The acknowledgment of God's supremacy and holiness is followed by a desire for the furtherance of His will and His kingdom. The necessities of life are requested only for the day—not for the morrow, nor the proverbial rainy day. Forgiveness of sins is implored on the basis of an already forgiving spirit in the suppliant (how glibly we say it) and followed by a prayer for our spiritual well-being. Matthew indicates that we may expect it all because of God's everlasting glory and power.

What influence the church would exert if each member were sincere in his repetition of this prayer! It would become a factor in the world that could not be gainsaid, for such prayers have been promised fulfillment. But there is, and has ever been, a tendency to grow selfish or blatant in prayer. The recovery of a loved one is prayed for because the suppliant desires it—not really because the subject may be of greater service to God. The conversion of a friend is asked for—not that he may consecrate his all to God—but it satisfies our ego to have him a member of our own church. Economic recovery is prayed for, partly to relieve suffering, but mostly to add to our own bank balance. Such a spirit finds no responding chord in God's nature. It is the selfishness in prayer that causes many to say, "My prayers remain unanswered." Jesus said that the heavenly Father would add the Holy Spirit to those who ask and seek and knock, but He did not promise to respond to a prayer for selfish material ends. That many such prayers are answered cannot be denied, but it is because of God's grace, not because of His promise.—G. M. M.

INTERMEDIATE CLASS

What Jesus Says About Prayer

Study the prayer Jesus taught His disciples to pray and which you have repeated countless times. Notice the first request is for the coming of God's kingdom. Just what do those three words mean? Remember the message Jesus proclaimed everywhere He went. Would it be reasonable to suppose He referred to another sort of kingdom here? When you are praying, "Thy kingdom come," you are praying for the time to come such as we studied about in our lesson of last week. Resolve never to pray this prayer thoughtlessly, as we are apt to do because of frequent repetition.

Next notice that Jesus says, "Ask, and it shall be given you." Does He mean that anything our fancy might dictate we will receive if we ask for it? All of Jesus' teachings upon a certain subject are needed sometimes for full understanding. Read Matt. 21:22; John 14:14; 15:7. Also the teachings of the apostles as found in James and 1 John. Notice from these verses that several things are necessary. First, we must have faith, believe that we shall receive; second, we must ask in Jesus' name; third, we must be doing as Jesus would have us do, living as He has taught us, if we expect to receive. Let us not forget to thank God for the things we already have, rather than to be continually asking for more. Thank Him for the things we take for granted, such as sunshine and rain, air and water, food and clothing, home and friends. What is God's greatest gift of all to us (John 3:16)? Let us never forget to thank Him for Jesus.

"Every good gift . . . cometh down from the Father."—M. G.

JUNIOR CLASS

Topic: Jesus Teaches How to Pray. **Text:** Matt. 6:5-15. **Memory Verse:** "If we ask any thing according to his will, he heareth us."—1 John 5:14b.

Lesson Story. Once one of the disciples of Jesus said to Him, "Lord, teach us to pray." And this is the prayer that He gave them. "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory for ever. Amen."

It is indeed a beautiful prayer. In it we definitely acknowledge God as our Father and that He is in heaven. We reverence or show deep respect for His holy name. We ask earnestly that His kingdom may soon come, and that God's will may be done on the earth, just as it is done in heaven today. We ask God that He will give us our daily needs. Of course He expects us to do our part in these matters.

One of the important parts of this prayer comes next. We ask God to forgive us all the things we have done that are wrong. But there is a condition whether He will do it or not. We must forgive others that do wrong to us. If temptation comes to us, God is there to help us if we but ask Him.

Notebook. Find a picture of Jesus standing as if He were talking to His disciples. Above the picture write, "Jesus Teaches His Disciples to Pray." Below the picture write, "The Lord's Prayer."

On the opposite page paste the picture of a child praying. Then have the class write a little prayer, and have each child copy it under the picture.—V. C. T.

AMONG THE CHURCHES

ATTENTION, STATE CONFERENCE BOARDS

It is time that definite plans were being prepared for the annual state conferences and Bible schools. Those who desire out-of-state speakers and teachers would do well to get in touch at once with such workers as they may wish to employ during the summer gatherings, as it promises to be a very busy season. Some of the more experienced men are already engaged for special work, and others are warning us that if their services are desired they must be secured at an early date.

A typical letter comes from Bro. E. O. Stewart, Box 485, Sweetwater, Texas. Bro. Stewart is one of our most successful evangelists and an accomplished Bible teacher. He has had much experience in the schoolroom as well as in the pulpit. His announcement follows:

"We are planning to attend General Conference (D. V.). Those who wish my services in the North next summer, either before or after General Conference, will please write me as soon as convenient. This announcement is made by request of some who wished to know if I intended to come to General Conference, so as to save expense."

MINISTERIAL COMMENDATION

We are grateful to our preaching brethren for their frequent expressions of approval of The Restitution Herald, and gladly pass the credit on to our contributors, to whom it rightly belongs.

"We richly enjoy many of the splendid articles which appear in The Restitution Herald. 'Abreast of the Times' furnishes much food for thought, especially to those who are interested in the fulfillment of the prophetic Word. The paper should be in every home in the land," writes Evangelist E. O. Stewart of Sweetwater, Texas.

"Thank you for your splendid editorials. I wish it were possible for every member to read them. They are exactly what we need. . . . Could they be reprinted and sent to each church to be distributed? May the Lord bless the National Bible Institution. We are praying for you," concludes Pastor A. E. Hoskins of Burr Oak, Ind.

NIAGARA FALLS-FONTHILL

William Holland, superintendent of the Fonthill, Ont., Sunday school, has been confined to his bed for two weeks with a bad cold.

Sr. C. E. Randall is still at Lee's Mineral Baths, 50 Ontario St., St. Catharine's Ont., for her health.

The Truth Seekers' Class had a rollicking time on Friday, Feb. 7, as an old-fashioned sleigh ride party was generously provided them by Arthur McClellan.

Sr. (Miss) Elizabeth Oakley is recovering from a heart attack which confined her to the hospital for a couple of weeks. She is convalescing at the home of her sister, 714 Linwood Ave., Niagara Falls, N. Y.

Our annual May Meeting speaker for this year at Fonthill will be (D. V.) Bro. F. E. Siple, pastor of the South Lawn Park Church of God, Grand Rapids, Mich. We are sure his sermons will be of a caliber well fitted for the importance of the meeting.

—Church of God Messenger.

THE IMMEDIATE NEED

The response to the appeal for funds to conduct an evangelistic campaign has been excellent, and the National Bible Institution wishes to express its gratitude to those who have contributed generously to the purpose.

At the time of the last General Conference, however, when the fund was inaugurated, it was publicly stated by the authors of the plan that contributions to the evangelistic fund were to be additions to and not replacements of regular contributions to the National Bible Institution. This unfortunately has not held true.

During the past month, receipts from all sources have been nowhere near equal to absolutely necessary expenses. Taxes amounting to \$350 fell due March 1. A paper bill for at least \$125 and possibly more will be due within a very few weeks. These expenses must be met. And, in addition to these, a balance of \$175 is still owed on the newly installed heating plant.

Salaries still are less than 50 per cent of the normal wage scale for corresponding services in the average plant. Liberal contributions from employees have further reduced the salary expense. But these reductions are more than compensated for by skyrocketing prices, increases in tax rates, and the absolute necessity of part-time additions to the working force if the quarterly and The Herald are to be issued regularly. Expenses that are unavoidable have risen an average of about 25 per cent over the same time last year.

Contributions for the month of February were nearly \$200 less than for the month of January. A serious drain on reserves of cash intended for meeting bills which must be paid resulted. This deficit must be made up in the only way possible—by contributions.

The Restitution Herald and the Truth Seekers' Sunday School Quarterly are both responsible for important evangelism, and are going into homes where no other thought of religion exists. Contributions for the support and continued operation of these two publications will be of more lasting and more widely distributed value than contributions to the special Reserve for Evangelism.

To those who have in the past liberally aided by personal sacrifices the work it is carrying on, the National Bible Institution extends its heartfelt thanks. But the fact remains that new income is positively essential, and an earnest appeal for such income must be made.

Arlen Marsh, Assistant Treasurer.

THANK YOU

Through The Restitution Herald I wish to express our thanks to all who have sent words of sympathy and comfort about the death of my husband, W. L. Robbins, who died January 2, 1936.

He was such a good husband and father, and we miss him so; but we sorrow not as those who have no hope, for we believe that Christ died and rose again and that even so those that sleep in Jesus will God bring with Him. We know his life is hid with Christ in God and that when He who is our life shall appear then shall he also appear with Him in glory.

Mrs. W. L. Robbins,
Riviera, Texas.

CLEVELAND, OHIO

On Sunday, Feb. 16, we were glad to welcome into our membership through baptism two of our active men workers, Earl R. Richter of 14307 Darley Ave., and Fred Tavenier, Jr., of 13305 Eaglesmere Ave.

Bro. Richter is one of our young married men, whose wife came into the faith three years ago. He and his wife are now among the staunchest believers and the most active workers that we have, and their three children are all active members of our young people's organizations. Bro. Fred is the first from his family to be baptized, although his mother has been planning the step for quite a while, but is just recovering from a bad attack of rheumatism which has kept her indoors most of the winter. Fred is the president of two of our young people's classes. Although he has only been with us a short while, he has taken hold of the faith and the work with all the enthusiasm of youth, and we hope for much fruitage from him in the years to come.

We need men in the church, so it is with special rejoicing that we welcome these two, who we pray will always live worthy of the faith they have embraced.

M. W. Lyon, Pastor.

BURR OAK, INDIANA

The weather being more favorable, the attendance came back to normalcy again. In Bible school we had 49.

Paul Albert, Jr., attended Bible school for the first time in his life. He is Bro. and Sr. Albert Overmyer's dandy baby boy.

Our splendid choir under the direction of Sr. Hatten met last Monday at the home of Sr. Laura Heiser to practice for our special meetings to be held later.

The Morning Star Class meet this Wednesday at the home of Bro. and Sr. Dale Davis. This class will serve lunch next Saturday at a sale of Bro. Vernon Boggs of Argos.

Last week at our Berean we began the study in prayer, with the view of preparing for a definite work during the revival. An outside evangelist of our brotherhood will be called. Announcement later.

Sr. Mattix is showing some improvement. This dear sister will be 82 next June 2.

Sunday the 23rd I preached at Kokomo. They, too, are coming back after the ceasing of the cold weather. At Bible school they had 62. We found Bro. Harvey still unable to work, but he was feeling a little better. We pray for his recovery.

A. E. Hoskins, Pastor.

SOUTH BEND, INDIANA

The South Bend Sunday school has met for years in the community room at the Y.M.C.A., and we realize the need of a church building in which to meet. While the Y.M.C.A. is very conveniently located, the surroundings are not as desirable as in a church building; so four weeks ago we started a building fund with a goal of \$1,000 in five years. The first Sunday we collected \$21 to start it off. We are using a large thermometer to record the progress of our campaign. The object is for each member to put in any amount from 1 cent up each Sunday, and on birthdays put in pennies equal to the number of years.

H. G. Pierce.

THE NORTHWEST EXPRESSES ITSELF

Dear Brethren:

We are living in a time of world-wide agitation when it seems like the distance between God and men can never be bridged, but in this dark hour we still have a glimpse of His compassionate purpose. For out of this condition of wickedness and sinfulness He is selecting a people to be His name bearers. Yes, God has remembered us in our poverty, in our lowliness, and in our tears. He has sent word to us that the night of sorrow is arched over, so that we may cross from the valley of death to the Eden of immortality. His only begotten Son has been appointed to show us the way.

What a thought that the royal heir of heaven has even visited our earth and that we have been so fortunate as to come in touch with the salvation He has brought. He found us sinners, and He said, "Repent." He found us sick, and He said, "They that are whole need not a physician, but they that are sick." He found us dying, and He said, "I will give thee power over death." He stopped a funeral procession and said to the dead boy, "Young man, arise." On another occasion He said to the mourners, "Thy brother shall live again," and then awakened the sleeping Lazarus from the tomb.

Thus we find Him, the Perfect One, standing as the Redeemer of mankind, reaching back to the ages of the past, reaching forward to the years to be. We see Him as a Mediator dying with the words upon His lips, "Father, forgive them: for they know not what they do." We cross to future time and behold Him coming in power and great glory, and again He speaks. And our loved ones who have long been sleeping in the grave hear that voice and come forth to live for evermore, while we who are alive shall not see death but be changed in a moment and be caught away to meet the Lord in the air.

And now while empires tremble on the verge of war and revolution, may it be ours to rise above its dark gloom with the sweet spirit of Him who came not to bring death but life.

Always yours,
H. J. Prosser.

The letter given above from H. J. Prosser was read in the writer's absence at the last session of the Northwest Conference and is here printed by request of conference members. The article by Ezra C. Railsback on page 8 has a similar history. Another letter will appear when space permits.

The series of articles by A. H. Zilmer now appearing in The Restitution Herald may be secured from the author in booklet form at 5 cents a copy, under the title, "Marriage." Mr. Zilmer's address is 508 W. Church St., Morrilton, Ark.

After March 1, Wilsie McKnight, named in our recently published ministerial list, should be addressed at Moorefield, Neb.

Our ministers are responding splendidly to our request for "Best Sermons of 1935." We appreciate their cooperation. Now if our readers will read these inspiring sermons with their Bibles in their hands, and then drop us a card telling us who they think the speaker was, it will add greatly to the interest of the series.

Bro. T. J. Ellis, treasurer of the National Bible Institution, of Waterloo, Iowa, spent last Saturday in Oregon in attendance at the executive board meeting. Bro. and Sr. Ellis, accompanied by their son, Eldridge, expect to leave soon for an extensive trip through the South and Far West. They will be gone some weeks.

JOHN M. DORN

John M. Dorn was born April 10, 1863, at Waterville, Minn., and died February 16, 1936. In 1884 he went to the Dakota Territory and filed on a homestead, living there eighteen years. In 1886 he married Georgianna L. Tubbs, to which union two children were born, both dying in infancy. His wife died after seven years of illness in January, 1898.

On December 30, 1899, he married again, this time Dortha E. Carlsgaard at Leola, S. D. In September, 1902, they moved to Minnesota, where they settled on a small timber farm in Wadena County. In 1903 their only son was born, but he died in 1923. After a winter in California, the couple settled in Rockwood Township, Wadena County, a short distance east of Sebeka. This was in 1924.

Mr. Dorn was one of the organizers of the Blue Grass Cheese Factory and was a charter member of the North Germany Rural Telephone Company. He was ordained as a minister of the Church of God at Bergen, Minn., in 1913. He had been baptized in 1893. Teaching was his usual profession.

He is survived by his wife and four brothers: Conrad, Kilkemry, Minn.; George, Austin, Minn.; Fred, Aberdeen, S. D.; William, Sebeka, Minn.

Funeral services were conducted at the Sebeka Memorial Hall by John L. Denchfield, pastor of the St. Cloud, Minn., Church of God, with interment in a cemetery near Sebeka.

MELLIE MOORE

Sr. Mellie Moore of Pelzer, S. C., fell asleep February 13, 1936, at the ripe age of 84. She was a member of the Church of God at Guthrie Grove, near Pelzer. She united with the church in its infancy in South Carolina, and has been a devoted member. She contended earnestly for the faith until the end. Her home was a refuge for the minister, and she was beloved by all. We laid her to rest by the side of her husband at Guthrie Grove to await the second coming of Jesus Christ to call His sheep that He may give them eternal life.

M. O. Williamson.

P. A. GUTHRIE

P. A. Guthrie, better known as Paran Guthrie, was baptized into Christ in 1902, and has been ever since a defender of the truth. He has composed many songs; many have been published. He fell asleep February 14, 1936, at his home, Pelzer, S. C. He was never married. He leaves three brothers, James of Williamston, Ira and John of Pelzer; and five sisters, Mamie Vaden, Della Bowen, Ida and Gallie Guthrie of Pelzer, and Mellie Garrett of Piedmont. All those who knew Bro. Guthrie admired him. The community has lost a valuable citizen; the church, a mighty prince. He was ever searching after truth and longing for the return of Christ, which he believed was near at hand.

M. O. Williamson.



A Little Church Among the Pines

Far from the hum of city traffic, nestling snugly among the pines of southern Louisiana, is simple little church building constructed of small logs by the willing hands of neighboring men and boys. One of the young men who was a strong inspiration in this work was nicknamed "Bunnie," and it was therefore quite natural that the building should be referred to by many as "Bunnie's Chapel."

His mother has written the following poetic lines from the love in her heart for the church, her boy, and her Lord who is worshiped there, and she sends it along that the readers of The Herald may share her mental picture:

It nestles here 'neath the pines that sway,
And to all that listen it seems to say:
"Come hither, come hither, the truth to see,
The truth that alone can make you free.
Free from the power of sin and the grave,
Through Jesus, who suffered and His life gave

For all who would enter the beautiful clime
Of this earth made new by a power divine.
Enter here, and humble your heart
As you bow in prayer, and you'll have a part,
A part to play in the wonderful plan
That God has visioned for mortal man."

By request of the author the initials only are given: L. L. L. The present writer has told the gospel story to eager audiences in this little church, commonly reported as the Blood River Church, and shares with those who live there something of the sweet charm and spirit of it all.

F. E. Siple.

Program Supplies for Your Church

A wide selection of Easter and Children's Day programs is now available—some short, some long; cantatas; recitations; dialogues; songs; anthems; pantomimes. We believe we offer the greatest variety of sample programs presented by any single house. For 10¢ (stamps or coin) we will mail any six of the following programs, one copy of each, to any address, these samples to be returned within two weeks after their receipt by the purchaser.

General Easter Programs

- Special Day Program Book No. 3
40¢ each
- Special Day Program Book No. 4
50¢ each
- Standard Easter Book No. 1
25¢ each
- Compilations of miscellaneous material*

Easter Program Group 1

- After Three Days (various composers)
- Easter Glory (F. A. Clark)
- Echoes of Easter Joy (F. A. Clark)
- Hail, Festal Day (R. M. Stults)
- King Immortal (F. A. Clark)
- The Risen King (R. S. Morrison & others)
- Dawn of Hope (R. M. Stults & others)
- Raised in Glory (R. M. Stults)

For Sunday school services or for special church services where there is no choir. Each program contains carols, recitations, hymns, and responsive readings. 7¢ each; 80¢ a dozen; 50, \$3.25.

Easter Cantatas

- The Prince of Life (Haldor Lillenas)
15¢ each; \$1.50 a dozen
 - The Victorious Christ (Lillenas & Linn)
15¢ each; \$1.50 a dozen
 - The Living Christ (R. M. Stults)
60¢ each; discount on quantities
 - The Risen King (Alfred Wooler)
60¢ each; discount on quantities
 - A Lenten Meditation (Mrs. R. R. Forman)
40¢ each; discount on quantities
 - The Message From the Cross (orchestrated)
75¢ each; discount on quantities
- All the above cantatas are for mixed voices.*

Easter Pageants

- The Risen Christ (M. M. Sturgis)
8¢ each; 85¢ a dozen
- Through Darkness to Light (Mitchell)
15¢ each; \$1.50 a dozen

Easter Program Group 2

- An Easter Morning Praise Service (Novotny) 10¢ each; \$1.00 a dozen
 - Jubilant Easter (various composers)
 - Easter Decision Day Service (Johnson & Sturgis)
 - Dawn (various composers)
- The last three above: 8¢ each; 85¢ a dozen*

Children's Day Programs

- Special Day Program Book No. 3
40¢ each
 - Day of Joy (Sturgis)
 - Follow Me (Lucy King DeMoss)
 - Tidings of Morning (Carrie B. Adams)
- The last three above 8¢ each; 85¢ a dozen*
- Standard Children's Day Book No. 1
 - Standard Children's Day Book No. 2
- The last two above: 25¢ each*

Easter Anthems

- Christ, the Lord, Is Risen Today
 - I Am He That Liveth (Simper)
 - Our Lord Is Risen From the Dead
- The three above: 12¢ each*
- Volunteer Choir (very easy anthems)
 - Choir Herald (medium to easy anthems)
 - Choir Leader (difficult anthems)
- The last three above: 15¢ each; \$1.62 a dozen*

NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

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Gentlemen: Please send me, without obligation on my part, one copy of each of the six programs checked above. These will be returned within two weeks of my receipt of them or will be paid for in full. I enclose 10¢ to cover postage and handling costs in part.

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City State

THE RESTITUTION HERALD

VOLUME 25

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NUMBER 24

Away Back When—

An Editorial

- **A**WAY back when faith was strong and the flames of evangelistic zeal burned with unquenchable fire in every believer's heart, "the woods were full of Restitution preachers," to quote one of the old-timers, and country schoolhouses echoed nightly to the fervent preaching of men whose chief preparation for their task was a knowledge of the first principles of the gospel as they are revealed in the Scriptures and a deep conviction that the truth as they understood it was essential to man's salvation.

Those valiant advocates and defenders of the primitive faith as a rule knew little of books, of science, or of philosophy, but they knew their Bibles "from kiver to kiver," as the saying was. They could *quote* more Scripture than most people in these days of spiritual degeneracy have ever read, and they drove home their messages concerning the coming and kingdom of the Lord with the mighty power of the Word of God which they held in their hands and enshrined in their hearts. Their arguments were irresistible, for folks in those days *believed the Bible*, and an appeal to its pages settled every controverted religious question.

Little effort was made to establish churches. Their one great purpose was to preach the gospel of the kingdom "as a witness unto all nations" before the end came. They were endeavoring to "take out a people," a select but necessarily limited company as to number, and prepare them to become corulers with Christ in the glorious millennial kingdom He was coming soon to establish upon the earth.

Simplicity marked their every act: simplicity of faith, simplicity of teaching, simplicity of method. Organization was but a means to an end. The sole object of local, state, or general organization of believers was that they might unite their resources to preach the truth in new places, to create new witnesses for Christ in widely scattered communities, that from these centers the gospel beams might radiate in every direction until they met and mingled themselves forever in the eternal light of the rising Sun of Righteousness!

"*Preach the word!*" was their constant slogan. Their object was not to convert a world, a nation, or a community, but to take out from among them all a people for God's name—the Church of God—a (Please turn to Page Nine)

Abreast of the Times

Jewish Persecution Renewed

"O Lord my God . . . save me from all them that persecute me, and deliver me."—Psalm 7:1.

BERLIN, Germany, March 1.—A new anti-Semitic wave was ushered in today in Germany following weeks of quiet because of the winter Olympics. The Nazis tried not to offend the foreign visitors who were here for the games, but now that most of these visitors have left the country the anti-Semitic campaign has been renewed vigorously.



Announcement was made by the *Fraenkische Tages Zeitung*, which is said to be the leading Nazi "Jew baiter," that 152 meetings would be held this week to revive the public interest in what is called the "Jewish menace." "Whoever thought National Socialism's enlightenment campaign had gone to sleep cruelly deceived himself," the paper stated. "It was only a short pause which must come from time to time. This is over and a new wave begins."

Obligatory "Tithes" Abolished in England

"The people rejoiced, . . . because with perfect heart they offered willingly to the Lord."—1 Chron. 29:9.

HAMILTON, Ont., Feb. 29.—The obligatory tithes paid by landowners for the support of churches in England which have aroused much opposition, which at times almost broke into actual rebellion, are to be abolished. According to dispatches from London, the tithe-payers are to be compensated by a Government guarantee of \$70,000,000 three per cent stock. Thus a form of supporting the established church which has been in existence for over a thousand years will shortly be a thing of the past.

Inspired by the announcement of the forthcoming change, *The Hamilton Spectator* speaks editorially on the matter of tithing as follows:

"Apart altogether from the circumstances of the British system, which may or may not have occasioned injustices, there is much to be said for tithing. If a man's religion is worth anything to him, he should be prepared to support it. To us there seems to be no reason whatsoever in the attitude that meets without question payment for material food and neglects reasonable demands for the maintenance of the vessels whereby spiritual food is brought. As a matter of fact, none can buy material food. It is the product of nature, freely given, and what a housewife pays for at the grocery store is not for the food, but for the human labor and the human care that make it available. Why,

then, should people protest against the cost of the means whereby spiritual food is brought to them?

"The tithing system, based as it is upon an individual's ability to contribute toward costs, is, in that sense, eminently fair. The haphazard method of supporting religious work that obtains in many instances is often most unjust. On the one hand there are people who deprive themselves of other needs in order to support the church, and on the other a number who expect to get religion brought to them for nothing or for an occasional nickel. We do not see how people who maintain the latter attitude can maintain their self-respect. If a thing is worth having it is worth paying for, but, unfortunately, the craze for getting something for nothing has often thrown an unfair burden upon the loyal and staunch supporters of the churches."—Selected by Arthur Gilbey.

Record Sale of Bibles in 1935

"Take . . . the sword of the Spirit, which is the word of God."—Ephesians 6:17.

LONDON, March 2.—Record sales of the Bible in 1935 are announced by the British and Foreign Bible Society.

"The most striking advance," said a member of the staff, "appears to be in countries where there is the greatest unrest. In Germany, for instance, the sales of our society alone for 1934-35 rose to 153,483, an increase of 20,000 on the previous year. In Spain sales have risen since the revolution, the increase in 1934-35 being about 20,000. In Italy the last report showed a decrease.

"We have been supplying Ethiopian and Italian soldiers with Bibles. Five thousand Bibles in five different languages were distributed in Ethiopia. Bibles for Italians were given out at Port Said, but the Italian authorities objected, and we had to stop the supply.

"The biggest advance has been in China, where sales have risen by 400,000 to 4,296,495. The growth of literacy largely is responsible."

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Best Sermons of 1935

Number 3—What Is Life?

TO THEM who deny the miraculous we would say that life is a continual miracle. Those who are not willing to accept the Bible account of the origin of life, and set up instead their own ideas in the theory of evolution, always stop short of the origin of life. How did life originate and how is it kept going after it came into existence?

"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).

This is the Bible account of the origin of life in so far as it relates to man. Other forms of life preceded that of man, but we are especially dealing with the life of man. The breath contained an element which, in coming into contact with the lungs of man, produced life in the man. Those who understand physiology know that the air coming into contact with the lungs feeds into the blood the oxygen necessary to the elimination of waste materials of the body and the building up of new materials. The blood returning to the lungs has spent its oxygen, and on returning it brings with it the cast-off materials and the outgoing breath carries it off into space, from whence it returns to the breathing man filled again with the necessary oxygen to keep the man living. Life, then, comes by a continual process of waste and repair. Life is energy. Energy expended causes wear, and the worn-out parts must be repaired, or life ceases. So long as the repair element equals or exceeds the wear or waste, so long health and growth are assured. When waste and repair are equal, we have the mature being, but as we grow older, the waste exceeds the repair more and more until in old age or sickness the waste so far exceeds the repair that the organism ceases to exist and we die. In death we go back into the very condition out of which God created us and there we would stay unless the Power that created us in the first instance operates to regenerate or re-create us. This He has promised to do. Some very interesting facts are developed from these thoughts on life.

Shall we consider for a time the first man—Adam.

Did the entrance of death by disobedience change this life principle? Did Adam live by eating and drinking to keep life operating? Was life

in Adam kept going by this process of waste and repair? If not, why did he need to eat? How long was life to continue with him? In his creation was he mortal or immortal? He was not immortal, for he never could have died had he been immortal. He must have been created mortal since there can be no middle ground between mortality and immortality. *But*, God had placed in the garden the tree of life of which he could eat and keep the life continually going. Had he obeyed, he could have lived on continually. This is our conclusion from the language of Genesis 3:22 in which it is stated that "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever," God placed the flaming sword to protect the way of the tree of life that man might not live forever in a state of sin. Being shut away from the tree of life, there was no way left for Adam to keep the repair equal to or in excess of the waste, so in time he must of necessity wear out entirely and go back to the dust from which he was formed. To this day his progeny, being of the same nature, go through the process of wearing out and building up until the waste so far exceeds the repair that death ensues. Life is but an attribute of all living things. Inorganic matter has no life. Only organized matter has life. Life is not an existence independent of matter. They who tell us that when men are dead they have entered a fuller experience of life, have not given the theory of life a very deep study. Besides, all the Scriptures testify to the truth of this theory of life. It is stated that "the dead know not any thing" and that in death a man's thoughts are perished. Paul tells us that if there is no resurrection from the dead, all they who die Christians are perished. A regeneration or re-creation is absolutely necessary to living again. Many other scriptures are available to prove the same. It is rather strange that the religious world should be given over almost wholly to believe an untruth about a matter of so great importance.

We believe that in following out this process of reasoning we may answer many questions that are otherwise embarrassing. Have you ever been asked why it was necessary for Jesus to eat and drink after His resurrection? Why was it necessary for Him to (*Please turn to Page Eight*)

A Name in the Sand

Alone I walked the ocean strand,
A pearly shell was in my hand,
I stooped, and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast,
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me,
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more;
Of me, my frame, the name I bore
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the waters in His hands,
Inscribed against my name
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame.

—Hannah Flagg Gould.

DIVORCE

By A. H. Zilmer

THE word divorce is used both in common usage and in Scripture. It implies previous marriage. It means to dissolve by a legal process the marriage bond existing between husband and wife. It would be impossible to divorce persons who never were united in matrimony. Divorce is the exact opposite of taking a wife, or being given in marriage. It is to "put asunder" that which was "joined together."

"When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, . . . and send her out of his house" (Deut. 24:1).

"And whosoever shall marry her that is divorced doth commit adultery" (Matt. 5:32).

The Hebrew word for "divorcement" is *herethuth*, which means to cut off. The Greek word for "divorced" is *apoluoo*, and means to loose off, or away. It puts asunder that which was joined together. It does not mean to prevent from uniting that which never was united, but to dismiss, let depart or go, loose, put away, release, send away, or cause to depart, that which was united. It is rendered "put away" fourteen times in the New Testament. This is the word which occurs in Matthew 1:19; 5:31, 32; 19:3, 7, 8, 9; Mark 10:4, 11, 12; Luke 16:18. It was used in this sense by both the Pharisees and Jesus. The former said to Jesus, "Is it lawful for a man to put away (*apoluoo*) his wife for every cause?" (Matt. 19:3).

The question of the Pharisees was one of legality or lawfulness. Was divorce "for every cause" in harmony with law? What law? There were but two laws by which this question could be determined, namely, the "law" which was "from the beginning," and the Law of Moses. When Jesus gave a negative answer based upon the older law (Matt. 19:4-6), the Pharisees, confident of carrying their point, appealed to Moses, "Why did Moses then command to give a writing of divorcement, and to put her away?" (v. 7). This was a much debated question among the Jews, some giving a strictly literal interpretation to the language of Moses in Deuteronomy 24:1, that a man might not divorce his wife for any cause save uncleanness, such as fornication or adultery; while others gave it a more liberal construction, allowing for divorce on other grounds besides the crimes mentioned. The object of the question was to "tempt" the Lord (v. 3). Jesus, penetrating their design, answered the question by an appeal to the older or prior law which made it not "lawful" for a man to put away his wife and marry another "except for fornication." "In the beginning it was not so" that a man might put away his wife for every cause; but once a man and a woman were "joined together" as husband and wife in keeping

with the intent of the divine law, man must not by any means put them asunder. The underlying cause of such putting asunder of that which was to remain united was very properly designated by the Lord as "hardness of heart."

When we inquire as to the motive on the part of those Jews in securing divorces from their wives "for every cause," we find that it was to clear the way for further marriages. That this was perceived by the Lord Jesus is evident from His words, "*Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery*" (Matt. 19:9). It was bad enough to put away their wives for every cause without aggravating the situation by marrying again. This language indicates that the "hardness of heart," laid to the charge of those Jews, had been of long standing, and was a chronic condition. The nation had been from old time given to hardness of heart. "To day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness" (Heb. 3:7, 8). See also 1 Samuel 6:6; Nehemiah 9:16; Proverbs 21:29; Mark 8:17. Hence they found it not difficult on one pretext or another to transgress the divine law, and to excuse and justify such transgression. We are not informed whether the Pharisees made further reply to the accusation of putting asunder that which God had joined together.

IF A WOMAN SHALL PUT AWAY HER HUSBAND

This language occurs in Mark 10:12. There was no provision in the Mosaic system for a wife to put away her husband. Hence this language is more far-reaching than might at first appear. It applies wherever a woman, with the exception noted elsewhere, puts away her husband, i. e., obtains a divorce from him and is married to another man. This shows that whosoever, whether Jew or Gentile, citizen or alien, puts away husband or wife, and marries another, commits adultery, of which the Creator certainly takes cognizance. The cases of adultery previously noted illustrate this. Whether one be a Herod or a Samaritan, a Felix or a Gentile alien, if he commit adultery, he does that which is not lawful; is subject to the divine reprobation, and must have this sin, along with other sins he may have committed, forgiven or washed away in order to get right with God.

DIVORCE PERMISSIBLE ONLY UNDER ONE CONDITION

Jesus said to the Pharisees, who questioned Him concerning divorce "for every cause," "*Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery*" (Matt. 19:9). Fornication being the only exception noted, "whosoever" puts away his

wife for any other cause, and marries another, is guilty of adultery.

The marriage bond is binding upon husband and wife for the rest of their natural lives, and cannot be dissolved or "loosed" without arbitrary and violent interference with the divine rule established at the beginning. Divorce cannot be lawfully sought or obtained upon any other pretext. Fornication in this case is sexual intercourse between a married person and another person to whom that one is not married. This act sets aside as of no binding force the married relation between husband and wife. It violates and desecrates the obligation of mutual fidelity voluntarily assumed by the contracting parties. And more than this: It violates and puts asunder the relation provided for by the divine law, and renders this null and void. With this single exception the marriage may not be dissolved by anyone for any cause; and whosoever does so puts asunder that which has been joined together in accordance with the divine decree established in the beginning for the regulation and safeguarding of the marriage relation.

The except clause, "except it be for fornication," gives permission to the innocent party to "put away" the sinning partner, and marry another. The infidel partner, by leaving the lawful partner, and by sexual union with one

to whom that one was not united in marriage, makes the divine rule of husband and wife of no effect, and thereby releases the offended partner of the obligation of being further bound to the other. Grave and far-reaching indeed is this crime. Need we wonder that holy men in biblical times set down this act on the part of aliens, as well as those within, as a most serious breach of the divine law, and in view of the impending divine judgment convicted men of this crime, and commanded them to repent of it?

MODERN DIVORCES

The modern divorce, sanctioned by morbid public sentiment, and upheld by the courts, is an unmitigated evil, and worse. It is a crime against God, and a violation of the sanctity of the married relation. It debases and degrades that which is holy to the level of a horse trade. In a large section of public opinion there is nothing sacred or binding about it. If one or the other of the married partners finds the marriage bond irksome, all that is required is to go to Reno or Paris, by a brief residence (?) establish "jurisdiction" for the court, and the thing is done! The price is paid, the decree is purchased, and the divorced ones are again "free" (?). When we inquire into its motive, we
(Please turn to Page Eight)

Jesus Is Coming

By Ben Carpenter

RECENTLY I stood on the shores of Lake Michigan and looked out upon its vast reaches, and listened to the waves lapping at the retaining walls. While I was standing thus, the sun peeped through the clouds and cast a silvery sheen over the waters. Then was brought to my mind the statement of the Psalmist, "The heavens declare the glory of God; and the firmament sheweth his handywork."

As I turned to walk away, I noticed some writing on the retaining wall which stated, "Jesus is coming," and I wondered why the writer was inspired to write such a statement in such a public place. But why not, for Job many centuries ago wished to have it written with an iron pen and lead in the rock forever, to the end it might be read by all future generations, that He would stand in the latter day upon the earth?

And so we repeat with all those who have ever thought to utter the statement, that "Jesus indeed is coming."

Even the angels have made the promise that He is coming, and God's own word of truth which cannot fail has promised to send Jesus Christ when the times of restitution of all things are come (Acts 3:20, 21). But what if, after all, we should doubt the truth of these statements? Would life or death mean the same thing to us? Would we even know the meaning of life?

For Jesus came that we might have life, and have it more abundantly. But the more abundant life is not this present life in any sense, only as His life lends influence to our own.

If Jesus should never come, then would heartache and sorrow and oppression never have an end, only as the death of the individual occurred. Then would wickedness and crime and sin, yea, and death itself, go on forever, and we who have put our trust in Him would have believed in vain.

When we look back over the pages of history that record so much of sin and wrongdoing, and the downtreading of justice and honor, we are more sure than ever that Jesus must come, and that indeed He will come; for we can see the streaks of the dawn and the nearness of His coming unfolding before our eyes as the prophecies of God's Word are being made manifest to us day by day.

And because all these things have been revealed to us, we will remember the words of the writer of the Hebrew letter (10:35-37), "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." May we all be ready when He comes.

Is Science a Menace to Religion?

SCIENCE, a word which really means "knowledge," is made up of the mass of known facts which have been accumulated from the age-long study of the first of God's great books—nature.

When Kepler observed the motions of the planets and deduced therefrom his laws of planetary motion; when Faraday noticed the feeble evidence of electrical impulse in the conductor moved in a magnetic field; when Huygens turned his recently invented telescope to the sky and saw there a multitude of stars theretofore unseen; when Newton, seeing the fallen apple, began to discourse with himself on the cause of its motion—these were all reasoning from already discovered facts to hitherto undiscovered facts, and thus turning the leaves of the book of nature. They were adding their bits to science.

The creation, this nature the study of which is called science, is so varied, its forms are so many, its manifestations so multitudinous, and its intricacies so profound, that we have divided it, for convenience, into departments, like a great commercial establishment.

Among these departments we may mention astronomy, geology, anthropology, zoology, and many others. These are in turn further divided until we reach the special branches of each department.

Their range is marvelous. With our giant telescopes we range the universe of stars so distant that the human mind gives up, exhausted, in its attempt to comprehend the magnitude of space. On the other hand, with the microscope we search the secrets of the cell, the molecule, and the atom.

But stretching out beyond the limits of the largest telescopes, and smaller than the power of the finest microscope to detect, are still fields unbounded and as yet unexplored by the five senses of man. All this is science.

It is generally conceded that great as is the extent of the known facts of the material universe, we have only entered the outer fringes of the court of the temple of knowledge, to say nothing of having crossed its threshold to enter into its holy of holies.

A COMMON SOURCE

Since all of science, and all that may yet be discovered of the nature and activity of the material universe, constitute the creation of God, it must follow that science is in perfect harmony with the revealed will of the Creator in that other book of God which we call revelation, the Bible. In the very nature of the case, science and religion have a common source—are harmonious, correlative, and complementary.

"All truth, whether in nature or in revelation, is consistent with itself, in all its manifestations."

"Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but

speak in harmony. By different methods, and in different languages, they witness to the same great truths.

"Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works."

"Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to the constant working of God in nature."

No, science is not a menace to religion. They are rather the twin children of the same divine Father.

Here lies the seeming difficulty. The men who devote their lives to the study of nature in all her varying aspects sometimes become lost as travelers may in a great tropical jungle.

Their methods of arriving at facts sometimes lead them astray. In one of the old readers generally used when I was a schoolboy was a story of a certain island and the mainland, and between them a stretch of quicksand which was uncovered at low tide. At such times crossings with ox team and wagons were made.

But the swirling waters at high tide would so disarrange the sand that it was necessary carefully to select the route for the oxen to follow, lest they become engulfed in the treacherous sands.

So a guide would go before with a heavy iron trident attached to a light rope which he held.

He would cast the trident out some distance. If it sank quickly, he would draw it back and cast it in another direction, till he would find firmer ground. Sometimes he would follow a course for a hundred yards, only to come to the end of the firm sand, and would then have to retrace his steps and test out in another direction.

So in our search after the truth in nature, it is necessary for us to employ the hypothetical method—the method of guessing, and probabilities, of trial and error. We must many times assume the fact to be what we as yet do not know it to be. We must test the sand with the trident.

TRIAL AND ERROR

Sometimes—many times, in fact—we find after long and painstaking effort that we are on the wrong track, and must try it all over again.

It is in the application of this principle that many have been deceived into believing that science—that is, the facts of nature—is in contradiction with revelation, the guide-book of religion.

The seeker after truth in nature must try out many routes before he hits on the one that will lead him to his objective. This testing process is long and tedious. Often,

the superficial investigator concludes that he has reached the goal of ultimate truth, and he loudly announces some findings that seem to contradict revelation.

By far the larger number of those who teach that science is repugnant to religion are mere commentators on the discoveries of real scientists. They are the novelists of the scientific world. Gifted with a vivid imagination and a few facts dug out for them by real investigators, they can readily construct a fanciful cosmos inconsistent with religion, or with any sane theory as well.

But little by little, as further and fuller examination of the known facts is made, the truth is built up into a beautiful mosaic that is always found to agree with the teachings of the Bible.

It is in this field of the relation of the facts of nature to the revelation of the Bible that the old aphorism, "A little knowledge is a dangerous thing," is especially applicable.

Let us listen to some of the really great scientists:

Of Solomon, three thousand years ago, it is said, "He spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." "He spake three thousand proverbs: and his songs were a thousand and five." 1 Kings 4:33, 32.

Here was a scientist, a botanist, a zoologist, a philosopher, a musician, a poet.

And here is his message to young people of all time: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecc. 12:1). Scientific knowledge did not lead him away from God. It rather drew him to nature's Creator.

LEADS US TO GOD

When Sir Isaac Newton, the world's greatest scientist, predicted this age of steam and electricity and automobiles, basing his forecasts on the Word of God, which he firmly believed, he was mocked at by his contemporaries. Voltaire accused him of "childishness, and being in his dotage." But who was right?

Joel Dorman Steele, Ph. D., speaking of the star-studded sky, said, "In the presence of such weird and wondrous beauty, the tenderest sentiments of the heart are aroused. A feeling of awe and reverence, of softened melancholy, mingled with the thought of God, comes over us, and awakens the better nature within us."

Herschel, one of the greatest of astronomers, said, "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high and are contained in the Sacred Writings."

And General Mitchell, the moving spirit in the building of the observatory on Mount Adams, near Cincinnati, remarks that "if there be anything which can lead the mind upward to the omnipotent Ruler of the universe, and give it approximate knowledge of His incomprehensible attributes, it is to be found in the grandeur and beauty of His works."

As a well known religious writer says, "It was the

Maker of all things who ordained the wonderful adaptation of means to end, of supply to need. It was He who in the material world provided that every desire implanted should be met. It was He who created the human soul with its capacity for knowing and for loving. And He is not in Himself such as to leave the demands of the soul unsatisfied.

"No intangible principle, no impersonal essence or mere abstraction, can satisfy the needs and longings of human beings in this life of struggle with sin and sorrow and pain. It is not enough to believe in law and force, in things that have no pity, and never hear the cry for help. We need to know of an almighty arm that will hold us up, of an infinite friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness.

"He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered. He will be ready to say with Newton, 'I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me.'

"The deepest students of science are constrained to recognize in nature the working of infinite power. But to man's unaided reason nature's teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be read aright. 'Through faith we understand.'

"'In the beginning God.' Here alone can the mind, in its eager questioning, fleeing as the dove to the ark, find rest. Above, beneath, beyond, abides Infinite Love, working out all things to accomplish the 'good pleasure of his goodness.'

"'The invisible things of him since the creation of the world are . . . perceived through the things that are made, even his everlasting power and divinity.' But their testimony can be understood only through the aid of the divine Teacher. 'What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.'

"'When he, the Spirit of truth, is come, he will guide you into all truth.' Only by the aid of that Spirit which in the beginning 'was brooding upon the face of the waters'; of that Word by whom 'all things were made'; of that 'true Light, which lighteth every man that cometh into the world,' can the testimony of science be rightly interpreted. Only by their guidance can its deepest truths be discerned.

"Only under the direction of the Omniscient One shall we, in the study of His works, be enabled to think His thoughts after Him." Science, then, is not a menace to religion, nor religion to science.—Edgar L. Maxwell in *Signs of the Times*.

"In the last days perilous times shall come. For men shall be lovers of their own selves . . . ever learning, and never able to come to the knowledge of the truth.

—2 Timothy 3:1, 2, 7.

DIVORCE

(Continued from Page Five)

find that, as matters now stand, divorce is sought and obtained upon grounds the most flimsy and shallow, the outstanding object in many cases being to be able to marry again as speedily as possible.

Every person who obtains a divorce upon grounds other than the one specified by the Lord, and marries another, does that which is "not lawful," and to "have" another living partner while there is a living wife or husband, is to be living in adultery no less than was Herod, the woman at Samaria, Felix, or the alien Gentiles at Corinth. No adulterer shall inherit the kingdom of God. Everyone who, except for fornication, marries another while there is a living husband or wife, is an adulterer, and while living in a state of adultery cannot be an heir of salvation. Such adultery must be repented of, the adulterous life forsaken, and the wrong righted.

HOW RIGHT THE WRONG?

How may such wrong be righted? It is not without remedy. The divine rule in cases of wrongdoing is to "repent and turn to God, and do works meet for repentance" (Acts 26:20). Repentance is a change of mind. But this alone is not sufficient: it must be accompanied and followed by "works" which are "meet" for or suitable to repentance. Such change of mind brings the individual to the crisis, the turning point. As he "turns to God" he turns away from the wrong to God's commands and the principles of His way, which are right thinking, followed by right doing. If he has taken that which is not his, whether it be goods or another man's wife, he "gives again that which he robbed" (Ezek. 33:15). See also Luke 19:8. From henceforth he does "that which is lawful and right." Since it is "not lawful" to have two living husbands or wives, or to have a husband or wife belonging to another, then to "do that which is lawful" is to relinquish such unlawful relationship. To merely change his mind regarding the character of the thing he has done is no more than a change of theory. To suit his action, conformably to such change of mind, consists in doing "that which is lawful and right." Such action is "meet for repentance." If one be unlawfully married to the neighbor's husband or wife, or to another husband or wife when there is a living partner, the mere mental change with reference to the moral character of such relationship will not legalize in the sight of God that which of itself is "not lawful." If it is not lawful in such circumstances to *marry*, then it is no more lawful to *continue* in such married relation, or to "have" the unlawful husband or wife.

How right the wrong? Dissolve the unlawful relationship without legal process, live separately as if no marriage had taken place, provide for the one separated from if necessary, and especially any children there may be from the union that is dissolved, and walk henceforth "in newness of life" (Rom. 6:4). Besides being action suitable for

repentance, such a course will prove the depth and genuineness of conviction, and the sincerity of the desire to conform to the divine rule of action. Sin of any kind, and particularly a sin of this character, is too serious a matter to be either ignored, or lightly passed over; and before the adulterer can reasonably hope for an entrance into the kingdom of God, he must leave his adulterous life, and conform his action to the divine rule, which is as old as the human race, and still in full force.

BEST SERMONS OF 1935

(Continued from Page Three)

breathe? What was your answer? We believe He was a person the same as before and that life was in Him the same as before. In John 20:22 we find that Jesus breathed on His disciples. He ate fish before them with a piece of an honeycomb, and He left the promise that He would drink no more of the fruit of the vine until He drank it anew with them in His Father's kingdom. If He ate and drank, it must be that life was carried on in Him by the original process of wear and repair. He not only has life in Himself, but He has power to pass that life on to whomsoever He will. Could His body be an incorruptible body and His life an immortal life if He lives by a process of wear and repair? In answer we may ask: Had Adam obeyed God and finally been privileged to eat of the tree of life, would eating of that tree have continued him on and on indefinitely with all of his wear and repair? Is a body that cannot wear out an immortal body? Immortal means not subject to death or wearing out. Is not a body where the repair is in excess of the waste an incorruptible body?

Not only did the Master eat of fish and honeycomb, but His promise in Mark 14:25: "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God," indicates that He will drink as well as eat. We are to be like Him when He comes. Then we shall eat and drink as He does and for the same reason. In Revelation 2:7 we have this promise: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." There must be some purpose in eating of this tree. Is it to overcome the wear and waste that life's activities produce? In Revelation 22:2 we read of a tree of life that will bear twelve manner of fruits, which will yield its fruit every month and whose leaves are for the healing of the nations. By this it seems that the nations will have access to that which will perpetuate them. In Revelation 22:14 another class is named which must be the saints. It reads, "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." In Revelation 21:27 we are told that none shall enter that city that defileth; none that shall work abomination or make a lie, and only those who are privileged from the Lamb's book of life.

All life is the result of energy expended. The universe is

in motion. Just in proportion as activity ceases in organized being, just in that proportion does life cease to function. To cease all activity means death. The means employed to keep us alive must be employed in the life to come, the difference being that the tree of life will undo the work of waste due to the energy to continue life. Where this tree of life is continually accessible there can be no death.

Since pain and sorrow, tears and crying, are the result of unbalanced waste and repair, when these latter are equalized, these things shall pass away.

We ask an examination of the reasoning given in this article and if fault is found, apply to the editor to give you our name and address. If in the wrong we want to be set right. If right, we pray that others may be helped to an understanding of all that life means. Let it be understood that life is the result of organism in operation; that life in operation requires energy, and that energy produces waste and wear, and that to continue, repair must take place. When repair stops the organism decays and passes away and the life is not. Therefore continued life depends upon a continual and plentiful repair.

AWAY BACK WHEN —

(Continued from Front Page)

people that in the age to come would constitute the ruling element in the kingdom of God.

To achieve this mighty objective, the believers of those early days gave freely of their money (of which they had so little!), of their time, and of their individual ability, and they were satisfied with the results that followed, however meager they might appear to be in the eyes of the rest of the world. They were sowing the gospel seed and were content to leave the increase to the blessing of God their Father.

PURPOSE OF THE CHURCH UNCHANGED

The purpose of the Church of God remains unchanged today! We have but one great task to perform, but one chief service to render, and that is to preach the gospel of the kingdom of God, the gospel that Jesus preached and to which the apostles and disciples of the early church devoted their lives, that "by the foolishness of preaching" they might "save some" and prepare them for the coming of the King!

But while the truth of God and the purpose and duty of the church are the same today that they were two generations ago, opportunities for spreading the gospel and methods of doing it have changed tremendously. When the work was inaugurated in America it was carried on almost exclusively through individual initiative and effort. Men who felt called to preach did so, frequently at their own expense, or with scanty support from the people whom they served. Like Paul, they said, "Woe is me, if I preach not the gospel!"

Men still experience the same insistent urge to proclaim the saving truth of Christ to a dying world. Many are still willing to make the necessary sacrifice to do so. It has been found, however, that the work can be done more successfully by the cooperation of the brotherhood. In fact the church has become jealous of its right to assist in furthering the cause of Christ in a collective way. It will no longer permit the minister to bear the burden of sacrifice or to reap the joy of service alone, and hence we have formed local churches and organized state and national conferences that through these instrumentalities we may utilize the combined strength of our widely scattered body of believers to further the proclamation of the glad tidings of the kingdom of God.

Experience has shown that two separate yet coordinate lines of effort must be maintained at all times if we are to accomplish the best results in these days. First, we must have a publishing house prepared to turn out literature that is ably written and attractively printed and yet inexpensive enough to make possible its widespread distribution.

Such a printing plant also makes possible the publication of a journal—a weekly letter from all of our brethren to all of our brethren—to keep them informed of the progress and needs of the work everywhere. Such a medium is essential to the success of any mutual undertaking. **THE RESTITUTION HERALD** occupies that important place in the Church of God, and its support and maintenance must be first considered, for without it we could not go forward unitedly with any degree of efficiency.

As you have been repeatedly informed, the cost of publishing the paper is practically double the amount that is received in subscriptions. In other words, the subscription price of **THE HERALD** is two dollars, but it actually costs close to four dollars a year per copy to edit, print, and circulate the paper. Hence to continue its publication it is necessary that the difference between the cost of production and the subscriptions received for it must be made up by freewill offerings of the people. *This in itself is a great missionary service!* A sister in Canada traced her conversion directly back to an old copy of **THE RESTITUTION HERALD** that fell accidentally into her hands. No doubt many others could testify to the same experience. Therefore, in planning your individual evangelistic or church budget, the amount you wish to set aside for religious purposes, do not overlook the missionary value of the paper and its financial needs.

At the next General Conference, August 4 to 17, plans will be presented for the consideration of the brotherhood by which these two lines of evangelistic activity, the publication of literature and the employment of evangelists to work in new fields, can be made a unit effort in which the entire Church of God everywhere may have a part.

Continue to send in your contributions to the Evangelistic Fund, but do not forget that our more pressing need at the present time is the maintenance of our publishing work, without which it would be next to impossible to carry on any other mutual endeavor in the Lord's service.

On the Shelves

By Arlen Marsh

MARK OF THE BEAST

The Mark of the Beast, also by Sydney Watson, is the sequel to *In the Twinkling of an Eye* (reviewed in THE RESTITUTION HERALD of February 25). Much the same criticism from a literary point of view can be made of it as was made of its companion volume: language, that of a good student in the first year of high school; characterization, fair; plot, mediocre; idea, excellent.



The Mark of the Beast picks up the characters—the important characters—of *In the Twinkling of an Eye* where the latter book left them, and carries them to a tragic finale in the reign of the Antichrist, who, in the eyes of Mr. Watson, assumes the aspects of Henry Ford, Millikan, and an Apache chief rolled into one vile sinner.

The plot is a bit more interesting than that of *In the Twinkling of an Eye*, and possesses considerably more action. Earthquakes and storms and human horrors leap after each other like a herd of kangaroos. Also, the author grows romantic and allows love to invade the foul world, although not to any great extent. And he borrows his ideas for the execution scenes from, apparently, Fox's *Book of Martyrs* and the life of the bandit Villa.

This book, too, is liberally furnished with an astounding collection of verses from the Bible, all quoted in full and marked as to origin. The book loses a bit of the force it might have, in this writer's estimation, by making the kingdom of the Antichrist encompass the earth. Aside from any biblical implications, Mr. Watson's excuse for doing so is decidedly weak.

Fleming H. Revell Company: \$1.25.

SNOWDEN'S COMMENTARY

The fifteenth annual edition of *Snowden's Sunday School Lessons* is one of inestimable value to the teacher or student who believes that minute technicalities of interpretation should be assiduously avoided in the average class. James H. Snowden, now editor of *The Presbyterian Banner* and former Professor of Systematic Theology at the Western Theological Seminary, authored the book.

Unlike the majority of corresponding commentaries, *Snowden's* does not contain a detailed analysis of textual words and phrases. It concerns itself, rather, with practical suggestions for organization of the lesson, topics for discussion, methods for arousing interest—in short, every-

thing that is of value to the average class under the average teacher. Although primarily directed to the intermediate age and older, its treatment is easily adapted to juniors and under.

There are, of course, some doctrinal misfortunes noticeable; but what standard commentary would not contain them? This, on the whole, represents one of the best of the five major annuals on the International lessons.

The Macmillan Company: \$1.35; 10¢ extra postpaid.

EVERYMAN'S ATLAS

Here are 311 pages to supplement the world-famous Everyman's Encyclopedia, and is well up to the high standard of the twelve-volume set it accompanies. The entire encyclopedia sells at \$30.00; this is the only volume which may be purchased separately, and is sold only as an addition to and not as a part of the complete set.

The page size is 7 $\frac{3}{4}$ x 5 inches; the binding is heavy red cloth. There are 140 pages of maps and charts in full colors, and a 171-page index with 50,000 entries. The atlas covers the entire world, including railways but not roads. Important steamship lines are designated. There are racial, solar, ocean current, time, commercial, and weather maps, and a colored chart of the flags of the world. The index is extraordinarily exhaustive. Contents are up-to-date to 1931.

E. P. Dutton & Company: \$3.00.

POTPOURRI

Dorothy Canfield the first woman novelist to translate a biography of the Christ since George Eliot did her version of Strauss' book; the Canfield opus is Papini's *Life of Christ*. . . . Another collection of 52 outline pictures for small children to color (produced by Lillie A. Faris) is out. Verses go with the pictures. . . . Columbia Encyclopedia rated A-1 by all writer's magazines. . . . Oxford University Press makes and sells a million Bibles a year. . . . A new line of beautiful full color postcards, Bible scenes, Bible verses, with full normal space for address and correspondence, has been published. . . . Four new birthday folders for primary and younger students have beautifully designed covers in colors and a Bible verse and suitable poem with each: 10 folders, 10 envelopes, per package, 25¢. . . . A line of black and white pictures illustrating almost every Bible scene measures 5 x 8 inches: 10 for 15¢; catalog on request. . . . Publishers report the last edition of the *Emphatic Diaglott* nearly exhausted; no reprint scheduled.

Everything mentioned can be had from the National Bible Institution, Oregon, Illinois, from stock.

Berean Department

ARLEN MARSH, EDITOR

Life of Rebekah

* * * *

By Marie Lundquist

Rebekah was the daughter of Bethuel, son of Abraham's brother Nahor, living at Haran. They were a God-loving family, the same as Abraham's family was. Rebekah had one brother, Laban.

One day as Rebekah went to the well to draw water for the home, she met a man at the well with ten camels. This man was Abraham's servant from the land of Canaan. His mission there was to find a wife suitable for Abraham's son Isaac. So when he met Rebekah, he asked her for a drink. Rebekah was more than glad to do this even if she did not know the servant. She drew water for the ten camels, also. After this kind deed, the servant gave her earrings and two bracelets of gold, and asked whose daughter she was and if there would be room for him to stay overnight. They then went to her home and room was made for him. There was food set for him to eat, but the servant said he would not eat until he had told his mission. He told them of Abraham's riches and how he was sent to find a wife for Isaac, and that he was sure that Rebekah was the Lord's choice for Isaac. Bethuel, Rebekah's father, and Mileah, her mother, consented and said it was the Lord's will so they would not oppose it. They wished Rebekah could stay at home a few days, but the servant said it was necessary for him to leave at once; so Rebekah left with him.

When they returned to Abraham's house, Isaac was well pleased at the choice made for him. Isaac was forty years old when he married Rebekah.

After Abraham's death, Isaac received all his riches. They lived in Canaan in a tent, as his father had. Isaac and Rebekah had two sons, Esau and Jacob. Esau was the older. They were very much unlike each other. Esau loved hunting and was a man of the outdoors and was covered with hair. But Jacob was quiet and stayed nearer home, and was not covered with hair. Isaac loved Esau the most and Rebekah loved Jacob.

As time went on and Isaac was getting very old, he wished to give the blessing to his son. Esau was to receive this blessing since he was the elder. And Rebekah did not like it that Esau should receive this and not Jacob. Isaac told Esau to go hunting and prepare an animal for him and then he would give him the blessing. This Rebekah overheard; so she told Jacob to get two kids from the flock and she would prepare them. Isaac was so blind he could scarcely see, but Jacob thought that his father could tell that it was not Esau. But Rebekah told him not to worry about that and that she would take the blame if Isaac found out. So Rebekah fixed the meat and put goats' hair on Jacob's hands and neck and dressed him in Esau's

clothes. Then Jacob took the dinner to his father and spoke as much like his brother as possible. Isaac could tell that it was Jacob, so he asked to feel of him. He then decided it must be Esau, so he gave Jacob the blessing which was intended for Esau. When Esau returned and brought his dinner to his father, he found out that Jacob had received the blessing. This made him very angry at Jacob. Rebekah found this out; so she sent Jacob to her brother Laban. Here Jacob met and married Rachel, daughter of Laban.



Visual Education

* * * *

By Norman John Macleod

No great depth of psychological study is needed to show that we are more dependent upon the sight of our eyes in learning things than upon any other way. "The eye is not satisfied with seeing" (Ecc. 1:8). Stated in a phrase, that states a great psychological principle. As long as our eyes are open, we cannot keep from seeing. We consider the person who has lost his eyesight as a most pitiable object.

Teaching anybody, therefore, is most effectively done by visual means. Stereopticons, movies if possible, charts, maps, diagrams, written words, are all excellent aids. The simpler the chart the better. Make it and try it out on your own children, dear Sunday school teacher, and get their criticisms before you try it out on the class. Do not be afraid of working your material over and over again. Do not try to talk while showing your children some choice pictures by passing them around. You will thus disorganize your class, even if they be the most sophisticated adults in a modern university class. If you do not believe it, try to give a lecture while each member of your class is looking at a different picture from a group you have passed out indiscriminately. A complicated chart will defeat the very purpose for which it was designed, for each member will be studying the chart at a different place, and will not be paying attention to what you are saying, for he will be wondering when you are going to get to such and such a part, and what you will have to say about it. A simplified visual image is an indispensable aid to teaching, especially to the younger members of society. A stereopticon or movie will rivet the attention as nothing else will, for it must be given in a room from which all other visual stimuli have been eliminated by darkness. It rivets the attention better than anything else. Simplified maps have been the most effective means I have ever found to illustrate Bible truths.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

THE BIRDS AND FLOWERS TEACH US A LESSON

OUR lesson for Sunday, March 22, concerns something about which most of you boys and girls know very little. And it is a fine thing that you don't. But perhaps you can help your mothers and fathers learn the lesson, for they are the ones who need it.



Now if you haven't already found out, you are wondering what that lesson can be. It's this—worry! Of course I know there are a few boys and girls who worry. They are never satisfied. If they get a nice new warm coat for a gift, they wish they had received skates. And if they get skates they wish they had a bicycle.

But most little boys and girls, we are happy to say, take things cheerfully, just the way they come. They live only one day at a time, and they don't worry about what might happen next week, next month, or next year.

It is we mothers and fathers who do that. I suppose one of the reasons is because we are the ones who must provide the needful things for our children.

But that is not the true reason. The real reason we worry is because we don't believe God! It sounds pretty hard, doesn't it? But it's true nevertheless.

Father and Mother don't believe God? Oh, yes, they believe Him all right in some things. But they forget all about Him in others.

If they didn't they wouldn't forget that Jesus tells us that our Father knows we have need of food and clothing. And if we will just believe God and put Him first in our lives, He will see that we are cared for in every particular.

Now does that mean we can just sit down and food and clothing and shelter will come to us? Oh, no! Look at verse 24. Jesus says God feeds the birds.

Do the lovely little birds that make our summers so happy and cheerful just sit on a bough and sing and their food comes right to them? No, indeed, they have to hunt for it, sometimes a long time.

Now read verse 27: "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that

Solomon in all his glory was not arrayed like one of these."

Read those words over again. Don't you love the sound of them? They make you think of a lovely flower garden just after a nice warm shower.

But, you say, the flowers don't have to work. Let us see. What about after a very hard rain? All the lovely blossoms are drooping over, and if they didn't raise their heads to the sunshine again they would soon die.

And in the spring when the tiny seeds are planted they must dig down deep and grow strong roots. Then they must reach up and grow stems and leaves for the lovely flowers. Oh, yes, the flowers must work.

But God cares for them by sending the sunshine and rain to make them grow tall. He sends the wind and the storm to make them grow strong. And they brighten all our lives.

Now if any of you girls and boys hear Father or Mother say, "Where will we get the money for that?" you just say, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Or if you see that Mother is secretly worrying over something, you tell her, "Your Father knoweth that ye have need of these things."

Surely that will help Father and Mother remember that God cares for every one of us and He will care for them, too.

Here is a little poem that gives us our lesson in rhyme:

"God sees the little sparrow fall,
It meets His tender view;
If God so loves the little birds,
I know He loves me, too.

"He paints the lily of the field,
Perfumes each lily bell;
If He so loves the little flowers,
I know He loves me well.

"God made the little birds and flowers,
And all things large and small;
He'll not forget His little ones,
I know He loves them all.

"He loves me, too;
I know He loves me, too;
Because He loves the little things
I know He loves me, too."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 12. — March 22, 1936

JESUS TEACHES TRUE VALUES

Luke 12

GOLDEN TEXT

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

YOUNG PEOPLE AND ADULTS

Topic: How to Put the Kingdom of God First.

Class Discussion: The political aspects of the kingdom of God. Its religious aspects. When the kingdom is to be established. Our relation to it now and in the future. The contribution of young people to the spread of the gospel. How to use our money for God.

I. Faith Conquers Worry. (Vv. 22-26.) Because by the grace of God we have been called "out of darkness into his marvellous light" (1 Pet. 2:9, 10) by the "glad tidings of the kingdom of God" (Luke 8:1), our hearts should be constantly rejoicing and anxious fears for the future should no longer trouble us. It is only when we forget the reality of God's promises, and the certainty of His love and care for us today, that we begin to worry over material things which pertain alone to this life. The life that we now have, with all of its disappointments and sorrows and failures, is sweet. Even Satan told the truth when he said that "all that a man hath will he give for his life" (Job 2:4), and he was talking about this present mortal existence, not the glorious endless life which we may receive when Christ comes.

II. God Is Not Indifferent to Our Needs. (Vv. 27-30.) "Your Father knoweth that ye have need of these things"—the material necessities of life (v. 30)—Jesus said. And God is not indifferent to our requirements, any more than He is indifferent to the wants of the birds and the flowers. He provides bountifully for all of His creatures. Food, clothing, and protection—all of these things are furnished by the author of all good. Besides this, the Christian has something higher and more lasting to fasten his attention upon than these carnal requirements which comprise the only object in life for the unbeliever, for "we look not at the things that are seen, but at the things that are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

III. How to Put the Kingdom of God First. (Vv. 31-34.) "Seek ye the kingdom of God." We must first discover what the kingdom of God is before we can give it first place in our lives. This is not a difficult thing to do when we enter upon our quest with our Bible in our hands, for our Guidebook tells us plainly in the words of our great Teacher that the meek "shall inherit the earth" (Matt. 5:5), over which Christ is to reign as King of kings "for ever and ever" (Rev. 11:15). To put the kingdom of God first, then, we must strive above all else to meet the divine requirements for citizenship in it. And these requirements are: faith in the gospel that proclaims its coming and in the name of Jesus Christ its King, followed by repentance, baptism, and a life of service to God our Father. Acts 2:37-39; 8:12; Rom. 12:1.

PRACTICAL APPLICATIONS

Jesus many times rebuked the wealthy and yet He numbered some affluent people among His followers. A careful study of His teachings shows quite clearly that wealth of itself is not taboo. But in every case it is because the person valued his wealth above all other things, and depended on it more than on God. The parable of the rich man whose crops increased until there was no place to store the product of his land, pictures for us the individual who can see nothing beyond the riches of this life. Many homes have been wrecked because of greed. We have only to look at the alimony records of the divorce courts and the criminal lists in reformatories and penitentiaries to verify this. And by no means all of those who come under Jesus' condemnation are to be found in these classes.

"Life," said Jesus, "is more than meat, and the body is more than raiment." There is a pleasure in sitting at the feet of the Master to learn of Him—in sharing our strength, our wealth, however much or little it may be, with others who need, that can never be explained to one who has not tried it. God gave us life, such beauty as we have, and talent. He expects us to make the most of everything He has given us that His name may be glorified—not that our vanity may be satisfied. The man who opens his more than comfortable home to the strange immigrant family because he believes it is Jesus' way has surely caught much of the spirit of this lesson. The woman who gives her only warm coat to another who has no wrap shall surely be rewarded. In dollars and cents? Perhaps. Perhaps not. Until we have learned to leave that valuation off we are none of Christ's.

It is often true that the very poor are as selfish as the very rich. It is not what we have but how we use it that is more important in the eyes of Jesus and the Father.—G. M. M.

INTERMEDIATE CLASS

What Is Most Worth Living For?

Jesus often used stories to teach a great truth. Study the story He told as found in Luke 12:16-20. What truth was He trying to impress upon His hearers (v. 21)? In showing them the value of the things of this life, which is very short at best, the things for which most of us spend all our energies, He was still preaching the kingdom of God. By contrast He was showing them the wisdom of seeking for things of eternal worth. Does the value of our lives consist in the amount of possessions we can accumulate (v. 15)? Discuss the danger of covetousness: how it influences our characters; how it grows upon us often unawares; to what it sometimes leads. Study verse 34, and discover why it is true. Does all this excuse our being lazy and shiftless? Why should we strive to better our own circumstances, for our own good (Eph. 4:28)?

Do you see that, as you start out in life, if you always seek to follow Jesus' commands, by loving your neighbor as yourself, doing your part to spread the gospel, both by using your time, your talent, and your money, the needful material things of life will be yours? Read and discuss in class Malachi 3:10. If you do these things you will be seeking first the kingdom of God. Do you thoroughly believe verse 23? If you do, you will find verse 31 to be true. How does Jesus express God's disposition toward us in regard to His kingdom (v. 32)?

"Blessed is that servant, whom his lord when he cometh shall find so doing."—M. G.

JUNIOR CLASS

Topic: Listening to Jesus. **Text:** Luke 12:22-31. **Memory Verse:** "Seek ye the kingdom of God; and all these things shall be added unto you."—Luke 12:31.

Lesson Story. Today we have a lesson taught to us by Jesus which we can use every day of our lives. We all know people who are always fretting about their clothes, or their food, or anything or nothing, never satisfied and always unhappy because they cannot have just what they wish. Let's see what Jesus says about such things.

In verse 22 He says we should take no thought about what we should eat or wear. Then He presents these pictures to us. He says, "Look at the ravens. They do not sow or reap. They do not have storehouses or barns in which to store food. But God feeds them."

Then He says, "Look at the lilies. See how beautifully they are clothed. Yet they do not toil or spin. God cares for them, too."

Next Jesus asks a question: "Now if God so cares for the birds and flowers, do you not also think He will care for you?"

But do not think that Jesus meant that God would provide all these things if we just sit down, fold our hands, and expect God to do the rest. God has placed work here for us to do. He expects us to do what we can, and is always ready to help us if help is needed.

Notebook. Draw a picture of a bird. Under it write verse 24. Draw a picture of a lily. Under it write verse 27. In the center at the bottom write verse 28. Answer these questions by writing "Yes" or "No" after them. (1) Is this a lesson we need to think about every day? —. (2) Should we be always worrying about what we are to eat and wear? —. (3) Does God care for the birds? —. (4) Do they have to work for their food? —. (5) Does God clothe the lilies? —. (6) Will God care for us? —. (7) Will He if we sit down and fold our hands? —. (8) Should we let our worries crowd God out of our mind? —. (9) Should God come first in our lives? —.

—V. C. T.

AMONG THE CHURCHES

AS EASTER COMES

The Lenten season again has come, and less than thirty days remain before the celebration of the greatest event in human history, the death and resurrection of Jesus Christ.

No better time for expressing thanksgiving to God for the blessings He has given could exist than the period of memorial to His tremendous sacrifice in permitting His Son to die for the salvation of men.

With this thought in mind, the National Bible Institution is inaugurating a special Easter Offering, to be reported as a separate fund in these pages as space and contributions warrant. This fund will be used in carrying The Restitution Herald to those unable to afford it, but who deeply desire its influence in their lives; and the fund thus will have an important place in the supreme purpose of the church—evangelism, missionary activity.

We earnestly solicit your attention to this project, and extend our hope that many will see the need of lending immediate support to a task which, because of The Herald's present financial condition, would otherwise go largely undone.

Arlen Marsh, Asst. Treas.

EARTHQUAKE IN CALIFORNIA

Right in the morning service in Los Angeles this past Sunday an earthquake came upon us—suddenly—as they have a way of coming. Some ran out of church, some stayed in their seats. One brother said if God wants us to die, this is a good place—in His house. Those members who passed through the terrible quake in Long Beach are more or less nervous, and we cannot blame them. How helpless we feel at such times; but our closing song gave us new courage—"Leaning on the Everlasting Arms."

Summer weather is here—83 yesterday (March 1). We hope you are over your shivering and ready to enjoy the beauty of spring.

Jessie M. B. Kauffman,
Riverside, Calif.

RIPLEY, ILLINOIS

We are sorry to report that several families of our church have been ill with the flu. They are improving at the present.

Sr. Helen Lewis has returned from the hospital, and we are thankful for her recovery.

Bro. Jim Paisley and wife are the parents of a daughter, Janet Elece, born February 28. This is their second child.

Sr. Mary Fuqua of near Rushville is in a Macomb hospital, following an appendicitis operation. We trust she will soon be restored to health again.

We are planning an Easter program. A part of it is a play, "The Rejected Stone."

We are glad to report that Sr. Thelma Ransom, her husband, and her mother, Sr. Perlie Lewis, are again residents of our village and can attend our church services.

Bro. Harvey Krogh, Jr., has been giving us some very interesting sermons with much food for thought. The work is progressing nicely here.

Our Sunday school teachers' training class proves to be quite interesting, with an average attendance of 12.

We are thankful for our many blessings and pray the Father's care may ever be over us.

Ednah Cooper, Secretary.

MEMORIAL

A memorial to John M. Dorn, minister of the Minnesota Church of God for many years, whose sudden death in February cut short his plans for entrance into Golden Rule Home, has been sent by his widow, Mrs. Dortha Dorn; Mrs. Mary Skov; and a number of friends and neighbors. The memorial takes the form of a \$14 contribution to Golden Rule Home, and will be used in partially defraying the costs of redecorating two of the large downstairs rooms.

It may be noticed that the list of contributions appearing on these pages under "Contributions to N. B. I." comprise the total contributions received for running expenses during the past three weeks, and that "Contributions to Dollar-a-Month Club" comprise the accumulation of four weeks.

RESERVE FOR EVANGELISM

Adelaide White	\$ 3.00
C. E. Mills	6.00
Mrs. John Taylor	7.50
H. G. Pierce	10.00
Mrs. F. Moran	5.00
C. E. Hatch	8.00
Jessie M. B. Kauffman	5.00

HERALD RECEIPTS

H. J. Edmister; Adelaide White; Fannie Le Crone; L. B. Boggs; Ada Simpson; William Wilson; John Fyfe; Adolph Johnson; Mrs. Austin F. Spindler; C. E. Mills; Eva L. Underwood; Mrs. John R. Williams; Rena Taylor; Warren Knodle; William H. Moore (for self and another); Robert McInturff; Glyn L. Starbuck; Charles E. Miller; Dora Haggard; Cecil Sater (for another); Catherine Townsend; H. S. Bell (for others); Frank Switzer; H. D. Hathaway (for another); C. E. Hatch; Mrs. James Buchanan; Anna Fales; Leona Marsh (for others); Forest C. Stilson; Mrs. Charles A. Harris; Jesse W. Lovett; Herman Dickel; P. J. Thompson (for self and another); Elza A. Irons; Mrs. H. A. Updike; A. M. Jones; Mrs. O. J. Johnson; O. H. Berry; Mrs. C. S. Prime; Mrs. Harvey Krogh, Sr.; Mrs. Emma Eaton (for another); Mrs. F. M. Cawby; B. H. Carpenter.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Eva L. Page; Mr. and Mrs. Paul C. Johnson; Fannie LeCrone; Mr. and Mrs. Delos Andrew; Mr. and Mrs. J. H. Williams; Mr. and Mrs. C. L. Netts; Wayne and Georgia Thompson; Lydia Railsback; Mr. and Mrs. M. Fetters; Lillian A. Greiner; Albert Siple; Ella M. Siple; Helen M. Chisholm; Eva H. M. Fletcher; Jessie M. B. Kauffman.

CONTRIBUTIONS TO N. B. I.

L. E. Conner (Golden Rule Home)	\$10.58
Brother and Sister	1.00
H. G. Pierce	10.00
Maurertown, Va., S. S.	2.00
J. W. Sweet	1.50
Mrs. W. L. Cusey	1.00
Leona Marsh	12.00
Mary K. Harris	3.00
Leila E. Whitehead	5.00
O. H. Berry	3.00
Jessie M. B. Kauffman	4.00
Mr. and Mrs. L. D. Romine (Home)	2.00

WEST WILLARD, NEBRASKA

On Sunday, March 1, Miss Rosella Suckrow of Star Route, Brady, Neb., was assisted in baptism by the writer. The First Baptist Church of North Platte was very kind in loaning us their baptistry. A small group from the little country Sunday school where the writer preaches gathered at the church at three o'clock in the afternoon for the services.

Miss Suckrow is in her late teens, and there could not be a more fitting time in her life than now to accept the Lord Jesus Christ as her personal Savior.

Also, on Sunday morning, March 1, the writer preached his last message at the little country schoolhouse called West Willard in the sandhills of Nebraska. He had been preaching here every Sunday morning for a little over a year. It is with regret that he leaves the people.

Wilsie J. McKnight.

CLEVELAND, OHIO

Plans are under way for the pre-Easter meetings, which will begin this year on April 2. Two preliminary meetings will be held, on March 24 and 31, to lay plans for the meetings and organize workers.

The Prayer Circle monthly meetings will be dropped for the next two months. The weekly Sunday night devotional, however, sponsored by the Prayer Circle, will be continued as long as the present interest and attendance justify.

Glenn Willis Reye is the name of the young man who made his advent on February 8 to live with his proud parents, Mr. and Mrs. George W. Reye.

The home of Mr. and Mrs. William L. Inman was made to rejoice by the coming of a baby daughter February 19 whom they have named Willamay. Hemorrhages threatened her life, but she is recovering.

The subjects to be discussed by the pastor, M. W. Lyon, during the latter part of March will be: 15th, morning, "Children of God," evening, "A Gambler's Chance"; 22nd, morning, "Preaching Without Words," evening, "Three Great Surprises"; 29th, morning, "The Poet Prophet of Israel," evening, "Bringing in the Sheaves."

—Golden Rule News.

SOUTH LAWN CHURCH, GRAND RAPIDS

The newly organized Sunday school class of advanced young people held its second monthly meeting two weeks ago and selected for its name "The Crusaders." It also determined upon an aim for this year that will be of interest to many. The exact nature of this plan will be announced later. Mrs. Siple is teacher of this class.

The operetta "Chonita" which was recently put on by our choral group was repeated by popular demand at the Godwin School gymnasium Friday night, March 6.

Sr. Hazel Pixley is visiting her sister, Mrs. Gladys Mixter, in Detroit.

Our choir has a definite organization now, and rules for entrance and conduct are being drawn up. There are very few churches as small as ours which have the privilege of so talented and devoted a director as Sr. Evelyn Barr. This choral group is accomplishing things and looking forward to even greater work for the Master.

F. E. Siple, Pastor.

Burr Oak, Indiana

Sunday, Feb. 23, Sr. Hatten occupied the pulpit while the writer was at Kokomo. The message was excellent.

February 27, at the home of Bro. and Sr. LaMunion, the members gave a farewell party for our daughter, Mrs. B. F. Hawkins, and her baby, of St. Cloud, Minn. Splendid fellowship was enjoyed.

The meeting of the Morning Stars was called by the president at the home of Bro. and Sr. Dale Davis in Culver. Sr. LaMunion was in charge of the devotions and presented a splendid thought; then Margaret Weaver, in charge of the games, had everyone guessing. Lunch was served by Sr. Davis.

At the last Berean study we began a series on the subject "Prayer." Sr. LaMunion had the question, "What Is Prayer?" Sr. Guge dealt with another thought, "How Should We Pray?" The following studies will be on this same subject until we are satisfied as to its importance in church life.

A. E. Hoskins, Pastor.

REPORT FOR FEBRUARY

Sermons: Pleasant View, 2; Hillisburg, 1. Funerals, 1. Marriages, 1. Money received: Pleasant View, \$11.75; Rensselaer, \$20.00; Hillisburg, \$20.83; J. H. Anderson, \$5.00; conference board, \$30.75. Expense \$5.00.

Because of bad weather and icy roads the services at Rensselaer, North Salem, Plymouth, and the evening service at Hillisburg had to be called off.

J. H. Anderson, Indiana Evangelist.

THE NORTHWEST EXPRESSES ITSELF

To the Brethren:

It is not too early to start making your plans to attend the annual meeting of the Northwest Conference, in June at Corvallis, Ore.

What are you planning to do to help make this coming meeting a success?

Are you giving your best service to the one who gave His life for you that you might live again, free from sin, sorrow, and pain, with Him in His everlasting kingdom; or are you leaving the work to be cared for by your minister or officers of this conference?

Paul in the Roman letter says, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The Diaglott gives a clearer rendering (notice the last four words): "I entreat you therefore, brethren, by the tender compassions of God, to present your bodies a living sacrifice, holy, acceptable unto God, your rational religious service."

Suppose that this morning when you started to work, or to church, that your limbs should decide not to function, and later your eyes should decide to take the day off: you would become very alarmed and would see your physician immediately. Yet when the leaders of our religious body ask a voice to sing, speak, teach, pray, a hand to play or write, only to have that member flatly refuse time after time, what must eventually be the condition of that religious body?

In your own bodies those afflicted members are either cured or removed, else they will eventually cause the death of the body.

All members have not the same talent, neither has any one member all talents. Each one has his or her position and it is that one's duty to find and faithfully perform the duties of that position.

I wish that we might read together the 15th chapter of John. Since this is impossible, let each one study this chapter soon. The heading of the chapter is "The Consolation and Mutual Love of Christ and His Members."

It is the desire of the board to provide an outstanding program for the June meeting, using new talent, the "hidden talent" among our members.

Let us know what you can and are willing to do. Perhaps you know of some one else who will be glad to serve on the program or help in his own particular way. Let us have name, address, and kind of talent.

The board will welcome any suggestions for improvement in the work carried on by the Northwest Conference, and will, also, be glad to answer questions in regard to same.

Don't forget that you must share the work with the ministers and the officers.

Gladys E. Barber, Conference Sec.

CARRIE ETTA TIMMER

Carrie Etta Timmer, daughter of Robert S. and Mary C. Beebe, was born near German Valley, Ill., November 29, 1862. She suffered a stroke on February 27, from which she was unable to rally, and fell asleep at her home in Forreston, Ill., March 2, 1936.

Her marriage to Frank Timmer took place on Christmas Day of 1884. Mr. and Mrs. Timmer became the parents of four children, of whom the following survive: Mrs. Nellie Gessin and Russell Timmer, both of Forreston, Ill., and Floyd Timmer of Fisher, Minn. Mr. Timmer died April 19, 1899, and the youngest son, Harvey, followed his father to the grave just a week later.

Under the ministry of Elder R. G. Huggins, Mrs. Timmer embraced the gospel and was baptized on April 31, 1907, uniting with the Church of God in Adeline, Ill., since which time she has remained a faithful follower of her Lord, patiently waiting and watching for His coming.

Apparently anticipating the approach of the enemy, she left letters addressed to her daughter on the kitchen table containing complete plans for her funeral and full directions for the arrangement of her business affairs.

In addition to her immediate family, Sr. Timmer is survived by two sisters, one brother, ten grandchildren, and a host of other relatives and friends who will cherish her memory throughout the coming years.

Words of comfort were spoken by G. E. Marsh, pastor of the church at Oregon, Ill., his sermon being based on the language of Paul: "I have suffered the loss of all things . . . if by any means I might attain unto the resurrection of the dead" (Phil. 3:8, 11). Burial was in the Adeline cemetery.

HAROLD JOHN HAMILTON

Harold John Hamilton was born March 27, 1910, and died February 29, 1936. He succumbed to an attack of pneumonia at the Northwestern Hospital in Minneapolis where he had been taken for treatment.

At the age of 17 Bro. Harold accepted Jesus as his personal Savior and was baptized into His name by Elder Sydney Magaw.

The funeral services were held at the Eden Valley Church of God, and were conducted by Elder J. R. Le Crone, assisted by Elder J. L. Denchfield. The burial took place at the Eden Valley cemetery.

Bro. Harold leaves to mourn his passing his father and mother, Mr. and Mrs. John Hamilton of Watkins; three brothers, Leslie of Litchfield, Howard of Cold Springs, and Ernest, who is living with his parents; one sister, Mrs. Frank Savage of Waite Park; and his fiancée, Ethel Tumen of Litchfield. He was loved by all who knew him. Harold's passing is deeply mourned by all of his relatives and friends.

The members of the Eden Valley church unite in offering sincerest sympathy to his family and fiancée.

Received unsigned.

JOHN HEENAN TABER

John Heenan Taber, son of Cyrus and Rachel Plake Taber, was born on a farm near Plymouth, Ind., on October 1, 1860. He died suddenly of heart failure at his home in Los Angeles, Calif., on February 16, 1936.

As a boy, he attended the Jordan District School near his home; also, the Plymouth High School; following with a business course at the Valparaiso (Ind.) University. Fifty years of his life were spent in California, forty of which were in an active business career.

On October 2, 1883, he was married to Anna Elizabeth Haines Taber, widow of his eldest brother, Samuel D. Mrs. Taber died in Los Angeles in October, 1901; and on July 12, 1915, he was married to Lerona Laura Kent in the home that they have occupied continuously since.

Bro. Taber was a member of the old Antioch Church near Argos, Ind.

Words of comfort were spoken by the writer from Revelation 14:13.

O. J. Allard.

BITS OF THE MAIL

"Some time ago the appeal was in The Herald to increase the subscriptions to The Herald in order to balance finances. We are answering this appeal (with three subscriptions) in the hope it will encourage others to do likewise. It seems this would be a very easy way to accomplish this if everyone would do it."—M. B., LaCrosse, Wis.

"I have been looking over The Herald for the past two months, and there are so many good books mentioned for sale I feel that I surely will have to get some for myself. I know they will help me and also my neighbors, for this world is getting so dark that it takes reading, praying, and lots of tears to keep on the Lord's side."—Mrs. R. A. R., Clyde, N. C.

"I wish our own people would write more. I am going to try to do more of it myself before I find much fault with others."—J. A. P., Ashland, Ohio.

"I note with pleasure the move toward evangelism and missionary projects. I feel these two fields have been sadly neglected by the Church of God."—C. E. H., Santa Ana, Calif.

"Enclosed you will find \$2.00 for our renewal to The Herald. We don't want to be without it. Though there are some articles that I don't agree with, there are also many that are good; and I think sometimes the ones that we don't agree with cause us to give a deeper study of the Word than any of the rest."—Mrs. H. K., Blair, Neb.

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.

Program Supplies for Your Church

A wide selection of Easter and Children's Day programs is now available—some short, some long; cantatas; recitations; dialogues; songs; anthems; pantomimes. We believe we offer the greatest variety of sample programs presented by any single house. For 10¢ (stamps or coin) we will mail any six of the following programs, one copy of each, to any address, these samples to be returned within two weeks after their receipt by the purchaser.

General Easter Programs

- Special Day Program Book No. 3
40¢ each
- Special Day Program Book No. 4
50¢ each
- Standard Easter Book No. 1
25¢ each
- Compilations of miscellaneous material*

Easter Program Group 1

- After Three Days (various composers)
- Easter Glory (F. A. Clark)
- Echoes of Easter Joy (F. A. Clark)
- Hail, Festal Day (R. M. Stults)
- King Immortal (F. A. Clark)
- The Risen King (R. S. Morrison & others)
- Dawn of Hope (R. M. Stults & others)
- Raised in Glory (R. M. Stults)

For Sunday school services or for special church services where there is no choir. Each program contains carols, recitations, hymns, and responsive readings. 7¢ each; 80¢ a dozen; 50, \$3.25.

Easter Cantatas

- The Prince of Life (Haldor Lillenas)
15¢ each; \$1.50 a dozen
 - The Victorious Christ (Lillenas & Linn)
15¢ each; \$1.50 a dozen
 - The Living Christ (R. M. Stults)
60¢ each; discount on quantities
 - The Risen King (Alfred Wooler)
60¢ each; discount on quantities
 - A Lenten Meditation (Mrs. R. R. Forman)
40¢ each; discount on quantities
 - The Message From the Cross (orchestrated)
75¢ each; discount on quantities
- All the above cantatas are for mixed voices.*

Easter Pageants

- The Risen Christ (M. M. Sturgis)
8¢ each; 85¢ a dozen
- Through Darkness to Light (Mitchell)
15¢ each; \$1.50 a dozen

Easter Program Group 2

- An Easter Morning Praise Service (Novotny) 10¢ each; \$1.00 a dozen
 - Jubilant Easter (various composers)
 - Easter Decision Day Service (Johnson & Sturgis)
 - Dawn (various composers)
- The last three above: 8¢ each; 85¢ a dozen*

Children's Day Programs

- Special Day Program Book No. 3
40¢ each
 - Day of Joy (Sturgis)
 - Follow Me (Lucy King DeMoss)
 - Tidings of Morning (Carrie B. Adams)
- The last three above 8¢ each; 85¢ a dozen*
- Standard Children's Day Book No. 1
 - Standard Children's Day Book No. 2
- The last two above: 25¢ each*

Easter Anthems

- Christ, the Lord, Is Risen Today
 - I Am He That Liveth (Simper)
 - Our Lord Is Risen From the Dead
- The three above: 12¢ each*
- Volunteer Choir (very easy anthems)
 - Choir Herald (medium to easy anthems)
 - Choir Leader (difficult anthems)
- The last three above: 15¢ each; \$1.62 a dozen*

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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, MARCH 17, 1936

NUMBER 25

Battle Wagons

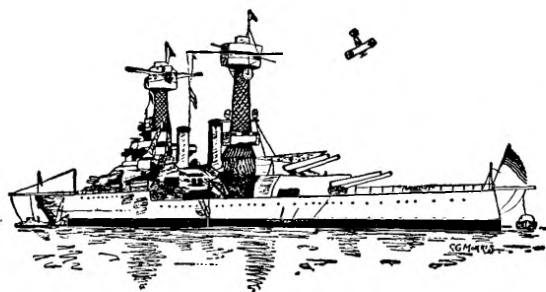
By Arlen Marsh

IN LONDON, the Lords of the Admiralty are whipping into shape a naval budget which envisions eleven British super-dreadnoughts. In Washington, Congressional Naval Affairs Committees are considering estimates which will call for the largest peace-time appropriation for the Navy in the history of the Republic. Japan, without positive governmental declaration, is embarking on a program which implies she is prepared for immediate and unlimited naval construction. Turkey, Yugoslav-

ia, Brazil, and Sweden are augmenting small navies with building plans that are small but effective. France and Italy are each building two battleships to gross over 35,000 tons apiece. Germany is taking time out of forays into the Rhineland to lay numerous keels.

At no recent period has Britain been so concerned with her own safety. Announcements from London indicate that the British Navy is to be increased regardless of movements by other Powers, and that adequate protection will be guaranteed Dominions regardless of their cooperation. Almost simultaneously Australia issues orders for the building of two new cruisers. The newly elected British Parliament and the expulsion of Hoare from the Cabinet as the scapegoat for the Government in the Laval-Hoare peace plan fiasco of recent months together point toward a military policy calculated to impress any would-be aggressors. Britain still intends to rule the seas, and Japanese insistence on equal naval ratios with the United States and England will not deter her from her plan.

Pronouncement of oil sanctions on Italy awaits the League of Nations' consideration of the invasion of the militarized Rhineland by Nazi troops in force and the waving of the swastika where the French tricolors have blown



SPENT ON NAVIES

Great Britain, 1900	\$145,792,850
Great Britain, 1935	300,000,000
United States, 1900	61,721,695
United States, 1935	463,057,040

and in naval man power calls to mind the efforts of the diplomats at Versailles, The Hague, Locarno, Geneva, Washington, and London to establish limitation of armaments at sea. It further calls to mind the attention devoted by the Carnegie Foundation, the *Christian Herald*, and the multitude of other peace-minded organizations to the education of the public in the horrors of war, and the lobbying of such agencies in Congress to assure the passage of measures calculated to strip the United States of any military and naval power it may already possess.

Naval conferences make excellent publicity for aspiring politicians. They likewise make excellent opportunities for a judicious spreading of loose change among the men in charge of armament purchases by the munitions makers. The newspapers are given copy, the public is given a bone to chew, the diplomats receive travel abroad with expenses paid and at increased salaries, the pacifists are satisfied that they have accomplished wonders, and the tobacco companies sell numerous cigarettes and cigars, besides much pipe filler. Japanese scowl at British and Americans, French frown at Germans and Italians, Russians heap maledictions on everyone, the correspondents write books and make a little odd change on the side, (Please turn to Page Nine)

Abreast of the Times

European Situation Increasingly Grave

"Men will swoon with fear and foreboding of what is to happen to the world."—Luke 21:26, Am. Trans.

PARIS, France, March 13.—The French Senate today, by a vote of 226 to 48, ratified the mutual assistance treaty with Soviet Russia. This is the treaty that was denounced so forcefully by Premier Adolf Hitler as a violation of the Locarno pact and on which he based his action of sending German troops into the Rhineland, an action resulting in the mobilizing of large bodies of troops by both France and Belgium.



In addition France has threatened to withdraw from the League of Nations unless the League takes measures to force Germany to withdraw her soldiers from the zone of the Rhine, and spokesmen for the Government have gone so far as to suggest that France should enter at once upon a "preventive war" to compel Germany to submit to the letter of the Locarno treaty.

"We know war is coming in two years anyhow," declared an authoritative Frenchman. "We might as well have it now, while we are prepared. The only way in which Hitler's troops will leave the Rhineland is for the Locarno signatories to drive them out."

Hitler has refused definitely to submit to the French demands that he withdraw German troops from the region of the Rhine and threatened to withdraw the substitute peace plans he introduced last Saturday, unless Germany's absolute sovereignty, including her right to move troops, is respected.

An authoritative British source called this threat of Germany "an absolute bombshell" which makes the European "situation now desperately grave."

Tempting God

"They shall take up serpents."—Mark 16:18.

BLOOMINGTON, Fla., March 14.—One of the many religious cults claiming apostolic power to speak with tongues, heal disease, and perform various miracles, has established itself here under the leadership of Rev. E. M. Hensley. One of the spectacular features of the ecstatic worship its followers practice is to take up rattlesnakes, from which the poison sacs have not been removed, and permit them to sink their fangs into their bare arms.

Read the Bible Through Eighty-Four Times

"They read in the book in the law of God distinctly, and gave the sense."—Nehemiah 8:8.

CHICAGO, Ill., March 8.—Rev. John S. Fiddler, a retired missionary to China, now living in this city, has read the Bible through from Genesis to Revelation eighty-four times. In 1934 he read the Book through eleven times, performing the task upon his knees as an act of devotion. It required two and a half hours a day spent in a kneeling position to accomplish his purpose. He expects to read it seven times this year, and hopes before the close of his life to equal



the record of George Muller of England, who read the Scriptures from cover to cover one hundred times. During the course of his reading he has made tabulations on certain items which he considered of special interest, as, for example, the list of specific sins of men as they were named in the various books of the Bible.

The value of such repeated reading of the Scriptures in consecutive order is questionable, although some have found both satisfaction and benefit in pursuing such a course. For example, Elder R. V. Lyon read the entire Bible through on one occasion to satisfy his own mind on a single point with regard to its teaching on the nature of man. Another early minister of the Church of God, Moses Hull, read the Bible consecutively more than thirty times. Everyone should read the entire Bible at least once to gain a comprehensive understanding of its systematic arrangement and an appreciation of its unity.

Of course the more profitable method of Bible study is by subjects. To follow a single theme throughout the entire Book, searching out the evidence each inspired writer presents, and then summing it all up to reach a final definite conclusion, has been found to be the best possible method for dealing with the Word of God.

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
Paul C. Johnson Associate Editor
L. E. Conner Business Manager

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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 act of March 3, 1879.

Best Sermons of 1935

Let a Man Examine Himself

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"—Rom. 2:3.

IF A MINISTER runs out of sermon subjects he can start on himself. He may pick out one of his own faults (if he thinks he has none he shouldn't be a minister) and condemn that fault. In the event that he cannot see his weak points he may ask a candid friend or play the eavesdropper if it were not wrong to do the latter.

I chose the subject of judging because I felt that I needed instruction on that subject. A minister reaps great benefit from preparing and delivering sermons, and then any subject that is good for the minister is good for the congregation, for we are all alike in that we have all sinned and have come short of the glory of God.

This subject has been rolling around in my mind for a long time. Every time I would see some one commit a sin I would immediately judge that person in my mind. Right afterward I would feel condemned for doing something equally as wrong as what I had witnessed. Some one would meet some problem a certain way and I would say to myself, "Well, I certainly would never have done it that way." Then would come to me an accusing inquiry, "How do you know what you would do under those circumstances?" And again I would have that feeling of condemnation. Probably we have all had a similar experience.

When I began to study this subject of judging I found more than I expected. Jesus, Paul, and James have much to say concerning this thing. Jesus begins by telling us, "Judge not, that ye be not judged" (Matt. 7:1). Then He tells us that we will be judged by the same measure by which we judge. And you all know what He said about being hypocrites if we tried to pick a sliver out of some one's eye when we ourselves had a timber in our own eye. In other words, our Master told us we had no right to judge anyone else when we ourselves have more serious faults than they.

We should never be like the fellow who judged and condemned other people and for his excuse said, "If we are to judge angels in the next age we must get in practice now."

We are supposed to have some practice at judging, but let us wait and see whom we are to judge.

With only Jesus' admonition we would refrain from judging other men, but we must see what Paul says. He seems to be more severe because he begins the 2nd chapter of Romans: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Truly we all commit the same type

*Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul:
The mind's the standard of the man.*

—Isaac Watts.

of sins. Furthermore, you and I have committed deeds that, had we done them in the time of Moses, we would have been punished by death. Paul shows us in a later chapter that we have no right to judge another.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. 14:4). We are all servants of God; therefore, we cannot judge God's servants. Now when Paul spoke of this he was speaking of judging another concerning the meat he ate, but if we would judge one in that, we would judge one in almost any other thing that he says or does.

This does not mean we cannot warn one who is doing wrong. We are told in Galatians 6:1 that those who are spiritual should restore one that has been overtaken in a fault, but it should be done in a spirit of meekness.

One time a woman was asked to teach a Sunday school class, and she definitely refused. Myself and some others wondered what God thought of one who had the ability to teach so well and would not use her talent. Some time later we found that she had been teaching constantly for several years and she felt that she was entitled to the short rest she deserved while she was busy in other Christian duties. How did we feel then? We had been judging by the sight of the eye and the hearing of the ear. We found that circumstances alter cases and our observation doesn't always take in all the circumstances.

Some one commits a great wrong and we form an opinion and in our mind judge when we might have done even worse under similar conditions and temptations.

Now whom are we really supposed to judge? As this is the Sunday morning when we commune together with our Lord in remembrance of Him and all that He has done for us, it is fitting that we turn to Paul's letter to the Corinthians regarding the Last Supper. Those Corinthians had offended God by the manner in which they met together to eat the Lord's Supper. They had been gluttonous and had become drunken in what was to have been the Communion service. Therefore said Paul: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Because of this sin of the people he spoke more: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." We are not to judge if we are worthy to eat of that bread and drink of that cup and certainly not judge anyone else, but we (Please turn to Page Nine)

Let Not Man Put Asunder

By A. H. Zilmer

IN EVERY case of divorce it is man who puts asunder the marriage bond between husband and wife. Among the Jews, if a man for any cause grew tired of his wife, he gave her a letter or certificate of divorce, and sent her away. In modern times it is the courts that grant a decree of divorce to the dissatisfied partner. No divine arrangement or provision having been made for putting asunder the bond between husband and wife, it is man who out of his own will and the hardness of his heart puts asunder or looses that which was intended to remain "joined" for life. That the courts, which but reflect popular sentiment, grant divorces upon any and all kinds of grounds, does not make this right in the sight of God or otherwise than "not lawful" according to the divine rule. The public conscience with reference to this matter has become so seared and incrustated that no law framed by man and no court conducted by him may be regarded as a criterion. Even believers, following the line of least resistance, are in grave danger of having their standard of right gauged by popular sentiment and modern court decrees. We repeat: In every case of divorce it is man who puts asunder that which the divine law joined together.

SEPARATION WITHOUT DIVORCE

The Apostle Paul addressed some wholesome counsel, coupled with an authoritative command, to married believers: "Let not the wife depart from her husband" (1 Cor. 7:10). Here the question obtrudes itself, "But what if she depart?" The writer anticipated this very question when he said, "But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (v. 11). The believing husband or wife is not at liberty to secure a divorce from the other and least of all to marry again. If either would live in the married state, reconciliation to the husband or wife is the only course left open by the Lord's "command."

UNBELIEVING HUSBAND OR WIFE

The Apostle gave his judgment on cases of this kind: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him" (vv. 12, 13). Why this counsel? "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband" (v. 14). Sanctified in what sense? In the sense of set apart for the marriage union one with the other. But why this? For the children's sake. "Else were your children unclean; but now are they holy." In what sense "holy"? In the same sense as the husband and wife are sanctified for one another, that is, in the mar-

riage relation. The marriage being sanctified or legitimate, so are the children that are born to such union. This holiness or legitimacy is one having its basis in the mind of God, and not in a Gentile judicature.

"But if the unbelieving (husband or wife) depart, let him depart" (v. 15). If the unbelieving one be not "pleased to dwell" with the believer, and departs, the believer is not at fault for such departure, but this does not by any means give him the right to marry another.

The reason underlying this wholesome counsel is to be seen in verse 16: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" It is evident that the word "sanctify" in verse 14 and the word "save" in verse 16 do not mean the same thing. The sanctification of the unbelieving partner is for the marriage relation, while salvation of the one or the other aims at the obtainment of forgiveness of sins and eternal life.

CELIBACY

Celibacy, from the Latin *caelebs*, is the state of an unmarried person. It is probable that Jesus referred to persons living in the unmarried state when He spoke of eunuchs, whom He divided into three classes, viz., those who were "so born from their mother's womb," those who were "made eunuchs of men," and those who "made themselves eunuchs for the kingdom of heaven's sake" (Matt. 19:12). The first two classes were eunuchs involuntarily, while those of the last-named class were such of their own will. Primarily the term had reference to an emasculated man, especially one who was an attendant at a harem. It was also applied to an Oriental palace official. In Scripture this word often has the sense of an "officer," as we see by reference to 1 Kings 22:9; 2 Kings 8:6; 9:32; 20:18; 23:11; Jeremiah 38:7. In 2 Kings 23:11 the Hebrew word *saris* is given as "chamberlain." Here it has the sense of an officer who superintended the bedchambers and domestic apartments of a royal household. This is also the meaning of the Greek *eunochos*, from *eune*, bed, and *echo*, keep. We find attached to the court of Candace, Queen of the Ethiopians, "an eunuch who had charge of all her treasure" (Acts 8:27). Going to Jerusalem to worship, he was either a Jew or a proselyte.

Reverting to Matthew 19, we hear the disciples saying to Jesus after His interview with the Pharisees, "If the case of the man be so with his wife (namely, that he could put her away "for every cause"), it is not good to marry" (v. 10). This brought forth the reply from the Lord, "All men cannot receive this saying, save they to whom it is given" (v. 11). Then follows the causal coordinate sentence dealing with the three classes of eunuchs (v. 12). The

first two of these, who were either born eunuchs, or made such by men, could easily "receive" the "saying" of the disciples that it was "not good to marry"; but it was not so easily received by those who were not eunuchs by birth, or were not made such by men. Not all could "make themselves eunuchs," that is, be celibates, or abstain from marriage, even "for the kingdom of heaven's sake." This could only be done by such of this class as could "receive" it (vv. 11, 12). The Apostle Paul was one of this class. He could say without reserve, "It is good for a man not to touch a woman" (1 Cor. 7:1). He was a living example of the celibate life, and said to the unmarried and widows, "It is good for them if they abide even as I" (v. 8). He "would" that all men were even as himself in this respect (v. 7), that is, unmarried. Barnabas also seems to have been a celibate, for the Apostle further said, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (chap. 9:5). While Paul "received" and put into practice the idea embodied in the "saying" that it is "not good to marry," these "others" did not receive it, not even Cephas, or Peter.

But Jesus had intimated to the disciples what Paul afterward taught, viz., that to remain unmarried was not wrong in itself, but in certain circumstances "good."

Why was it "good not to touch a woman"? Why "good to abide" as did Paul? Because "he that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife" (1 Cor. 7:32, 33). The former is a eunuch, that is, a celibate, "for the kingdom of heaven's sake."

No law is violated, no wrong done, in so "abiding" as Paul. In fact, he said, "He that giveth her (that is, his virgin) in marriage doeth well; but he that giveth her not in marriage doeth better" (vv. 37, 38). And in his judgment the widow would be "happier" if she remained unmarried, i. e., were not "bound" to a husband.

From this we see that celibacy being "better" in some cases than the married state, it is not celibacy that puts asunder what God has joined together. It is the arbitrary putting away by divorce proceedings of one kind or another.

(Please turn to Page Ten)

TACTFULNESS

By S. J. Lindsay

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."—Matthew 10:16.

HOW wise is a serpent? Genesis 3:1 says that "the serpent was more subtil (artful, cunning, crafty) than any beast of the field which the Lord God had made." The serpent keeps itself in a good measure of seclusion. It doesn't make itself conspicuous. It moves silently and cautiously and when the right time comes it acts swiftly. Are these characteristics to be applied to the one who would teach others Christianity?

A true Christian lives a life of true humility. When he attempts to teach, his approach must be studied and careful. He does nothing to scare the object of his approach. His line of procedure must be artful. Paul said to the Corinthians (2 Cor. 12:16), "I did not burden you: nevertheless, being crafty, I caught you with guile." Nathan came to David (2 Sam. 12:1) in a cunning way to lead David to condemn himself. Had he gone to David and said, "David, you are an awful sinner," the chances are that David would have braced himself against the accusation. By Nathan's manner of approach, David was led to see the enormity of his sin as God saw it. Nathan did it in such a way that David could not claim any hurt from him.

Here is where the harmlessness of the dove comes in. If we approach another in religious matters and acquit ourselves before him in a way to do him an injury, you may rest assured that we have done harm rather than good. No

good can come from offering an insult to another because of his religious views. We remember once at one of our conferences speaking privately with one who was not convinced upon the importance of immersion as baptism and who thought her sprinkling was just as good as immersion. A very zealous believer who was eavesdropping, entered the conversation by saying, "Well, madam, I wouldn't want to be in your shoes when judgment comes!" and then walked away. That statement offset all the kindly approach that had previously been made. The statement was made in a "superior-to-others" manner that made it the stinger on the end of the lash. Years ago, when in our boyhood, we can well remember when it seemed to be the delight of some of our people to catch some one, who believed in the immortality of the soul, before a crowd of others, then proceed to "flay him alive." We remember an old brother who thought he should be licensed to preach, now that he was too old to plow, and he presented his application to the conference board and offered as recommendations a number of challenges posted in the home post office to the ministers of the town to debate anything with them in which he might differ with them. We are pleased to say that he did not get any license. The true Christian's only approach must be in the lanes of love. Better to keep silent than to do otherwise.—*Messenger of Truth.*

A World on the Move

"Many shall run to and fro, and knowledge shall be increased."

I AM writing in Seishin, a small city on the northeast coast of Korea. I am a long way from my American home—the Pacific Northwest. This is an out-of-the-way place, not particularly on the world's thoroughfare. Yet a British man-of-war pulled out of the harbor today. There are several steamships in port, loading for far-flung places of the world. This is one of the gateways to the new empire of Manchukuo. This is largely a fishing community. Fish are brought in here by the thousands of tons. The oil is pressed out for various uses, and the residue is used for fertilizer. Just now the oil is moving rapidly to Ethiopia—to help lubricate her war machine, I suppose.

All this is indicative that we live in an age of travel. The thoroughfares of the world are crowded with millions who feel the urge of the road. Pleasure, business, health, science, overpopulated districts, the humdrum of existence, and whatnot, furnish excuses or reasons for travel and migration. The ends of the earth are no farther away today than was the next city a hundred years ago. In the days of the oxcart and the windjammer there was not much pleasure in travel. It took stern necessities and real inducements to send men forth. And when alien and hostile peoples occupied most of the earth, foreign lands were not very inviting. Home and country had a magnetic pull back in the good old days. I little thought when I was a boy that I myself would be sitting here tonight in a remote district of a foreign land writing an article. Even then—fifty years ago—the world was a pretty large globe, and this particular land of Korea where I am tonight was locked and barred against "the Western barbarians," as they innocently but sincerely styled us of the West.

Still my childhood knew the time that the travel spirit was beginning to grip the hearts of men and nations. My father crossed the western prairies in an emigrant train of ox wagons when I was five years old. We spent two years in accomplishing the task—now it may be done in less than twenty-four hours. That was also the period when the far places first began to attract and the doors of distant lands were being forced open—men were beginning to run to and fro.

I have crossed the Pacific five times. What masses of people and diversities of tongues one does meet on boats! The whole world travels. Some rainbow of promise illuminates almost every man's mind and lures him on a pilgrimage. It may be gold, or it may be pleasure. It may be the quest for knowledge, or an urge to help uplift. Or it may be an attempt to break the monotony of existence. But whatever it is, it calls forth its devotees year after year to the open road and distant lands.

I am not trying to arrive at the psychological reason for



this phenomenon. I merely wish to point out the fact. The world is on the move. Every train makes it known, every steamship whistle sings it forth, and every airplane hums the refrain. This travel urge, this running to and fro, is peculiar to this age. The past century gave it birth, and it is strengthening with the years.

Marco Polo was a modern globe-trotter born out of due time. Before he saw and pictured the glories of the East, men stayed at home. The world was then thought to offer little to see. It did offer little in the way of transportation facilities and less in the way of entertainment along the way. Expeditions might venture forth, but the lone traveler was unknown. Yes, the world used to stay at home. Now it sallies forth. What is the answer?

The answer is that the impossible and impracticable have become possible and promising; the hard has become easy. The ingenuity of man has produced the means of travel, and the guns of men have made it comparatively safe. Thus the urge of the road meets with small resistance.

For as this is an age of travel, it is also an age of knowledge. The one is contingent upon the other. It took knowledge to produce conveyances, and it takes conveyances to travel. When I was a boy, we did not have automobiles or airplanes. We did not have radios or electric lights. We did not have a hundred things that are now thought to be necessities.

Knowledge has filled this world with wonders. It has given us a new world, in fact—a new age—an age that stands apart distinct from all the ages that have gone before it. I am in a far corner of the world tonight. Yet I write under an electric light. A cinema show is in action just across the street. I hear the people clapping their hands. I hear the automobiles tooting in the street below. A train whistles a mile away. And the lights of the ships in the harbor reflect and glimmer in the waters of the bay. Yes, this is a new age.

The room boy has just placed the Osaka *Mainichi* on my table—an English newspaper published in Japan. It tells of Italy's progress in her attack on Ethiopia. The events of the world of three days ago are placed before me in this little out-of-the-way place in Northeast Korea. What a change from a century ago. Then the battle of New Orleans was fought two weeks after peace had been declared. So slowly news traveled a hundred years ago even in highly civilized countries!

But news of three days ago is stale. Especially is this so when major events are happening. So I go downstairs and dial the radio to Tokyo, and receive the news of the day in English like cakes hot from the griddle, for the world is a griddle seething, scorching, spitting, over the fires of hate and destruction. Yes, this age is entirely new.

This age stands out without a prototype. It witnesses the crowning activities of man, the most glorious hour of his achievements. It is the age of knowledge, and through knowledge the age of mighty wonders. Nothing astonishes us. Each new marvel is so rapidly eclipsed with a greater wonder that we have lost the power for amazement. We are drugged by the rapidly increasing productions of science and invention. Things that would have given my father the hysterics we accept without so much as a thrill or a tremor.

Nearly every home has enough electrical gadgets and modern work-saving devices to have kept my grandmother in bed for a week with nerves just to have glimpsed them. But we do not even marvel at them. They are a part of us and a part of our world.

I need not enlarge upon the subject. It is too common and near to need elucidation. Many *are* running to and

fro. Knowledge *has* increased. Men were content to walk for thousands of years, now they fly. The snail's pace has given way to the mad rush of the meteor. What does it all mean? Only this: In the dim ages of the past the Prophet said that the last days would see men running to and fro, and that knowledge would be increased. Lay the specifications over the actuality, and they fit in every detail.

And, friend, all this is another assurance that we face the falling curtain of earth's stage. The human drama is about to end, the divine soon to begin. And yet above the descending curtain we face the sunrise of God's endless day. Are you prepared for all that this means to the world and to you? That is the question that this age forces home to the heart of each of us.

—Edward J. Urquhart in *Signs of the Times*.

The Judgment of Christ

WE LEARN from the Scriptures that we are all to appear before the judgment seat of Christ for the purpose of giving an account of our probation, or as the Scriptures say, "give account to the great judge for the deeds done in the body." Do we think of this as seriously as we should? Do we realize just how serious a matter this is? Do we realize to the fullest extent that we are on probation, and are we endeavoring to work out our salvation with fear and trembling? Do we realize that the time of the end of this age is at hand—right at the door—and when the Savior calls there will be no more time to make ready?

It is best for us that we do not know the day nor the hour of His coming, for if we did we should become slack in our duties. Let us not be as the five foolish virgins spoken of in the parable in Matthew 25:1-13. They failed to keep their lamps filled with oil, and when the cry at midnight came, "Behold, the bridegroom cometh; go ye out to meet him," they, being without oil, were not prepared to meet him; so realizing at the last minute their condition, they asked the five wise virgins to give them oil. But the wise ones told them, "Go and buy from those who have it to sell." The wise ones appreciated too much what they had to give any of it away.

From this we learn a great lesson, a lesson of the necessity of preparedness. This parable, we know, represents the time of the coming of the Lord Jesus Christ to judge the quick and the dead.

The five wise virgins represent those who appreciate the love and mercy of God, and are prepared by believing all things told them of the coming of the bridegroom (representing the Lord Jesus Christ), and therefore doing those things that please God by keeping up their daily reading, keeping themselves familiar with the Word of God and His commandments, and also keeping themselves unspotted

from the world. You know, we are told by the Savior that we are "in the world," but we are not to be "of this world." That is, not to take part in the popular things of the world which tend to draw us away from the teachings and example of our Lord and Master. He has set us the good example, and it is our duty to do our best to follow in His footsteps. Even when we have done our best, the Savior says that we are to confess that we are "unprofitable servants."

There is an old saying which is indeed true, "You cannot play with fire without getting burned"; and another, "Oil and water do not mix." By this I mean to show that if we take part in worldly things we are more than likely to forget our duty, and lose our salvation. The Apostle Paul says, "Come out, and be ye separate." This especially applies to religious matters. "How can two walk together unless they be agreed?" We cannot afford to be charitable with doctrines filled with error. We promised to come out and be separate from these things when we submitted to the waters of baptism, and for doing this God has promised us eternal life, which is indeed a great prize to strive for.

The five foolish virgins represent that class who do not appreciate God's love and mercy; and while they might have been enthusiastic and apparently very zealous when they first put on Christ, they, through allowing their interest to center too much in things of this life, became careless and neglectful, not reading the Scriptures, and failing to do what the Apostle Peter said to do, that is, "as newborn babes desire the sincere milk of the word, feeding on the word," and as the Apostle Paul says, "Put on the whole armour of God, and by so doing we can withstand the fiery darts of the wicked." How do we put on the whole armor of God? By keeping our minds filled with spiritual things; and the only way we can do this is to read the in-

spired Word of God, and by associating with those who are in the household of faith. We should prefer the company of those in the truth above everyone else. Didn't the Savior say, "Love one another"?

When we find a brother or sister doing something he should not do, it is our duty to talk to him, and show him the error of his way. If we love one another we will do that. We are not to condemn our brother, but should help him. We are told to exhort one another daily, for in this way we will keep our hope a lively hope. If we have a lively hope, we will not be in danger of becoming neglectful.

In the Revelation, chapter 3, we find Christ speaking to the church of Laodicea: "I know thy works, that thou art neither cold nor hot . . . so then because thou art lukewarm, . . . I will spue thee out of my mouth." In this connection it would be well for us to consider what Solomon has said, "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." Either death or the coming of the Lord will end our probation, so let us not be neglectful, but be up and doing while it is yet day.

In this same chapter we read, "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." In verse 11 He says, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Do not be like Esau, who sold his birthright for a mess of pottage.

We know that the Apostle Paul was ever exhorting the brethren, and we would do well to read his Epistles as often as we may find time. The book of Romans is filled with many wonderful truths and good advice. He says in Romans 11:22, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

In Romans 12:1, 2 the Apostle tells us something that we should endeavor to keep always in mind. "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." In writing to the Colossians he says, "Set your affection on things above, not on things on the earth. For ye are dead (to the things of the world), and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." However, this is all contingent upon our giving up "the things of this life that are contrary to the will of God."

In his letter to the Ephesians the Apostle says, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and

your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:13-17).

We should approach God as did the Psalmist David. "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:8-14).

If we meditate upon the Word of God, then of a certainty this will be exactly what we will talk about. Christ says, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

James says, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:21-25).

The Apostle Peter says, "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 out of a pure heart fervently." In writing to Titus the Apostle Paul exhorted him along these lines, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (or age); looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14). He further added, "These things speak, and exhort, and rebuke with all authority."

It is just as necessary for us to speak and exhort these things as it was for Titus. So let us not forget the great opportunity we now have, and take advantage of it by not only making our own calling and election sure, but proclaiming the gospel of salvation earnestly and vigorously to all who will give ear.—Roy A. Burd in *The Faith*.

BATTLE WAGONS

(Continued from Front Page)

the local bootblacks rake in fortunes, and the world has been made safe for another naval race.

Naval races are expensive. Comments the Westminster Bank *Review* of England: "Borrowing for expenditure of this class is always regrettable, for the outlay adds nothing to a country's earning power to help to pay the interest on the borrowed money." (In this connection, it is interesting to note the President's allotment of more than a billion dollars of relief funds to naval construction for the avowed purpose of increasing prosperity by adding to the earning power of the public.) Yet despite the soundness of the conclusion reached by *The Review*, the Powers always have built their navies upon borrowed capital. France has yet to pay the interest on funds secured for wars of Napoleon.

All this, of course, has an obvious application for the Christian. Prophecies relative to the period immediately preceding the return of the Christ have been so frequently repeated as to demand almost no attention for the sake of pointing morals. There is, however, this to be considered: Until the reestablishment on a larger scale than now is apparent of the Jews in their historic homeland, expectation of the early return of the Messiah is doomed to disappointment. "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."

That the world is seated on a powder magazine is recognized and accepted as fact by almost everyone. That the Jews are rapidly returning to Palestine, there to set themselves up as a semi-independent nation, is also obvious. That much of biblical prophecy has already been fulfilled or is now being fulfilled cannot be successfully denied. That conditions predicted to occur are now occurring is a simple statement of truth. That the intensity of war has steadily increased since the days of the Romans is historically correct. That economically, socially, and politically the world is chaotic is certain. That science and education have advanced far toward the predicted peak is easily apparent. But nevertheless, it must be conceded that, although the return of the Christ may occur at any time, there are prophetic indications not yet sufficiently fulfilled to allow for earnest belief that Jesus may appear tomorrow—or today.

This is by no means an effort to dissuade anyone from the conviction that the coming of the Messiah is imminent; but it is an effort to appeal to common sense for approval of the thought that some things do continue as they were from the beginning of the creation—among them naval races, broken treaties, and depressions. Certain international combinations, certain important changes in the form of government of a number of European and Asiatic Powers, must occur before the fulfillment of all the predictions of events before the coming of Jesus to the earth can take place. Those combinations and changes may be made tomorrow, or in 1937, or in 1950; but until they have been made, it is somewhat absurd to accept the preachment that

the advent may be expected momentarily. It will come, and that soon, in proportion to the history of the world; but the desire for the early establishment of God's kingdom on the earth should not be allowed to run away with understanding and intelligence.

Battle wagons are a sign, one of those things of which the old-time preachers were wont to speak so frequently as "signs of the times." But battle wagons and conferences and international alliances must be considered in their proper order, and not set, as William Miller, for example, set his Dark Day (to the horror and disruption of New York City business), as an exact and scheduled indication of the prompt appearance of the Lord; they should, rather, be watched carefully as one part of the slow evolution of two thousand years toward the ultimate fulfillment of the entire book of prophecy.

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BEST SERMONS OF 1935

(Continued from Page Three)

are to judge whether or not we are doing it in a manner that is pleasing God. We are made worthy of partaking of those emblems by the grace of God. Paul goes on to say that those who eat and drink in an unworthy manner eat and drink judgment to themselves because they don't recognize they are in the body of Christ and do not conduct themselves as should those in the body of Christ. "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged" (1 Cor. 11:30,31). If we would judge or condemn ourselves when we begin to do something wrong, we would not be judged of others or the Lord. If we are careful to do what is right, then we won't be punished for wrong nor need to be corrected. "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:32). Can I say, therefore, that all of your trouble and sorrow is a chastisement of the Lord just because you have done something wrong? No! I would be doing wrong if I told you that. It is for you to say whether or not you feel that tribulation comes upon you directly because you sinned.

I know of a woman who lost her son and when she asked a minister why such sorrow should come to her he said it was because she had done some great sin. That minister may have been the cause of this woman's early death because she felt so bad to think she had sinned ignorantly and was punished so severely.

Although in many cases our hardships may be the chastening of the Lord and our sickness and weakness may come upon us because we are not serving God in a pleasing way, yet these things have other purposes than to punish us. These things are stepping stones by which we may rise higher and come closer to God. James said, "Mw brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (James 1:2,3). And how can we appreciate the

pleasant and be content with it if we do not know how to endure the unpleasant?

Now may we just remember to pause and consider before we judge another and not forget that with what judgment we judge, by the same will we be judged. I have felt that it has helped me to live better and judge myself rather than others by studying and preparing this, and I pray that I have said something to help you.

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LET NOT MAN PUT ASUNDER

(Continued from Page Five)

other that constitutes the putting asunder of that which is joined together in wedlock in accordance with the divine law established at the beginning. If the practice or state of celibacy constituted such putting asunder, then the Apostle Paul and many other noble-minded persons of his day and since have been guilty of sundering that which God joined together. Then Jesus was wrong when He commanded those who "received" the idea embodied in the "saying" of the disciples that it is "not good to marry"; and Paul was wrong when he said that it was "good for a man not to touch a woman." Not every man or woman of marriageable age or status must necessarily marry. If those who marry please God, then those who do not marry please Him more, if such abstinence has for its object the undivided and undistracted service of God.

And may we in this connection also advert to the fact that Jesus Himself, while of marriageable age and condition, was an exemplification of the "saying" made by the disciples, viz., that it is "not good to marry." Jesus had a mission in the world, which was to preach the gospel; and to this He devoted Himself to the exclusion of everything else, marriage not excepted. While it is said that He "loved Martha, and her sister, and Lazarus" (John 11:5), His love was never of a kind that would seek either of the sisters as a wife, but rather that of a friend who found congenial company in the home of the three at Bethany. Shall we say that in abstaining from marriage He severed that which God had joined together? It is possible, and quite likely, that in speaking of eunuchs who made themselves such "for the kingdom of heaven's sake," He alluded to Himself, and such of the disciples as were not married.

We also refer for a moment to the thousands of trained nurses in the world who devote themselves wholly to the ministry of the sick. Many of these consecrated women grow old and die in this service for humanity without ever marrying. Shall we therefore charge them with putting asunder that which God has joined together? Such a charge being untrue, it would be extremely unjust. Their motive is to render service to such of their kind as are in need of such service; and since they can do this more effectively in the single than in the married state, they willingly forego the joys and pleasures of married life in order that they may, without let or hindrance, render such service. In their case, too, it is "better to so abide" as did Jesus and Paul.

The celibacy practiced in the Roman Catholic Church is not compulsory, but entirely voluntary. It is not forced upon anyone. But the Church has decreed that those who take "holy orders," that is, become priests or nuns, shall remain unmarried. We do not approve of this rule for general application for the reason that while Paul and others practiced celibacy, the apostles did not enjoin it upon any, whatever the service they performed in the church. They even instructed those who had charge of the installation of elders or bishops that "a bishop must be blameless, the husband of one wife," and one "having his children in subjection with all gravity" (1 Tim. 3:2-4; Titus 1:5, 6). The words "forbidding to marry" (1 Tim. 4:3) were a prediction of the practice introduced and enforced in later times, as Marcion in the second, and Eustathius in the fourth century, whose excessive austerity led them to prohibit wedlock, as well as the common comforts of life, to all their followers (see Mosheim *Ecclesiastical History*, pp. 51, 95; Tertullian *Contra Marcion*, Book I, chap. 29). Marcion admitted none to his communion except such as were unmarried. This was an arbitrary rule preventing the union which the divine law aimed to establish by marriage as husband and wife. But where marriageable persons of their own free will refrain from entering the married state, as did Jesus, Paul, and others; or where persons today enter certain professions or religious orders which are maintained upon the basis of rigid celibacy, in order to devote themselves wholly to their chosen work, there is no violation of any divine command, nor can it be said in reason that there is a putting asunder of that which is joined together. This is only possible where two persons have actually been married, and not where no marriage has taken place.

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THE SAVIOR IS WAITING

By N. H. Geiselman

The Savior is waiting to serve a great feast,
He invites me to come as His guest:
His Spirit so gracious and nobly intreats,
To come and sit down with the rest.

There is only one step; there is only one step;
And I enter the bounds of His love:
Oh, there to be free with great joy to me,
I'll rest in His grace from above.

The Savior stands waiting to give me a hand,
To lift me from sin and despair:
To lead me along by His gracious command,
At last His blessed kingdom to share.

I'll enter the race by the help of His grace,
I'll journey along the sweet way:
The viet'ry so sure and the life that's so pure;
How I long for eternity's day!

Berean Department

ARLEN MARSH, EDITOR

Something for Nothing

So deeply ingrained in the human character is the desire to get something for nothing that both government and church suffer radically as a direct result. Government, however, being able to force the payment of higher and yet higher taxes to meet the demands of those who expect to be paid for not growing, not working, and not thinking, is in less serious condition than the church, which must rely upon voluntary support for its maintenance.

The plan originally established by God for the continuance of His work on earth has been so far forgotten as to require detailed explanation when, rarely, it is mentioned in ordinary conversation. Although government now demands—and gets—more than 65 per cent of the gross incomes of some men, the church is fortunate indeed if it can secure from anyone an average of 5 per cent of his income, despite the fact that one tenth of that income legally and morally belongs to God.

Under prevailing conditions, it is possible for legislators seriously to suggest that legalized lotteries for the purpose of assisting depleted public treasuries should be inaugurated; it is possible for a nation-wide organization to spring into existence with no other purpose than to secure the passage of a law allowing lotteries; it is possible for men to propose that every individual over 60 receive from the taxpayers of the country \$200 per month as a reward for doing nothing and for saving nothing; but it is impossible for the church to raise sufficient funds to carry on its work without important curtailment.

Religion that is taken for granted, that is taken as an inexhaustible and free source of spiritual strength, is no religion at all, but merely a philosophic satisfaction of that inveterate craving for something for nothing. Unless Christianity is worthy of financial support—and more than a little financial support—it is not worthy of attention as a code either for salvation or for right living.

Canadian Religion

Canada, like every other country, has its hypocrites; but nevertheless, Canada is now setting an example which the United States would do well to follow.

Unlike the dailies south of the international boundary, the Canadian papers devote a considerable amount of space to a discussion of religion. Editorials on tithing, on the importance of Bible study, or the inspiration of the Bible, appear frequently in the Canadian journals, whereas in the United States a strict editorial policy forbids the discussion of matters which may be and are capable of stirring up religious antagonisms and resentments. So strict has the latter policy become, indeed, that even news

reports of church activities are rare and carefully prepared to delete any tinges of denominationalism.

The Canadians as a whole take their religion somewhat more seriously than, again as a whole, do those in the United States. Religion has come to mean, in this country, merely something for the weak-minded, the children, and the student of historical philosophy. In Canada, religion is still a vital force.

Golden Rule Berean Society

According to *Golden Rule News*, the monthly mimeographed bulletin published by the Golden Rule Church of God, Cleveland, Ohio, the local Berean society, which is one of the largest in the country, meets each Friday evening at the church, 13905 Diana Avenue, at 7:30.

The adult class is beginning the study of Exodus with John O. Conrad as leader.

The senior class, studying modern problems, has these topics scheduled for March: What proportion do I owe my church of my time, my talent, and my money? False social standards: How unselfish should we be? When and how should we stand against public opinion?

The senior class is planning a St. Patrick's Day party this month at the H. W. Stadden home.

The Point of the Thing

Lending point to an editorial of March 3 in this department is the revelation by *The Chicago Tribune* that 50 per cent of the country's murderers are not apprehended, that only 2 per cent of the number convicted are executed, that the huge majority of those imprisoned for murder serve not more than five years in prison, and that a large proportion of murder cases are deliberately and criminally nolle prossed by the prosecutor for the State.

It is indeed true that Jesus taught that one's enemies should be forgiven seventy times seven, but it is also true that Jesus never taught that religion should be used as a cloak for criminality. Nevertheless, sob sister preachers and church organizations have succeeded so far in persuading the legislatures of the Nation that capital punishment is inhuman and unchristian that a number of States already have repealed former laws permitting the death sentence. They have remained repealed, despite the obvious fact that murder in such States has increased with horrible rapidity.

One is led to wonder, after a study of present-day social conditions, the precise effect modern Christianity has on God. Would He be pleased with the immediate trend toward mass production in human justice, or would He still call for individual consecration and repentance?



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

A LOVING FRIEND

OUR story today is to be about some one whom you have never seen. But you have heard of Him many times. And from the time He was a small boy until He had become a grown man He was always doing kind things—thoughtful things for others. Think now! What is His name? The Sunday school lessons since Christmas have all been about Him. There, I knew you would remember! Jesus, of course.

The first thing we learned about Him was that God sent an angel to the loveliest girl in all Palestine. This girl had learned many of the chapters of our Old Testament by heart. For it was all the Bible they had in those days and she had been brought up in a religious home. The angel told her that she was to be the mother of God's Son and that the baby she would have would be a King, and that He should have David's throne forever and ever. Now David was the great-great-ever-so-great-grandfather of this happy girl whose name was Mary. And you may be sure she was thrilled to think that she would have a part in caring for a King. She sang as she worked, and studied much of the time.

And when the Baby came the very first place that they took Him was to church. The Bible does not tell us, but there are other books that say that He had red hair like David's was. And most Jewish babies have bright grey eyes, so perhaps His were, too. There was a nice old man named Simeon who lived in Jerusalem. And on the day the Baby first went to church Simeon was there, too. And he took the Baby in his arms and said right out loud,

"Dear Lord, now I am willing to die, for I have seen this Baby whom You have sent to show everybody how to be saved."

Then he talked with Mary, too, and at last laid the Baby back in her arms.

As Jesus grew Mary helped Him to learn all of the Bible that she knew. Her husband, Joseph, taught Him to work with carpenter's tools as all Jewish boys had to learn to work. But Jesus liked to study, too, and He learned to read so that whenever He had a copy of the Bible He could read it for Himself. In this way He learned many things that His mother did not know about the work that God wished Him to do.

When Jesus was about thirty years old He heard that His cousin John the Baptist was holding meetings down near the Jordan River. So Jesus left the hills around Nazareth and walked a long way to where John was. One day

as John was standing in the river baptizing some people Jesus came and asked to be baptized, too. "For," He said, "that is what God wants Me to do." And, sure enough, God's voice said, "Thou art my beloved Son; in thee I am well pleased."

After that so many things happened to tempt Jesus to do wrong, but every single time He would think of a Bible verse He had memorized that would help Him to do as God wanted Him to. And that pleased God, too, so that when Jesus preached to the people as He went among them God always helped Him to say exactly the right words. Some people did not like to hear Him preach and tried to kill Him, but there were others who believed what He said and loved Him. Among these were twelve men who left their work and went everywhere with Jesus helping Him. One of these was Simon Peter. Can you learn who the others were?

Instead of preaching long sermons Jesus used to tell stories to the people sometimes that would show them how they ought to live. These stories were called parables. He taught them that if they were going to be friends of God they must do kind deeds as Jesus did. He said, "If you want to be brothers and sisters to me, you must listen to my words and do as I say." And since God told Him what to say there could be no mistake. Could there? He said each was to watch himself and be very careful of his own behavior. For people know by our words and acts whether we love God or not.

Then, because Jesus always did exactly the right thing and because He was God's Son, He could make deaf people hear, and blind people see. He even gave life to dead people. And one poor man who had been insane for years He made well again. One boy who had epilepsy was made well and strong.

The very nicest story of all, I think, tells how Jesus will look when He comes again to live on the earth with those who love Him. He took three of His helpers, Peter and James and John, with Him to a mountain to pray. As Jesus talked with God, His face and clothes became all white and shining. And other men appeared and talked with Him. This was really a picture, or sample, that showed His three friends how it would be when He reigned from David's throne.

How many of these things that Jesus did can you do? Make a list of them and try to do them. Each day for a month mark on your list the thing you have done that Jesus did.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 13. — March 29, 1936

JESUS EXPLAINS THE KINGDOM

Luke 13

GOLDEN TEXT

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13:29.

YOUNG PEOPLE AND ADULTS

Topic: Requirements for Citizenship in the Kingdom.

Class Discussion: Compare native and naturalized citizenship in this country. Paul's Roman citizenship. The requirements for naturalization in this country. How these compare with requirements for admission into the kingdom of God.

I. The Mustard Seed Kingdom. (Vv. 18, 19.) The kingdom of God in its full richness of glory and power in the earth will not be established until the Lord comes (Matt. 19: 28; 25:31, 32), but during the present gospel age the rulers of the kingdom are being chosen, instructed, and qualified for the service they are to render in the future as co-executors with Christ. It is quite possible, then, that the parable may have its fulfillment after the Lord comes. But as Jesus does not interpret it for us, we may venture another suggestion. Today the kingdom, though not in actual existence, is represented on the earth by its future rulers, the church. Cf. Luke 16:16. In its beginning it was small in numbers and influence, but in process of time it grew greatly and the "fowls of the air"—symbolical of the evil influence of false teachers (Acts 20:28-31; 1 Tim. 4:1, 2; 2 Tim. 3:1, 13; 4:3, 4; 2 Pet. 2:1-3)—shall take up their lodging in its "branches"—sectarian groups?—which they will "grievously befoul" with their false doctrines and practices.

II. The Three Measures of Meal. (Vv. 20, 21.) Where leaven is referred to symbolically in the O. T. it generally is made to represent evil (Ex. 12:15; 34:25; Lev. 2:11; 6: 17). This is also true in the N. T. (Matt. 16: 11, 12; Mark 8:15; 1 Cor. 5:6-8). As our Lord does not provide us with an interpretation of the parable, we suggest that this also may represent a preparatory phase of future kingdom activity, covering the thought of the preceding one. So far as the nominal church is concerned, it is permeated with false and unbiblical teaching. The leaven of error that was introduced by those who came into the church from pagan religions has "leavened the whole lump" with unchristian doctrines.

III. Requirements for Citizenship in the Kingdom. (Vv. 22-30.) Faith in the gospel of the kingdom of God and obedience to it in baptism comprise the "Requirements for Citizenship in the Kingdom of God." Such citizenship will not be conferred upon anyone until the King comes to set up His government. It will then be discovered that much more than morality and church affiliation is required to make one eligible to a place upon the throne of Christ.

PRACTICAL APPLICATIONS

The parables that Jesus used to convey the story of the kingdom show it to be a growing thing. The seed cast into the garden grew in-

to a great tree. But without the soil it would have remained dormant. So it is with the seed of the kingdom. The Word has been scattered in many different nations, but until it comes in contact with the minds of men there can be no growth.

The intimate things of life are bared in the Bible. The objections to association with sinners, the strivings for the highest seat in the kingdom, the placing of temporal things before spiritual, are all recorded. We have only to read the accounts of Christ's life with His disciples to find most of our own sins and temptations recorded, with the gentle but definite rebukes that Jesus gave added for our own guidance.

Whether these things sink deeply enough into our lives to inspire growth will depend on the soil and cultivation. In some soils seed will die. The gospel of God in the fertile soil of one contrite heart may change the activity of a whole community and lead many others to see the beauty of the kingdom of God. Such lives are, to change the simile, reflecting the true Light.

There are many who try to justify their laxness in Christian living by saying that "no one can be perfect," "even David made mistakes," etc. But they fail to mention the rebukes for the recorded mistakes, or to realize that each time they succumb they must reach that much farther to the hand of God. There will be no time for defending self when the final call is sent forth. The life you lead now—every day—is the only argument that will count with the Judge in the last day. He will not need to be told of your good deeds; He will know them and, more important, He will know your reason for doing them.

Paul wrote, "If a man desire the office of a bishop, he desireth a good work." The title and position mean nothing. It is the opportunity for service that is invaluable. And unless one conscientiously strives for Christian growth he is, and will always be, outcast from the kingdom.—G. M. M.

INTERMEDIATE CLASS

How Shall I Find a Place in God's Kingdom?

We come now to the last lesson of this quarter. Though the next quarter's lessons are a continuation of the theme "Jesus Meeting Human Needs," we may benefit by a summary of what we have learned these three months. We may learn thoroughly God's plan to establish His kingdom on earth with His Son as King, to bestow upon those who meet the requirements eternal life amid perfect surroundings. But if we do not meet the requirements ourselves, our knowledge will do us little good. Study carefully John 3:16 in connection with Mark 1:15; 15:15, 16; Rom. 1:16; 4:11-13; 1 Pet. 3:20, 21.

We learn from these verses and others that we have no power in ourselves, no means of

obtaining life eternal, except through Christ. That God, through the preaching of Jesus and the apostles, has offered us the same promise He gave Abraham—an everlasting home in the earth—the promise to be realized through Christ, Abraham's Seed. That to be an heir of these promises we must become Christ's by baptism, immersion, a type of His death and burial. That in rising from the waters of baptism we walk a new life in Christ, a figure of His resurrection. That all these blessings will be ours at the coming of Christ, if we believe and obey. Surely, the little that is required of us is greatly overbalanced by the things God has in store as reward. Do you believe? Have you obeyed?

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—M. G.

JUNIOR CLASS

Here I have a ship for each one of you. You are each one to get into your ship and sail to the country that is written on your ship. When you get there you are to tell the people something about Jesus. Here we go.

Jane's boat says she is to sail to Russia. Jane, will you please tell the people of Russia what you learned in our first lesson about Baby Jesus? Be sure to tell about the angel coming to Mary, etc.

Sally, your ship says, "To China." Now I'm sure you'll want to tell the many, many Chinese girls and boys about Simeon and Baby Jesus in the temple.

Bob, where are you to go? Belgian Congo. You tell them all about how Jesus was tempted by the devil and I know just how well you can give the answers that Jesus gave to him each time.

"Mexico" says Jean's boat, and she is going down there to tell how Jesus healed the sick. Oh, there she's started. Don't forget to tell them about Simeon's mother-in-law, Jean.

See James smiling. He's going to Japan. Well, that's a great fishing country, so tell them about Jesus and the fishermen whom He made fishers of men.

Betty is going to visit Italy. Italy is at war, and perhaps there will be many mothers there who have lost their sons, so she wants to tell them about "Jesus Helps a Poor Widow."

Dick wants to be a sailor and sail to the Philippine Islands. Perhaps you'll be in a storm before you get there. If you are, it will help you to remember the story about "A Storm at Sea."

Jack is going to Canada. She is a good neighbor of our own United States so he wants to tell the story about "How to Be a Good Neighbor."

Now those of us who cannot leave home can do one thing. We can pray for God to bless others who are going out to teach others of Jesus. So let's all stand and repeat the Lord's Prayer.—V. C. T.

AMONG THE CHURCHES

EASTER ISSUE

No more fitting time for the publication of a special number of The Restitution Herald could be found than Easter of the present year. Turmoil in Europe, Asia, and at home; increase in scientific achievement; decrease in interest in religion and culture—all these point to the coming of the Messiah at a date probably not far distant.

In this year's special Easter edition of The Herald will be articles on Easter and its significance commercially and spiritually; on the proof of the resurrection of the Christ; on the meaning of death and the possibility of obtaining eternal life. Selections of unusual value will augment articles from our regular writers.

Individual copies of the special issue will be sold at 5 cents each; or it may be that you will wish to start a subscription for some one beginning with that number (for rates see page 2 of this paper). Send us your list of names and addresses, together with your remittance made out to the National Bible Institution or The Restitution Herald, and we shall see that your orders are correctly filled.

OUR GRADUATING CLASS

Probably hundreds of our young people will be graduating from high school or college next June. The Church of God throughout the country is deeply interested in these young people, of course. The National Bible Institution and The Restitution Herald are planning a general recognition of this forthcoming important event in the lives of our future church leaders and invite the young people who are to graduate (either from high school or college), their parents, Sunday school teachers, and pastors to cooperate with us in securing the names and addresses of all those who come under this listing. Remember, please, we want the names and addresses of all young people who are members or attendants of our churches (kindly state which they are), who are to graduate this year.

EASTER OFFERING

With the deepest gratitude we acknowledge the receipt of the generous contributions which have come to the National Bible Institution as a result of our appeals for funds to meet taxes and other current large bills. It is the steady support of those who, though perhaps unable to make large donations to the work at any one time, continue month after month to give all the aid they can, financially and morally, that enables the Institution to continue its publishing and other activities.

The special Easter Offering will be used for disseminating the gospel, through The Restitution Herald, among those who themselves are unable to pay for the paper. Owing to the loss already sustained on the paper, it is necessary that, if free subscriptions are provided, some provision be made for meeting their cost. We believe this to be quite as effective (if not more effective) evangelism as sending a man on a doubtfully successful trip to some untried locality for an expensive series of meetings.

When forwarding your list of names for those whom you wish to receive special Easter numbers of The Herald, it may be you will wish to contribute to this individual purpose for carrying the gospel into broader fields than it otherwise might reach.

Arlen Marsh, Asst. Treas.

OREGON AND WASHINGTON

A son weighing 8½ pounds was born February 26 to Mr. and Mrs. W. H. Tremain. Sr. Tremain and baby are doing nicely at the Corvallis General Hospital.

Bro. A. N. Harlan has as guests at his home, Mr. Woolman, a grandson, and his family. The Woolmans are former Nebraskans.

Sickness has been prevalent among our members. Those on the sick list are Sr. Coughenour of Aberdeen, who has just been released from the hospital; Bro. L. G. Jaegar, Tacoma, who has had the care of a nurse for several weeks; Sr. Grace Kennedy and family, Vancouver; and Carl Weatherwax, Aberdeen, Wash. Corvallis, Ore., adds Mrs. Minnie Kerr, Jane Kerr, little Miss Lucille Hathaway, and Baby Patricia Gross to the list. Sr. Louise Sullivan of Eugene has been ill.

Bro. Hiel B. Hathaway is spending several weeks at Felida, Wash.

A nephew of Sr. Anna Cady and Bro. A. N. Harlan was killed recently in a logging accident at Blodgett, Ore. He was a son-in-law of Sr. Minnie Harlan, who is a patient at the Oregon Tuberculosis Hospital.

Sr. Emma Railsback reports much interest in the church work in Washington.

Two of our members have birthdays this month. Sr. S. B. Lawrence of Gresham, Ore., will be 88 years old March 13. Sr. Sarah Smith of Portland, Ore., will be 81 years old March 8. Many happy returns of the day!

Plans are under way for the annual conference at Corvallis in June. Please give this your undivided support, and remember the officers and ministers in your prayers for the success of the work. At times things look very discouraging, but we will press onward. The Lord's work must come first and there can be no standing still. Today is the day of salvation and today, also, is the only time we are given to work for the Master, so let's one and all give our portion to the work. May God bless our every effort and guide us through these troublous times.

Gladys E. Barber.

AVAILABLE FOR CONFERENCE WORK

We have a number of able workers listed who are still available for summer conference and Bible school work and would be glad to advise with anyone requiring the services of such teachers and preachers. In addition to those whose names have already been mentioned in these columns we are informed that Bro. Adna E. Hoskins, pastor of the church at Burr Oak, Ind., and Sr. Lucille Le Crone, pastor of the church at Arkansas City, Kan., are prepared to be away from their charges for such services this coming summer. Bro. Wilsie McKnight, Moorefield, Neb., a young man of promise, might also be available as assistant to a worker of greater experience, and we feel he would render faithful and valuable help to any gathering of this nature. Write us regarding your needs.

G. E. Marsh, Secretary.

VIRGINIA CONFERENCE DATE SET

The churches in the Valley of Virginia held a business meeting Sunday, March 8, and decided upon the date for their Bible school and conference. The time set was July 23 to August 2, inclusive. Bro. S. J. Lindsay, Tempe, Ariz., will be the principal speaker.

BURR OAK, INDIANA

The church activities are keeping us quite busy. The Ladies' Aid quilting, Bereans searching the Scriptures, classes meeting each month. This week the Morning Stars are having their meeting at the home of Bro. and Sr. Russel Currens. Sr. Hatten and her choir are practicing new songs. Our Bible school director is preparing an Easter program.

The official board decided not to have a revival this spring, but to plan for one later in the year.

Sr. Mattix has been in the hospital at Argos the last two weeks. She is gaining nicely.

A. E. Hoskins, Pastor.

BETWEEN YOU AND ME—

A note from A. E. Hoskins, pastor of the Burr Oak, Ind., Church of God, extends an open invitation to everyone to attend a series of meetings conducted by him at Kokomo, Ind., starting Monday, March 16.

Four different cardboard crosses, beautifully printed in colors and each bearing a Bible verse, suitable for class awards, bookmarks, or simply mementos, are now available at 20 cents a dozen or \$1.25 a hundred. The National Bible Institution will supply you promptly.

To whom did you hand an interesting tract this past week?

Because Mrs. Mary A. Gesin, usual editor of the Children's Page, is confined to bed with bronchial asthma, the Page has been conducted this week by Mrs. Grace M. Marsh. Mrs. Gesin's address is RFD, Mt. Morris, Ill.

Are there children in your neighborhood who are not in Sunday school? Why not ask them to come to yours?

The articles on marriage by A. H. Zilmer which have appeared in recent issues and which are concluded in this number have been published in book form by the author, whose address is 508 W. Church St., Morrilton, Ark.: 5 cents each; 10 for 40 cents.

Have you asked your neighbor next door to come to church with you next Sunday?

A letter in the hand of Sr. Mary J. Calkins, Lynwood, Calif., brings the assurance that this old friend of the truth is still able to write and that she forgets neither the needs of the general work nor the ones who have labored with her in the Lord's service in the past. May Sr. Calkins remain with us to welcome the Lord's return.

BITS OF THE MAIL

"Yesterday we had 91 out to Sunday school, 113 the week before (Brush Creek, Ohio)."—E. B., Tippecanoe City, Ohio.

"I was glad you had 'Best Sermon' printed so it could be clipped and pasted. Please publish it that way each time, as many want it pasted in their scrapbooks. I wish all good articles could be so printed."—B. L., Cashmere, Wash.

"Wish to express my appreciation of prompt and courteous attention on all occasions."—J. O. C., Cleveland, Ohio.

"In this last issue, March 3, God has answered another of my prayers, through the article, 'Holy Spirit,' by S. J. Lindsay. Bro. Clyde Randall makes such a definite answer in reply to the questionnaire that Bro. Lindsay sent him that I wish others who have a false idea of getting the Holy Spirit could read this article and let God pour forth His truth as it is set forth in this write-up."—Mrs. E. C. O., International Falls, Minn.

"I was personally very well acquainted with the author (of the Emphatic Diaglott; Benjamin H. Wilson) when I was a girl, as we lived neighbor to him for a while and we saw him quite often over a period of years, and I have listened to several of his good sermons."—Mrs. A. C., San Francisco, Calif.

"Bro. Thayer is doing very well, especially in new fields."—V. R. K., Fairfax, Va.

"Without faith life would be dark indeed, with the present war cloud on the eastern horizon."—I. B., Nevada, Mo.

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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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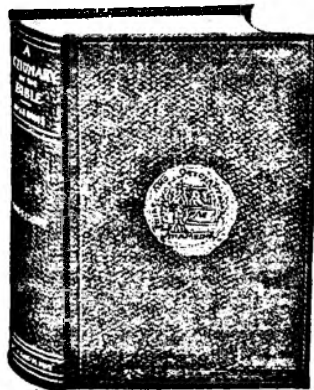
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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, MARCH 24, 1936

NUMBER 26

Easter: Spiritual vs. Commercial

By John Donaly

NO HOLIDAY, regardless of origin, ever has exercised wider influence or has held greater significance, either for Christian or for layman, than Easter. More picturesque sentimentality has been allowed to cling to

Christmas; more fanfare and propaganda has enfolded Independence Day; more national spirit has been the watchword for Thanksgiving; and—to revert many centuries—more honest understanding surrounded the celebration of the Hebrew Jubilee; but nevertheless the fact remains that Easter has exercised a broader, more ecumenical, and more permanent effect upon the peoples of the earth than any other holiday in history.

These are not surprising statements. They are not questionable statements. They are not even exaggerated statements. From the cross and the resurrection, commemorated in the greatest of all holidays, rose the enthusiasm for carrying forward the teachings and labors of the Christ, an enthusiasm which could have been engendered in no way other than by the miracle at the tomb.

The interpretation placed upon the events connected with the crucifixion, the burial, and the subsequent events in the cemetery-garden is immaterial as far as the immediate results of the whole matter are concerned. Points of theological debate are part of the limbo of forgotten things when the contemplation of the cumulative influence of Easter and its significance to men, spiritually and commercially, is unbiased and reasonable.

The Christ's birth, to be sure, was a necessity. Without it, His death would have been impossible. His parables, His acts, His doctrines, all had their effect upon His followers and those who followed them. But it required something more than this, something more spectacular, something more inspiring, something to stir the emotions and consequently the activities to greater depths, to accomplish the burst of self-abandon which was witnessed among those who had sat at His feet. It required, in short, Palm Sunday, Good Friday, Easter.

As a contribution to the Lenten season comes the first of three parts of an address prepared by a member of the Church of God for delivery before a Pennsylvania ministerial association. The series will conclude with the Easter issue.

Jesus had come, He said, to fulfill the law. His purpose was not consummated until He had given His life in an effort to save men, in an effort, as He later declared, to give them life, and to give it to them more abundantly.

The law had pointed toward a fellowship with God and a brotherhood among men which could not fully be understood until the Christ had come to illustrate its true meaning by His own words and deeds. Where the law had been bound up with iron restrictions, the Messiah gave liberty. Where the law had used coercion to enforce religious observances, Jesus offered freewill consecration of the entire self. Where the law had attempted vainly to legislate righteousness, to inculcate goodness by sheer force of government, the Messiah presented a philosophy of right thinking, a sublimated and spiritualized version of the later materialistic doctrine of "in every day and in every way I'm getting better and better." (Here probably is a reference to the auto-suggestion fad that some readers may remember. A French doctor a number of years ago insisted that the best way to cure most sicknesses was to repeat frequently, "Every day and in every way I'm getting better and better," and the idea traveled over Europe and America and died as quickly as other similar fads have done.—Editor.)

CHRISTIAN INDIVIDUALISM

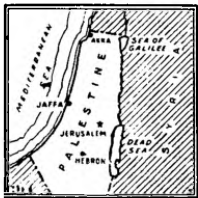
This exalted fulfillment of the ancient Law of Moses found its expression in individualism of the highest order. Masses were reduced to their lowest common denominator. Like a psychiatrist, the Christ adapted His teachings, moral and dogmatic, to the individual who confronted Him. His was no effort at immediate political reform; His was no existence for a Carrie Nation; He was, with reason, in His own life, a common citizen, common in the sense of activity in government and law. It was His task to outlaw wrongdoing in the church first, and in the world second; and He performed His duty by (Please turn to Page Nine)

Abreast of the Times

Checks on Palestine's Prosperity

"There shall be great distress in the land."—*Luke 21:23.*

LOS ANGELES, Calif., March, 1936.—On top of the many reports of Palestine prosperity, reports of another kind begin to trickle through. An article in the *Jewish Community Press* says:



"American securities look so good to Palestine residents that they are sending their money to the United States to invest it. And that, in the opinion of the influential Zionist daily *Davar*, is a contributing factor to what is beginning to be described here

(Jerusalem) as a depression. A swiftly growing country as the result of the steady flow of Jewish immigration, Palestine has been held up as one of the few depression-free spots in a depression-ridden world. But today there are multiplying indications that the boom—reminiscent of that which characterized America in its early days—has, at least temporarily, run its course.

"Equally significant is the fact that, spurred by the African war scare, there have been runs on banks. While the incipient panic engendered by the war and the bank-runs has been allayed, that the financial picture is not entirely as serene as it appears from the huge surplus reported by the Palestine treasury; is indicated in a step reported to have been taken by Barelays Bank. The bank is said to have taken over \$2,500,000 in securities held by the hard-hit smaller banks with the Palestine Government backing Barelays as guarantor.

"The failure to adjust Palestine tariffs to new conditions is discouraging investors, and it is said that last summer 20,000 persons left the country, withdrawing \$7,500,000."

It should be observed that this somewhat pessimistic report of financial conditions in Palestine is copied by *Prophecy* largely from sources which are more or less inimical to the present Government of Palestine, the daily *Davar* being a labor paper with apparent strong leanings toward Communism.

Hollywood Goes to Church

"Lovers of pleasures . . . having a form of godliness."—*2 Timothy 3:4, 5.*

HOLLYWOOD, Calif., March 14.—An investigation conducted among the motion picture people of Hollywood indicates that at least a "form of godliness" prevails in the glamorous cinema capital. Splendid churches of all the leading faiths are to be found within it, and all the leading modern cults are well represented, each with its own beauti-

ful edifice. After a study of the church-going habits and church affiliations of Hollywood's great names it has been discovered that the Roman Catholic, Lutheran, and Episcopal Churches, the Jewish synagogues, and the Christian Scientist Churches are the more favored houses of worship by the stars. The reason assigned for these preferences is that the type of worship provided in these churches is more formal and more free from social contacts than is the case with most Protestant bodies, and, strange as it may seem, the movie actors and actresses are said to dislike publicity in their hours of "spiritual" relaxation.

No doubt among the thousands who are giving their lives to the production of movies for pleasure-mad Americans there are some who are striving sincerely to live in accordance with the highest standards of morality and truth. But to remain free from the "appearance of evil" in such surroundings would be as impossible as it would be for one to remain dry in the midst of the Pacific Ocean. But God judges the heart, and very possibly He has, as in ancient sinful Corinth, "much people in this city" (Acts 18:10), who may finally be called and sealed for Him.

Floods Sweep the East

"He bindeth the floods from overflowing."—*Job 28:11.*

PITTSBURGH, Pa., March 19.—Panic still grips this city of 700,000 population, faced as it is by possible food and water shortages, with disease and fire stalking on all sides threatening increased distress and horror. Many other cities, towns, and villages in fourteen States are in very nearly as precarious a condition as the result of the unprecedented floods that have swept down the mountain valleys of this entire region.

It has been estimated that more than \$100,000,000 material damage has already been done and the loss of life is conservatively placed at around a hundred. Thousands of families have been driven from their homes and are living as best they can in makeshift shelters or in the homes of others on higher ground. Red Cross and Governmental agencies are doing all they can to relieve the situation.

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Best Sermons of 1935

Love of the Truth

"Buy the truth, and sell it not."—Prov. 23:23. "Thou desirest truth in the inward parts."—Psalm 51:6.

THE words of David to Solomon as recorded in 1 Kings 2:3, 4 are very pertinent to this question: "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 spoke 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." Why is there not a man on the throne of Israel? Because Israel did not walk before God in truth, for Solomon said, speaking to the Lord, "Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth" (1 Kings 3:6).

What was it that caused all of Israel's trouble? Because they failed to walk before God in truth, i. e., they failed to do what God told them to do. God laid down rules whereby Israel were to be governed and when they followed those rules God blessed them. When they failed, He allowed them to go their own way, and they always got into trouble.

God has laid down certain rules whereby His church are to be governed. He has told them what He wants them to do. If and when they fail to follow the rules laid down they get into trouble. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This was spoken of Israel, but it applies as well to the church. We go astray by turning every one to his own way, and our way is iniquity. Christ had to bear the burden for us.

We learn by the Scriptures that Christ is to be the judge that is to decide whether or not we have gone our own way or the Lord's way. At Acts 17:31 we read, "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."

Was Christ raised from the dead? He certainly was.

Then just as sure as He was raised from the dead, just so sure is He to be the judge of the world, and not only of the world but of His own people, "For we shall all stand before the judgment seat of Christ" (Rom. 14:10). Again we read, "And he (Christ) commanded us to preach unto the people, and to testify that it is he (Christ) which was ordained of God to be the Judge of quick and dead" (Acts 10:42). We need no further proof that Christ is to be the judge in the last day.

By what rule will we be judged? The judge that sits upon the bench does not judge according to his own opinions, but according to the law pertaining to the case. The law of the land says that we shall not kill; if a man is found guilty of violating this law, the judge pronounces sentence according to the penalty laid down in the law.

In Psalm 96:13 it is said that the Lord will judge the world in righteousness and the people with His truth. Christ said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken shall judge him in the last day." God said by the mouth of Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, . . . and your covenant with death shall be disannulled, and your agreement with hell shall not

stand" (Isa. 28:17). Isaiah also said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

What should be our attitude toward the truth? A very popular idea among the nominal churches (I am afraid it is creeping into our own to some extent) is, O it doesn't make any difference what you believe as long as you are honest and do the best you can.

The Jews were so honest in what they did that they crucified the Lord of glory. Paul says at 1 Corinthians 2:8, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Paul reckons them honest enough that they would not have crucified Christ had they known the truth of the matter. Christ said, "The time (*Please turn to Page Eight*)

On Westminster Abbey Tombs

Mortality, behold and fear
 What a change of flesh is here!
 Think how many royal bones
 Sleep within these heaps of stones!
 Here they lie, had realms and lands,
 Who now want strength to stir their hands,
 Where from their pulpits seal'd with dust
 They preach, "In greatness is no trust."
 Here's an acre sown indeed
 With the richest, royallest seed
 That the earth did e'er suck in
 Since the first man died for sin;
 Here the bones of birth have cried,
 "Though gods they were, as men they died!"
 Here are sands, ignoble things,
 Dropped from the ruin'd sides of kings;
 Here's a world of pomp and state
 Buried in dust, once dead by fate.

—Francis Beaumont.

A Message to Modern Baruchs

I AM sure Baruch has never received the attention he deserves. Here was a man whose times and experience were so like our own today that we have a peculiar kinship. His name means "blessed," and if we follow God's will for him as it applies to us today, truly to be a Baruch is to be blessed.

He was a young scribe, promising and ambitious, the amanuensis of Jeremiah. From the Prophet he received the evidence of the purchase of the field of Hanameel (Jer. 32: 11-16). Then he recorded the prophecies of Jeremiah and read them before the assembled princes in the king's house (chap. 36), after he had first read them publicly to the people from the chamber of Gemariah. We do not know what Baruch thought the outcome of this might be, but if he had hopes of recognition and promotion they were blasted. After Jehoiakim destroyed the book he ordered the arrest of both Jeremiah and Baruch so that instead of preferment the young scribe was faced with prison. The Lord hid him, however, and he wrote a new roll with even more threatenings of wrath and vengeance. Later, he was accused of favoring the Chaldeans (43:3) and finally was carried with Jeremiah into Egypt.

The 45th chapter of Jeremiah is a message to Baruch alone. Incidentally, there is comfort here for the individual in troublous times. After the mighty and involved prophecies concerning many nations, how encouraging to find the Lord turning to one solitary, discouraged servant! In His solicitude for the thousands He does not forget the one! With all these pages of flaming wrath and vengeance, together with heartbreak and yearning and promise, God is not unmindful of one worried scribe. If He devotes one chapter of His precious Word to set aright and comfort one distressed secretary, rest assured that you and I are not overlooked among the many!

The 45th chapter, in point of time, follows the 36th. "The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah." Let us enter into Baruch's predicament. He was a young man, starting out in the world. He was gifted with the abilities that might easily lead him to the honors and preferments of his day. He was fearless to declare the truth in public and before princes, and his was the pen of a ready writer. Moreover, he was willing to line up with Jeremiah and be a mouthpiece for God in a decadent generation. Let us give Baruch his due: his kind are not found around every corner.

Nevertheless, there was within him the play of mixed motives. We leave it to the psychiatrist to take him apart and put him back together. The Word informs us indirectly that he sought great things for himself. Had he hoped, as he set down the divine message, that it would es-

tablish himself among the writers of the realm? When he read the roll to the fast-day throngs from Gemariah's balcony, was there the inner ambition to make his own bow to the general public? When he repeated the reading before the princes, was there within him the pride of being noticed and sent for in the higher circles? We know how easy it is for red-blooded youth to mix its own dreams with the ministry of the Word, to use the message of God to pave the way for a personal triumph. How often has self used a heavenly mission to satisfy an earthly motive!

And now poor Baruch is in deepest despair. The Lord through Jeremiah states first his condition, then the cause. "Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest." He had identified himself with the Prophet of God and now he has brought down the wrath of the powers that be. Instead of promotion, warrants are out for him; he must hide for his life. His future is ruined; the promising scribe is, to all appearances, a failure, and tomorrow holds only contempt and disgrace. He has courted the smile of success, has raised his expectations too high in this world, and now he complains that God has added trouble to trouble.

God's answer to the misery of Baruch is threefold. He reminds him that it is a day of judgment: "Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land"; "Behold, I will bring evil upon all flesh." Ruin is coming upon the nation and now is no time to be aiming at success and promotion. Then the real cause of all his trouble is revealed: "And seekest thou great things for thyself? seek them not." When all around you are headed for ruin, when everything is uncertain and perishing, you have no business courting the favors of earth. Well does old Matthew Henry put it: "What folly is it then to seek great things for ourselves here, where everything is little and nothing certain!"

Baruch is promised his life: "Thy life will I give unto thee for a prey in all places whither thou goest." It is no rosy prospect for an aspiring youth, simply existence in a life of adversity. He need never expect to be recognized, to sit among the mighty, to wear the laurels of popularity. For him there is left the reproach of God's minority, to be a friend of lonely old Jeremiah. But it appears that Baruch chose the hard road, for we find him persecuted in chapter 43 and then in Egypt with the Prophet. And, after all, it was the way of success, for wherever the Word is read he is known as the scribe of Jeremiah and his name has been carried to the ends of the earth! But it was the way by which, losing life, we find it.

We live, as did Baruch, in perilous times with judgment fast approaching. Every day the clouds of the gathering storm grow darker. These lines are written for any Baruch who may be preaching or teaching the Word with

mixed motives. Not many youthful scribes are identifying themselves in these times with Jeremiah to declare that the days are evil and to warn men to flee from the wrath to come. It is much easier to join the camp of liberalism and go forth under the sanction of the intellectuals to boost the projects of the powers that be. Not many are choosing reproach with the people of God rather than the honors of Egypt.

But even those Baruchs who do realize that we have here no continuing city and who cast their lot with the old Book and the old faith may still be seeking great things for themselves. The ministry of the Word has become in many quarters a profession like law or medicine and "making good" has displaced pleasing God. Fundamentalists as well as Modernists are smitten with the itch to sit in the seats of the mighty, and perfectly sound preaching and teaching are woefully mixed with selfish ambition. It is high time that we learned one thing: if we are to be real Bible Christians in these latter days we need expect nothing of earth and instead count ourselves happy to suffer in His name. It is no time to seek honors, to lay up treasure on earth, to look mainly for results and numbers and earthly recognition. More than one preacher is letting worry and envy and jealousy gnaw away his vitality because the crowds go elsewhere and his statistics show no amazing gains. Others seethe in petty grievances because they take back seats at ministerial conclaves or because their church is rated second-class or because they are wearing out their lives in obscurity while others far less worthy revel in the spotlight. Some strain for an impression, sermon "masterpieces," more concerned with counting heads than hearts, rejoicing more in how many devils are cast out than that their names are written in heaven.

What does it matter in these last days, or in any days, whether the world notices us or not? What matters it whether you are an "outstanding" figure or just "among those present"? Are you not, after all, only the friend of the Bridegroom whose joy is in hearing the Bridegroom's voice? Are you not to decrease that He may increase? Are you not His corn of wheat, which, except it die, abideth alone? Are you not to go to Him without the camp bearing His reproach? "Seekest thou great things for thyself? seek them not!"

For all our platitudes on the subject, not many believers really die to self, not many arrive at that utter willingness to be plowed under. Indeed, very often the message of the "victorious life" or the "abundant life" gets perilously near a success-talk with visions of personal triumph rather than self-denial and fellowship of His sufferings to which our Lord calls us. Sometimes we lose sight of the fact that one may be an invalid or poor or despised and be living the abundant life no less than a successful Christian lecturer with two automobiles and a sizable bank-roll. Baruch easily gets his wires crossed nowadays, starts out with the truth of overcoming the world, but ends up with a rather warped notion of success not unlike the secular inspirational literature on "triumphant living."

After coming away from a rousing address on mountain-

top living the real test is often very sobering, but it runs like this: Can you see others preferred and not be envious? Are you willing to talk to small congregations and not chafe because somebody else up the street is packing the aisles? Can you live on in a humdrum community and let your light shine among rather dull and unappreciative souls while some one with less consecration takes the town by storm? Have you learned to expect nothing from this world, promise yourself nothing from earth, and therefore not be disappointed? Are you wholesome, unsoured, unspoiled amidst a multitude of unromantic things? Have you learned not to try to force results, but to give the Word and pray and trust the Spirit for effects? Is your expectation only from Him?

Poor Baruch's expectations were from the wrong quarter. Had he been looking toward the Lord he could not have been disappointed, for God does not fail. Some one has said, "Not wanting a thing is comparable to possessing it." Better than possessing the things of earth is to be independent of them. Besides, it takes away all the strain and fever of seeking great things. If you are not trying to advance self, to put yourself across, then if some one slights you, if another is exalted over you, it does not matter. Only then are you really fit to be promoted. God does not promote us sometimes because we are seeking great things and promotion in such a state as that would be a catastrophe. When it does not matter with you whether you are promoted or not, then you may be advanced! So long as it does matter God cannot honor you. He may not advance you anyway; but if you have come to where it does not matter, then of course it makes no difference!

If you are a young scribe setting out in these dire times to preach or teach the Word, take to heart the message to Baruch. Your life is hid with Christ in God, and you may be sure of that, but expect nothing from earth. Unless you are willing to renounce all selfish hopes and dreams and look unto the Lord for power and message and work and funds and results, you have no place in this ministry. It is no place for "making good" and putting yourself across and rising to "important" and "influential" posts and pulpits. The real ministry of the Word is fast becoming the despised calling of a Jeremiah's minority, and the spirit of Jehoiakim is on the throne. The king's penknife again is slashing the Word of God, and faithful prophets are once more not far from warrant and prison. The times of Baruch are ours, and judgment looms. If the Lord tarries, much persecution and adversity may befall the faithful even before the great tribulation.

It is very evident that if young Baruch starts out in such a time seeking great things for himself he will end up wailing that the Lord hath added grief to sorrow. Even high ambitions to be an "outstanding" fundamentalist are out of order. Is it not enough to be simply His, to be used as He will, come what may?

"Come ill, come well, the cross, the crown,
The rainbow or the thunder . . .
I fling my soul and body down
For God to plow them under." (OVER)

It will be observed in closing that, although Baruch's future looked dimly dark, it led him to true honor. Losing his life, he found it. Faithfulness to God preserved his name in the Scriptures and has brought him down through the ages with honor that all the courts of earth could never give. God promised him only his life for a prey, but see what He threw in for good measure! And just when it appears that the Lord has cut us off with scantiest assurance He may have hidden most in His leanest promise!

Be content to serve Him even as secretary to solitary old

Jeremiah. It may appear a dreary prospect while the getters all around you are enjoying the favors of Jehoiakim. But if you are out for honors and promotion go to Jehoiakim, not Jeremiah. The ministry of the Word today is the most joyful work on earth, but it is the deep joy of those whose springs are in Him, who care nothing for earth and who have absolutely no ax to grind. Seek not great things for thyself. Seek rather that holy indifference to the trappings of earth like Him who emptied Himself and took the form of a servant.—Vance Havner in *Revelation*.

“Not Slothful in Business”

Romans 12:11

By Evelyn Phillips

FOR many years I, as well as you, have heard this scripture glibly quoted in defense of big business, constantly misapplied by the enemy to buying and selling in the marts of men. What is a Christian's business and to what is our fervent spirit to be directed? Certainly not to getting or loving that root of all evil. One can certainly not direct the fervent powers of the soul toward acquiring money without making it a root of all evil unto ourselves.

Jesus said, “It is my meat to do the will of my Father in heaven.” “Labour not for the meat that perisheth.” My business and yours are to follow our Lord in all things, that He might have the preeminence. He did not concern Himself with the dividing of the spoil or with the governing of Israel or the world. He left those matters for those whom God had put in authority over such things. His job was to magnify the law of God and to make it honorable. His job was to help us understand the mercy, the justice, the power, the patience, the manifold wisdom and glory and love of His Father who is a consuming fire.

To be fervent in spirit is to be like our Father in whose image we are made, to be a consuming fire. Our business is to be about our Father's business.

God ceased to work when six evenings and mornings of creative activity were accomplished. I read nowhere of Him breaking His long rest after that. “His rest is glorious.” Pray that you may enter into His rest. God has carried out His will through angels, holy men of old, prophets, and Jesus Christ, the firstborn of every creature. And last of all, unto us who are the least of all men hath He entrusted the oracles of God, that it might be fulfilled which was spoken, “But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are

not, to bring to nothing things that are.” It is these vessels of His mercy, despised or thought nothing of by the world and often by the visible church, that God is using now to finish His work upon the earth. The earth is His footstool and we are His feet that stand upon the earth bearing witness to His power, His glory, His judgments, His mercy and wisdom and love.

“Love Divine, all love excelling;
Joy of heaven, to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.”

“A little child shall lead them”; “for except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven.” “Out of weakness were made strong” (Heb. 11:34). “It is sown in weakness; it is raised in power.”

“Serving the Lord” is the Christian's business, to be hands and feet, eyes and ears and mouth, unto the Lord of hosts; for His Word shall be in our mouth, not any wisdom of our own. To serve God and to serve man in a godly way or according to the Word is to magnify the law of God and make it honorable. As long as we follow the ways of the world in our manner of living we are not magnifying the ways of God or making them honorable or popular. I have tried to apply this way of God to the smallest details of my life and it is surprising what an upheaval it does make in our way of doing. I find God's way always cheaper, leaving me with a constantly growing surplus of wealth, time, and loving thought to devote to the kingdom of God and the righteous reign of Christ Jesus over the earth as King of kings and Lord of lords. So are we all greatly enriched by being not slothful in business, fervent in spirit, serving the Lord.

Misusing the Bible

THERE can be no doubt that parts of the Bible are more familiar to greater numbers of people than any other literature in the world. This fact is accounted for not only because the Bible is read, even if often hastily or scantily or thoughtlessly, more than any other book, but also by the fact that quotations from the Scriptures permeate the reading matter of vast numbers of humanity and enter into the common speech of mankind. So we are constantly hearing and using scraps of the inspired Book, and to a greater degree than most of us realize.

There is, obviously, great good in this, as we remember the divine source and inspiration of the Book. But there is also danger in it, and even actual harm, because of carelessness in misusing or misquoting this unique literature. If the Bible is used more than any other writing, it is also misused more than any other. There is a gain in recognizing this common tendency in order that we may guard against it.

One way of misusing the Bible is to take a statement completely out of its context and use it in a way quite removed from the meaning of its writer. This "wresting of Scripture" sometimes goes so far as to use the quoted words in a sense exactly opposite to their real meaning. A favorite misapplication of this sort is the use of the expression, "There were giants in those days." A reader of *The Globe*, in a letter on some of the great preachers of the Victorian era, named stalwart and brilliant pulpiteers and then commented, "There were giants in those days." But the Bible uses this expression with a most unsavory significance. There was a time, before the flood, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." It was of this antediluvian civilization that we read, "There were giants in the earth in those days," and their exploits were not admirable. They were part of the civilization that was so destructive in its cancerous sin that God had to wipe it out, all but one righteous family, and give the human race a chance to begin again. It would not help us at all, today, to go back to the days when there were giants!

The Bible word Mizpah is often used with a very gracious and lovely intimation, quoting with it the words spoken by Laban to Jacob when the two men made a covenant together, and set up a heap of stones, and Laban called it Mizpah, saying: "The Lord watch between me and thee, when we are absent one from another."

But what was the meaning of this watchfulness of the Lord, invoked by these two men in the word Mizpah? It meant intense mutual suspicion. Each man had taken shrewd and selfish advantage of the other, in various ways; now they agreed not to do so any more, and they sealed their bargain by the heap of stones which they called Mizpah, and by the pious prayer, "God is witness betwixt me and thee."

They both agreed to keep on their own side of the monument, Mizpah, neither man to cross that boundary, and they called upon God to watch and judge between them. The biblical meaning of Mizpah, therefore, is something quite different from its popular use today.

The best use of the Bible is that which really searches out the meaning of the inspired Scriptures and holds closely to that. We sometimes hear people say, "You can make the Bible prove anything." It is quite possible to lift a few words out of the Bible, separating them from their context and from other passages of Scripture, and fit (or misfit) them to some theory or position that we want to defend. But real Bible study brings together all that the Bible has to say on any given subject, truth, doctrine, or duty, thus letting the Bible interpret itself; and when we do that we find it is not true that we can "make the Bible prove anything." For the Bible is God's own Book, given by inspiration of the Holy Spirit, and revealing what man could never know by looking to his own wisdom and depending upon his own thoughts. God cannot contradict Himself; and God's inspired Scriptures never contradict themselves, but have a divine and unique unity.

We need, therefore, to be scrupulously careful in our use of these "wonderful words of life." The Bible has a message for men, and God longs to have them get this message, and understand it, and receive and believe it. Paul urged his spiritual son, young Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." That is the secret of profitable Bible reading: not doing it carelessly, haphazard, at random, but "rightly dividing the word of truth" that is given to us only in the Scriptures.

When Paul preached in the synagogue at Berea, telling them what their Bible, our Old Testament, had to say about their Messiah and Savior, the Bereans did what we should all do when any religious teaching is brought to us. They "searched the scriptures daily, whether those things were so."

The Lord Jesus Christ, Son of God and Savior of men, is the central theme of the Bible. To the Jewish leaders of His day, who prided themselves on their knowledge of the Bible, Christ Himself said: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." So it is possible to misuse the Bible, even if we read it a great deal, by missing the heart of its message. Even the disciples of Christ failed to understand their Scriptures until the risen Lord showed them how. For, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. . . . Then opened he their understanding, that they might understand the scriptures."—Selected by R. H. Judd from *The Toronto Globe*.

BEST SERMONS OF 1935

(Continued from Page Three)

cometh, that whosoever killeth you will think that he doeth God service" (John 16:2). Will thinking that they are doing God service excuse them because of their ignorance? Paul says the Jews were ignorant when they crucified the Lord of glory, and, yet, Stephen says: "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:52). Paul says they were ignorant. The thing they did in their ignorance was murder. And in every case the ones persecuted and murdered were right in their belief, and the ones that did the persecuting and murdering were wrong in their belief. It was what they believed that made them act as they did. The prophets and Christ suffered because of what they believed, and the others persecuted and murdered because of what they believed. It was a matter entirely of belief, wasn't it?

Many of the early settlers lost their lives because of a wrong belief. The scouts would come through crying, "The Indians are coming," and the settlers would laugh and say, "O that's an old story, we have heard that before." But in many cases the Indians did come and they lost their lives.

People have been setting the date for Christ's coming for many years, and now when the subject is mentioned people say the same as the early settlers did, but He will come sometime, whether sooner or later, and we shall all stand before the judgment seat of Christ.

Let us carry the thought a little further. At Deuteronomy 18:18 we read, "And the Lord said unto me (Moses), . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Peter in commenting upon this language says, "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. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22, 23). Hearing the Word of God or not hearing it seems to be a very serious matter, doesn't it?

Paul has something more to say along this line. At Galatians 1:6-9 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. But though we, or an angel from heaven, preach any other gospel unto you than that 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."

If the preacher is to be accursed for preaching another

gospel, what will happen to those that hear and heed that gospel? Christ said, "If the blind lead the blind, both shall fall into the ditch."

John has something to say very pertinent to this question in his first Epistle, chapter 5, verses 9 to 12: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 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."

How do we make God a liar? By failing to believe what He has said, for "he that believeth not God hath made him a liar."

In the early days of my ministry, I was talking to a minister of another denomination. He contended that he had an immortal soul. I asked, "You believe you have an immortal soul and cannot die?" He replied, "Yes." I asked again, "You believe you have life in yourself and will never die?" Again he replied, "Yes." I asked, "What do you do with this scripture, 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord?'" He said, "O 'life' doesn't mean life, it means joy and happiness; I have life, but I make it joyous and happy in Christ or miserable out of Him." Did this man make God a liar? He said he had life in himself. God said, "This life is in his Son." Do you believe God? Does a man who believes he has an immortal soul make God a liar? Think on these things very carefully.

Abraham was different from some people. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3).

Let us read again in John's second Epistle, verses 9 to 11 inclusive. I have never heard any preacher mention these verses. I wonder if they are afraid of preaching a roof from over their heads?

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

If one brings another doctrine than the doctrine of Christ, it is an evil deed. Why? Because it is a life and death matter. Not to believe God, but preach and believe another gospel, makes God a liar.

It is often asked, "Can't we invite anyone that doesn't believe the truth into our homes?" Certainly you can. But if they insist on teaching a perverted gospel, it would be your duty to refuse them hospitality. To teach a perverted gospel makes God a liar. Think you one that makes God a liar can be saved? We are told of the coming of the wicked one, "With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth,

that they might be saved. . . . that they all might be damned who believe not the truth."

The Scriptures abound in evidence of this kind, but space forbids giving more.

This is a delicate subject, for people say, "You think you have the truth and no one else"; so I have given mainly Scripture quotations, with which none can find fault.

EASTER: SPIRITUAL VS. COMMERCIAL

(Continued from Front Page)

an appeal to the conscience which He nursed to life in the minds of those about Him.

Probably it was with some such thought as this that it was written:

"Under an eastern sky
Amid a rabble's cry,
A man went forth to die,
For me.

"Pierced were His hands and feet;
Three hours o'er Him beat
Fierce rays of noontide heat,
For me.

"Thus wert Thou made all mine,
Lord, make me wholly Thine,
Grant grace and strength divine
To me.

"In thought and word and deed,
Thy will to do. O lead
My soul, e'en though it bleed,
To Thee.

For it was the personalized quality of the Christ's grand teaching which struck deep into the lives of those who knew Him, and which has been the mainstay of the church during the two millenniums which have followed.

The Orient ever has been the seat of philosophical meditation. Out of it have come Confucianism, Taoism, Jainism, Brahmanism, Buddhism, Hinduism, Shinto. In it were born and lived such men as Omar Khayyam, he of the famous *Rubaiyat*; Hammurabi, compiler of a code of laws upon which much of modern ethics and morality might be based; Mohammed, author of Islam. The Orient is given to leisurely thought; it is given to introspection, to self-examination; it is given to a profound type of speculation. Every religion of consequence has had its genesis somewhere in Asia.

But Christianity is the one religion born in this caldron of faiths which has been peculiarly individual. The Chinese and the Indians have evolved their idea of tolerance, of conduct, of mass psychology; Islam has conquered with the sword much of Western Asia and North Africa; the Parsis have acquired through the ages their Zend-Avesta, with its tale of the eternal fight of Good with Evil; but over them all, like a guiding beacon light, has shone the mighty bril-

liance of the essence of all religious conviction, Christianity, descendant of Judaism, represented in its fullest capacity by the celebration of Easter.

As a consequence of this individualization common to the Christian faith, Jews, Romans, Greeks, and Ethiopians were convinced of the evil of their ways and were subsequently taken into the early church. Not until spiritual retrogression, the natural accompaniment of an attempt to assimilate all faiths and all races, had settled upon the church did conditions arise which led to the gradual diminishing of interest in things religious and particularly in things Christian.

"HE WENT HIS WAY"

By Mary A. Gesin

IT WAS while studying the Sunday school lesson for February 23 that an entirely new thought came to me. As many times as I had read the story found in Luke 8:26-40, the healing of the demoniac, these verses never seemed so outstanding. The last words of verse 35, "and they were afraid"; also, verse 37, "The whole multitude of the country . . . besought him to depart from them; for they were taken with great fear."

The common people who had witnessed this unheard-of healing were so greatly perturbed by it that they begged Jesus, the Healer, to leave their country. They couldn't bear even the sight of Him, so paralyzing was their fear.

Now notice the attitude of the restored man. He begged Jesus, his Physician, to allow him to go with Him, as a sort of "press agent," we presume. But Jesus wisely told him to return home and tell his friends and neighbors the great thing that had happened to him.

Somewhat crestfallen, we imagine, he complied with Jesus' request. With what result? This: "When Jesus was returned, the people gladly received him: for they were all waiting for him." Waiting for Him, the One whom they had feared!

Did the restored man accomplish more by serving quietly at home than as if he had been allowed to accompany the Master? Most assuredly! Can you do anything for the cause of Christ, even though you may not be a preacher, a teacher, a leader?

These questions are right in line with the ones our pastor, Brother Marsh, has been propounding to us in his current editorials. How best can you serve? What can you do to further the message of salvation? Is not the influence of the layman, and his responsibility also, as great as that of the minister?

Momentous events are just in the offing. The time for you to serve may be shorter than you realize. Find the thing you are best fitted to do for the cause of Christ—and then do it!

In these briefly worded thoughts perhaps the minister may find the nucleus of a sermon.

On the Shelves

By Arlen Marsh

STUDENTS' HISTORICAL GEOGRAPHY

For many years, observes the preface of this compact, but unusually valuable, book, there has been a crying need for a Bible geography that would make vivid and clear the stories of Holy Writ without involving the outlay of a large amount of cash. The *Students' Historical Geography of the Holy Land* has successfully filled that need.

The book primarily is intended for use in class study, and consequently is planned with questions for discussion at the end of each chapter and otherwise carries the earmarks of a readable college text. Rev. William Walter Smith, A.B., A.M., M.D., secretary of the New York Sunday School Commission, has created in his volume a reference work of inestimable value for the Bible teacher and preacher, and at the same time has provided a general work for personal study.

The book carries multitudes of modern photographs, and its cartography, or map work, is excelled by no work in its field. There are sketch maps, physical maps, maps in full color, a map of modern Palestine sufficiently up-to-date to include the most recent Jewish colonies, railroads, highways, trails, and topographical features. The text matter is liberally sprinkled with Bible references.

On the whole, there can be nothing but praise for the author and the publishers for this, the latest edition of a work first put out by the Sunday School Times Company in 1912. It's well worth buying for any religious or general library.

George H. Doran Company: \$2.00.

EXECUTIVE'S DESK BOOK

A number of prior editions of this tome have managed to fix *The Executive's Desk Book* on a pedestal by itself as a leader in the field of reference works for writers, speakers, teachers, students, and in fact anyone who ever is interested in knowing more about the world he inhabits. The 1935 edition has only strengthened the book's position.

In something over 1,350 pages the publishers have succeeded in placing a 100,000-word abridged dictionary (an excellent and authoritative abridgment, too); graphs of financial and business matters; articles on business, economics, public speaking, parliamentary procedure, preparation of manuscripts (would that every writer could read that last section!), commercial law, correct usage in social and business correspondence; sample legal forms; tabulations of census figures; princi-



ples of merchandising and advertising; bibliographies; chronologies of the world; and a beautifully done gazetteer and atlas of the world (the atlas in full colors). And all this is padded with liberal contributions of miscellaneous matter.

The book measures 6¾ x 9 inches, is bound in extra heavy blue cloth with gold stamping, is thumb indexed, and has excellent book paper and readable type. The dictionary section (copied directly from the Winston Simplified Dictionaries) is well sprinkled with illustrations.

John C. Winston Company: \$5.95.

CHILD'S STORY OF THE BIBLE

Of the multitude of books for children which are intended to cover the entire Bible, this probably is the cheapest, and, consequently, it is probably the poorest. The book is old, so old the copyright expired some time ago; but new editions have been issued as late as 1935, and the printing format has been kept modern.

The book retells the Bible stories from the creation to the Isle of Patmos with language strongly reminiscent of the King James Version but greatly simplified. Each chapter of the book contains a summary of the happenings of some one period of Bible history. There is a large number of full-page black and white drawings.

Doctrinally the book appears to be acceptable, although references to death are vague and references to the kingdom of God still more vague. On the whole, this is not a bad buy for one who has only a little to spend for books, but who wants his children or his neighbor's children to be more familiar with the Bible.

National Publishing Company: 50¢; 60¢ postpaid.

GRACE BEFORE MEALS

The publishers of the Winston Dictionaries, the International Bibles, and Hurlbut's famous *Story of the Bible* are the proud possessors of a book that is rather unique, a book which contains nothing but suggested prayers for grace at the table, one prayer or more for every day in the year.

Grace Before Meals condenses in its small compass an introductory appeal for more adequate recognition of God's goodness and a series of prayers of astonishing usability. Most of these collections of prayers are aimed at the Anglicans and other orthodox; but these bits of grace are nothing but the most ardent thanksgiving and are not limited by doctrinal references. For the family that really wants to say grace but does not know how or for the one who wishes to remove the stigma of routine performance from his tri-daily thanks to God, this book is excellent.

John C. Winston Company: 50¢.

Berean Department

ARLEN MARSH, EDITOR

Prophecy Today

The interpretation and study of prophecy has come, among Fundamentalists and Adventists, to be practically the entire center of attention. In fact, it has become so much of the protagonist that the essential purpose of the church has come in many quarters to be more than a little neglected. Convincing men that they should believe and repent and be baptized has been subordinated to telling them of what will come to pass in the world of general affairs.

Perhaps the major error in this policy lies in the fact that, as has been observed before, religion as it is today is largely inference. For example, the argument in favor of a time of utter peace upon the earth when the Christ returns is not without its advocates, and the advocates are not without strong reasons for their faith. On the other hand, texts used as a basis by those who believe in the inception of God's kingdom during a time of tranquillity are used, by a simple twist of deductive reasoning, by those who believe that wars and political chaos will constantly grow worse, culminating in a grand burst of horror at or shortly after the return of the Christ to claim His own. It cannot be said that either side of the argument has no weakness.

The same application may be made to any number of other biblical predictions. Those who interpret much of prophecy from a historical viewpoint have much to support their convictions; while those who deny flatly that the historical interpretation is correct obviously can put forth much evidence to bolster up their views. Inference has played so important a part in the field of prophetic interpretation that cutting through the veneer of theory to the bedrock of fact is not only difficult but well nigh impossible.

The result of this difference of opinion, which is the inevitable aftermath of mental frailty, is the inculcation in the minds of outsiders that no one in the church knows anything of what he speaks, and that the Bible is as unreliable a prophet as the witches of Shakespeare's time. Far from drawing men into the church, the devoted study of prophecy by large numbers of church members has accomplished almost the exact opposite.

Further than this, however, is the effect of the study of prophecy on those who are already within the church but who are not thoroughly versed in the Bible. When one minister preaches that the Christ will come during a time of world chaos and another minister retorts that the Christ will come only in a period of intense peace, these less educated members of the church are forced into a state of chaos themselves—possibly an evidence of the truth of the contentions of those who hold to the tribulation view.

It becomes increasingly doubtful if anything but the satisfaction of curiosity motivates the majority of those who

study Bible prophecy. It is rather delightful to be able to crow, "I told you so," when a coalition of Powers is made or when a great ruler falls beneath the swinging pendulum of public opinion; but the delighting of oneself is not the purpose of church membership. Christianity was established to educate a people for ruling in the kingdom of God, and that education does not and should not be considered to consist primarily of theorizing on the future of human government and science.

"It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow my own teaching."—*The Merchant of Venice*, Shakespeare.

Be Concrete

* * * *

By Norman John Macleod

The first lesson I ever taught in any school was concerning the Romans: I told my bewildered ninth grade that Roman civilization was notably high because it carried the three major points of culture to a high point: organization; subordination of the individual to the State, and yet with a maximum amount of personal liberty; and had concentrated within its grasp all that was valuable of the previous civilizations of Greece, Persia, Assyria, Babylonia, and Egypt. I was to learn to my sorrow that such statements with such words lost me disciplinary control of my class; I had to appeal to the teachers' training supervisor to restore order before the end of the lesson. Why? I shot clear over their heads!

So does the average Sunday school teacher. When you talk to your class about such great Christian concepts as are contained in the average scripture passage, you find it full of generalizations that are meaningless to the average person, let alone the immature mind. If I had gone on to illustrate first to my class the great old heroes of Roman antiquity who sacrificed their all for the glory of Rome, and allowed them to draw their own lessons more or less, I would have succeeded. For example, had I dwelt upon the story of Regulus, who died a captive in Carthage rather than persuade his people to yield important Carthaginian captives in exchange; or on Brutus, who ordered his sons to execution because of treason to the Roman State; and on others of those famous heroes who sacrificed themselves without stint to their native city. So if we attempt to teach such abstract things to our children as "The Covenants," "The Resurrection," and even the "Love of God," we must illustrate in a concrete fashion. Jesus perhaps showed the best way in which to illustrate these things, by telling tales of the simplest sort, that we call "parables."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

A CLASSROOM QUARREL

THERE was a large crowd at the Happy Hollow Sunday School that bright Sunday morning in early April. There were twenty children in the Smiling Messengers Class. Miss Bridges, the teacher, smiled at them proudly as they stood for the hymn. Then the pianist started a march and, one by one, the classes started for their classrooms. Miss Bridges stepped back to allow her girls and boys to move on, and she followed them.

As she reached her own classroom the superintendent called her back for just a few words. When she entered the door a moment later she stopped in surprise. Three little girls and one little boy were pulling at each other's arms and striking at each other. In a second she had reached them and quietly seated them each in a chair. Still standing near them, she said, "Now, Bobby, won't you tell me all about it?"

Bobby looked a little ashamed and a little angry but he answered, "We all want to sit in that chair closest to you. Please may I?" and his eyes grew coaxing.

Miss Bridges looked at the three girls who had taken part in the quarrel. "Is that true, girls?" she asked.

They all hung their heads. Only Mary Jo answered, "Yes'm."

"How many of you children love me?" The teacher spoke quickly, and twenty little hands started waving in the air. "Now you see, children, you couldn't all sit in the same chair. So why not walk in and sit down in any chair? For I love each one of you so much that I could not say which I had rather have nearest me.

"You know a few years ago our President gave a very important dinner in Washington. Many invitations had been sent out and the Senators and their wives were all excited. But there were two ladies who wanted to sit next the guest of honor. They quarrelled, and each said she *would* have that seat. Then they went to the newspapers and told their story. Each lady said the other had no right to sit in that chair. The newspapers printed the story and people everywhere laughed at those great ladies for being so selfish and silly. What do you think of them, Mary Jo?"

Mary Jo's eyes were round with excitement. She had been almost holding her breath as Miss Bridges talked. "I think they were so naughty they should have to go to bed without their supper," she said and the other children laughed.

"Naw," said Bobby, who still was pouting a little.

"Why didn't the President tell them to take the very worst place? I guess that would fix 'em!"

"Did you ever know little boys and girls to quarrel over the same seat?" asked the teacher.

Bobby, Mary Jo, Janet, and Ann all looked very foolish. The other children looked at them and smiled. And that made them feel so ashamed.

After waiting just a moment Miss Bridges went on talking.

"You know, children, our lesson today is a story about people who were foolish and selfish like that and Jesus saw them. Do you suppose that Jesus saw us just a little while ago?"

"Yes, ma'am," called Shirley from the back row. "If He watches us while we sleep and takes care of us when we are sick, I guess He must see us all the time."

Miss Bridges nodded her head and went on.

"Jesus had been invited to a dinner in a very wealthy home. It was the custom of the host to have special rooms for each guest, and the servants knew just where each guest was to go. Jesus saw a great many wealthy men come in. And He noticed something very strange about the way they acted.

"One man came in whom everyone knew was a Pharisee, because of the way he dressed. The servant showed him the room his master had prepared for this guest, but the Pharisee saw another that was cooler and pleasanter and he said, 'I want that.' After a while some other men came in and they did just the same. They were just like those two foolish women in Washington. They each wanted the most honored place.

"Jesus watched them for a while from His own place and thought how selfish they were. When they were all gathered near Him, He told them a parable something like this:

"'When you are invited to a wedding, do not take the most honored place at first. A more important man than you might come and your host would ask you to move to a poorer seat. Then you would feel ashamed. But when you come, go to one of the poorer seats and wait. After a while the host may come and tell you that a better place has been kept for you. Then as you move to the better seat, you will see the others about you thinking how much better you are than the other man. And you will be more happy.'

"The same thing is true," went on Miss Bridges, "of all our work and play. We call it politeness, or courtesy. It is far better to give some one else the best toy or the largest apple than to keep it ourselves. For we almost always feel ashamed of ourselves."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 1. — April 5, 1936

JESUS INVITES ALL PEOPLE

Luke 14

Devotional Reading: Isaiah 55:1-7

GOLDEN TEXT

"Come; for all things are now ready" (Luke 14:17).

SENIOR AND ADULT

Topic: Our Response to Christ's Invitation.

Introduction. From Genesis to Revelation the Bible decries self-exaltation and sets forth humility before God as a virtue (Gen. 41:16; Prov. 16:18; 11:2; Matt. 18:1-4). Egotism and self-sufficiency can so blind the individual to his need for God's saving grace that he becomes scornful of the bread of life.

God Provides a Feast. Before man was created provision had been made for his comfort and occupation. Before Moses led Israel from Egypt they had been promised a home in a land flowing with milk and honey (Ex. 3:8). Before Jesus' death on the cross He had shown many samples of life in the kingdom (John 5:5-9; Matt. 12:22; 8:24-26; 14:15-21; John 11:38-44; Mark 9:2-4).

Man's Response. The table was spread for man, but man in his ingratitude has ignored the feast. The beauties of the fruit of knowledge of good and evil have always blinded men to the blessings of the fruit of the tree of life. Adam first offended. Israel in the wilderness preferred to go back to the back-breaking hand-to-mouth existence of the slave rather than go forward to the promised land. In demanding the crucifixion of their Lord, they definitely looked backward to the things of earth rather than forward to the promises of God. The Gentiles of today stand in the same position. The invitation has been issued. The table has been spread. But men and women postpone acceptance for reasons as trivial, selfish, and ridiculous as the ones in the parable.

Warning. In spite of the warnings of Jehovah, Israel stood in her pride of race and wealth, even as she stands today, denying the power of God and His blessings except as a folk tale (Jer. 17:23; Ezek. 2:4; Acts 7:51). Mankind today are so sure of their own sufficiency that they plan a perfect world without God's help. Can it be accomplished so? In 1 Corinthians 1:17-25 Paul sets forth a situation which prevailed then and is prevailing now. Churches deny the efficacy of Christ's death as a sacrifice for sin because, they say, He was no greater than Confucius or Buddha. Men plan to change the climate and production of the world, not accepting God's plans for it as blessing or reproof. Even the divine institution of marriage has become a byword in many quarters. The proud and the haughty have scorned the feast, and unless they accept in the spirit of the poor and lame and blind—a feeling of complete dependence upon the Father—they shall not taste the supper.

Questions: What are the promised blessings of the kingdom? Compare with blessings of today. Will wealth or education assure contentment? health? immunity from unjust judgment of others? When is the invitation extended to us? What are the excuses most often expressed? If you refuse or put off a

definite decision for Christ, what have you done? Will others profit by your action? Are all classes included in the invitation? Why are the wealthy and educated sometimes less responsive?—G. M. M.

PRACTICAL APPLICATIONS

Excuses. The parable of our lesson was called forth by the statement of one who sat at meat with Jesus, who said: "Blessed is he that shall eat bread in the kingdom of God." The parable and the experiences of the present indicate that the majority of people do not realize the blessedness of such an experience. Voluntary service rendered the Lord in response to invitation is the superlative type of obedience sought by the Master of men. Force by urging or persuasion is the final method employed in breaking down the natural resistance of man. Yet it seems that the bulk of humanity must be forced or compelled by some dire circumstance, such as death, prolonged or violent illness, depression, accident, or catastrophe of fierce nature to join the army of the Lord. Until such extremity is reached, humanity is inclined with "one accord to make excuse." "Excuse-makers" are real problems of the present-day church. And it is stating it mildly to say that most of the excuses offered for non-church attendance are "pure humbug." Some of the most common excuses are: "Baby is too young"; "It makes dinner so late"; "Must get children to bed"; "Too cold"; "Too hot"; "Too rainy"; "Too muddy"; "Had company"; "Headache" (Sunday kind). Jesus says: "None of those bidden shall taste of my supper."

Urging People to Church. Because some people don't want to come, does not release us from the duty of inviting folks to church. The allotted number must be secured. Some must come. Our duty is to find those that will come! We need to use force to "compel them to come in" (love's sweet compulsion), "that my house may be filled." There is a possibility of our being pharisaical and becoming a hindrance to others coming to church. Read Matthew 23:13.—C. E. R.

GOLDEN TEXT

This is part of a parable. But truly everything has been made ready and the gospel has gone forth. It has been going forth ever since John the Baptist began his preaching. It is now going forth through ministers and through all Christians who let their light shine to those about them. Jesus the Christ, who followed John the Baptist, no doubt gave the strongest call, but they began to make excuses.

Are we making excuses today? Are we refusing to let Christ come into our lives? Are we failing to live up to all the light we have? Jesus is coming again and then another call will go forth. Jesus will call His own. Will you be one of them that answers that call?

No, not unless you have made yourself ready by accepting Christ and living for Him. It will pay to be ready for the call when Jesus comes
—L. A. R.

JUNIOR CLASS

Topic: A Feast for the Poor. **Text:** Luke 14:16-24. **Memory Verse:** "Come; for all things are now ready" (Luke 14:17b).

Introduction. We are going to try two new plans for this quarter. The first one will be "How to Increase Our Class Attendance." The second one is "Lost, a Quarterly." Of course I cannot tell you all about them in the space given us for our lessons, but the editor has kindly consented to print it elsewhere in the quarterly. See who can find them. I'm sure you are all going to enjoy them. At the end of the quarter check up your plans and see how well they have worked.

Our lessons for this quarter are still to be about Jesus as Luke wanted us to know Jesus. The first quarter's lessons were so interesting I know you will be pleased to learn they have been continued for another quarter.

Lesson Story. As we learned in last quarter, Jesus often told a story to teach certain facts. Here is a story Jesus told. Once there was a man who prepared a great supper. He invited many, many guests. When the supper was all ready he said to his servant, "Go, tell the people to come. Tell them I said, 'Come; for all things are now ready.'" The servant went to the first one and told him what his master had said. But he answered, "I cannot come. I bought a piece of ground and I want to go and see it." On went the servant to the next one. When he repeated his master's message, this was the reply he received, "I bought five yoke of oxen and I want to try them out." Again the poor servant tells the purpose of his errand. This time the excuse was, "I have married a wife; therefore I cannot come." All made some excuse, until the master found out that all had asked to be excused. Then the man said to his servant, "Go quickly into the streets and lanes of the city. Bring in the poor, the lame, and the blind." The servant obeyed, but still the tables were not filled. So again the servant was sent out to get enough to fill the tables (v. 23).

(For the teacher.) This application may be made as an explanation of this story. The Jews refused to accept Jesus, so Gentiles were invited to come. The practical application will be found in the part of the lesson marked "Practical Applications."

Notebook. How to start your notebook will be found in the same place as the plans for this quarter. The first lesson will be used as an example. If you have purchased the set of pictures I recommended for first quarter, you will find they are still useful for this quarter. ("Life of Christ," from the National Bible Institution.)—V. C. T.

AMONG THE CHURCHES

THE MOST IMPORTANT EVENT TO TAKE PLACE THIS SUMMER

The most important event that is to take place this coming summer, so far as the Church of God is concerned, is the General Conference, which is to convene at Oregon, Ill., August 4 to 16, at which time forward-looking plans will be presented and discussed that are of greatest interest to every local church, state conference, and individual member of the denomination in the country.

Judging from the responses that are already coming into this office, the entire brotherhood is becoming aroused to a sense of its duty to carry the inspiring message of the kingdom of God into new places as well as old. Young men of ability are announcing their readiness to go out as evangelists even at much self-sacrifice, and older ones are equally ready to support and encourage them.

Practically every letter we receive pertaining to the work of the General Conference speaks of the writer's anxiety to have the great truths for which the Church of God has stood so valiantly for the past century and a half carried into every corner of the land.

Plan immediately to be present at this great meeting. May the local churches and the state conferences appoint their delegates at the earliest possible moment and, so far as possible, instruct them as to the wishes of those they represent with regard to increased activity along all lines of missionary work.

Above all else, make the success of the General Conference the subject of prayer in every church and at every service.

G. E. Marsh, Secretary.

NIAGARA FALLS - FONTHILL

This report regarding the Churches of God at Niagara Falls, N. Y., and Fonthill, Ont., comes from the Church of God Messenger, published monthly for the two churches:

Alex Moreland has been in the Niagara Falls Memorial Hospital for the past five weeks with blood poisoning in his left arm as a result of an accident in which he slashed his left wrist while repairing a tire. He is well along the road to recovery. His usual address is 1023 South Ave., Niagara Falls, N. Y.

Mrs. Faye Brown was able to be at church services at Niagara Falls for the first time in many weeks on March 1. She has been recuperating from a serious operation.

A letter to the editor of the Messenger from R. H. Judd, Toronto, Ont., reported that "while we were all in the front part of the house a burglar entered, taking my wife's purse (fortunately almost empty) and her sister's muff purse, which had more than \$2.00 in it. The purses were later recovered by the police."

EL PASO, TEXAS

Bro. and Sr. Clarence E. Jaggars and their son, Elroy, age 18, all members of the Church of God at El Paso, Texas, have recently removed to 2222 Harlem St., Joplin, Mo.

If there are any brethren living in or near Joplin, please get in touch with them and strengthen them in the faith. If some of our young sisters of Elroy's age would like to correspond with him, it will be a service rendered to our Master.

Mrs. Beulah B. Harris,

WITH YOUR ORDER

With your order for special copies of the Easter issue of The Restitution Herald (an order blank for your convenience is printed on the back page of this paper), it is probable that you will wish to contribute something toward the distribution of the gospel among those who otherwise would not receive it because of financial difficulties.

Since the printed word may be studied and is permanent, it naturally has a much more lasting and much broader effect than the word that is spoken. Consequently, The Restitution Herald practically is the best medium now available to the Church of God for carrying on evangelism. Where a man in the field would reach a dozen, The Herald reaches a hundred, and with a much smaller outlay in cash.

We therefore feel that any contributions made to the special Easter Offering for sending The Herald to those who otherwise could not take it will be even more lasting in effect than larger sums spent on the Evangelistic Fund, and we urge you to enclose something toward this purpose with your remittance for the Easter copies you may want distributed.

WEAKNESS OF MINISTERIAL FLESH

Says a letter from C. E. Randall, contributor of "Practical Applications" to the Truth Seekers' Sunday School Quarterly and pastor of the Churches of God at Niagara Falls, N. Y., and Fonthill, Ont.: "Am enclosing first installment of Sunday school lessons. Will have the remainder in the first part of the coming week. Flesh was a little weak this week, or I would have been able to have completed all of them. The weakness of the flesh consisted in 3 sermons, 6 Bible classes, 2 funerals, being chairman of ministerial and horticultural meetings, 1 Sunday school meeting, 4 trips to Niagara Falls, N. Y., 1 to Ransomville, N. Y., 3 to Welland, Ont., 4 to St. Catharines, Ont., 12 house calls, 20 hours in my study, and in the meantime running bachelor quarters and doing a few odd jobs."

PENNELWOOD CHURCH, GRAND RAPIDS

We were extremely glad to welcome Bro. Austin back from his leave of absence. The pulpit was filled by Walter Ellis of Wayland during said absence.

Larry D., weight 9½ pounds, arrived on February 29 at the home of Bro. and Sr. Robert Townsend, 723 Cass Ave., S. E.

Mr. and Mrs. Glenn Clark are also the proud parents of a new son who arrived March 3.

As Arthur Hale was returning home from work early Sunday morning, he received cuts, bruises, and a slight skull fracture in an accident that demolished his car. Although he was allowed to go home by ambulance from the hospital, Wednesday, he will have to spend some time in bed. May God grant him a speedy recovery.

Pre-Easter services at Pennellwood, conducted by Bro. Austin, will begin March 29 and continue each evening until Easter. As Christ was prepared for that first great resurrection morning, may we also be ready for the resurrection, which we hope will be soon, when Christ shall call His church.

Mrs. L. F. Slocum, Secretary.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our class on first principles which meets on Tuesday nights from now till Easter is showing much interest and increasing in numbers each week. Some church members are taking this opportunity to brush up on foundation gospel truths, and some who plan to begin the Christian life soon are studying to understand the Lord whom they wish to obey.

One thing for which we are thankful is the splendid group of young people with which we have the privilege of working. There are about forty in the high school age group, and in the class immediately older about half that number. To have these young people regularly at Berean as well as at Sunday school is a genuine inspiration. We pray that their lives may be guided aright.

The pastor and wife were delighted to have Bro. and Sr. Skeels able to call at their home last week. Ill health has kept them pretty closely housed for a number of months.

Our very efficient teacher of the ladies' class, Sr. Francis VanFleet, submitted to a major operation last Saturday at Blodgett Hospital. She will likely be there for two weeks before returning to her home at 38 Conrad St., S. W.

It is encouraging to hear different ones already talking about and making plans to attend the General Conference this year. We hope that a number may really be able to do this.

A noticeable increase in adult attendance has been observed recently, for which we are thankful. Some splendid special music has also been provided.

F. E. Siple, Pastor.

BURR OAK, INDIANA

At this writing we are on our way to Kokomo to begin a series of meetings.

Bro. and Sr. Russel Currens entertained the Morning Stars Class last Wednesday. This class purchased new lights for the church. They are installed and Sunday evening we dedicated them to the Lord. Bro. Dale Davis, president, presented them to the church. Bro. Albert Overmyer, chairman of the board of trustees, in behalf of the church accepted them with a good word of appreciation. The choir sang a very beautiful number, "Ride On in Majesty." The writer's subject was "New Lights."

The Gospel Seekers Class will have their meeting this week at the home of Marjorie Hatten. They gave a surprise on Jacob Siple's birthday last Sunday noon at a birthday dinner in the home of Mr. and Mrs. Russel Heiser.

Sr. Guge and her class of ladies will have charge of the morning service while the writer is absent.

We solicit your prayers for the meetings at Kokomo, and may God bless all who are determined to hold a revival, that many will come into Jesus' saving knowledge.

A. E. Hoskins, Pastor.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. George McMurtrie	\$ 4.50
Cecil A. Smead	10.00
J. W. Sweet	1.50
Percy Murphy	10.00
Mrs. Sidney Martin	3.00
Leila E. Whitehead	5.00

SOUTHERN CALIFORNIA

So successful was the presentation by the Pomona brethren of their Bible dramatization of "Paul's Defense Before Agrippa" at Christmas time that they have decided to try another one. This time they are using the conversion of Cornelius as the basis of such an effort, which will be presented at the Easter season. Such dramatizations we feel are well worth the effort that is expended upon them, for they present the great doctrines of Scripture (especially to those who take part) with such vividness that they are not soon forgotten.

Never has spring been so longed for by the pastor of the Los Angeles church and his family: ever since the first of the new year some member of the family has been ill with the flu and its complications. At present Kenneth is recovering from the double affliction of pneumonia and blood poisoning. He will probably be in bed for some weeks yet to come. Sr. Bleasdale, the church secretary, has also been laid up until the last week or so with flu and pneumonia. She is able to be up again now.

Bro. Brady's worldly possessions seem to be the object of covetousness recently. Not long ago his home was entered in his absence, many of his priceless objects of art and such ruined, and his clothing taken. And now his place of business was ransacked and many things stolen which could not be replaced by any means.

The uncertainty of health and the disappearance of our worldly goods have only one virtue so far as we can see, and that is that these difficulties help us to put our trust on the things of God, and to realize more and more the transient nature of our present life and its accompaniments.

Norman John Macleod.

HERALD RECEIPTS

W. W. Cooper; Earl Reinhard; Edna Art-hand; Mrs. C. P. Morgan; L. D. Romine (for another); Edna Brewer; William Kruswyk; Mary A. Chapman; Mrs. Earl Bowen; Gertrude M. Logan; R. C. Duval; Mrs. E. C. Olmstead; Mrs. Edward H. Barck; Mandes Reed (for self and others); Mrs. Roy C. Juden; J. M. Owens; Mrs. H. H. Kent; Mrs. James U. Kincheloe; Ella M. Rose; Edith Richardson (for others); J. D. Fyfe; Clyde Poland; Wilsie McKnight (for another); Mauvine H. Greene.

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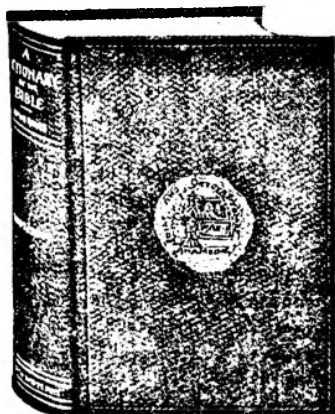
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 25

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NUMBER 27

The Call to Prayer

By Cecil A. Smead

A WHEELBARROW, a fork, a basket of potatoes at their feet, two people are standing in the attitude of prayer, glad to unbend from their toil in the harvest field even for just a moment as the sweet tones of the distant bell float out across the listening countryside. The Angelus. That picture is on the wall of many a Christian home, my friend. And it whispers to us, amidst the toil of the day, of a call to prayer.

Three times a day those bells called the laboring peasant to prayer. There are many things to call a Christian to prayer today. The Word of God tells us to "pray without ceasing" (1 Thess. 5:17). The example of our Master is a life filled with prayer and constant communion with the heavenly Father. Our own need and the need of others call us to prayer.

Every need is a call to prayer. "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper" (Psalm 72:12). O child of God, what do you do when in need? Do you worry and fret? Are you anxious and troubled? Instead, cry unto the Lord. "For he will deliver the needy when he crieth." It is good for you to be in need once in a while, so that you will realize the weakness of the arm of flesh. It is good for you to be up against a blank wall, so that you will look up. "But my God shall supply all your need" (Phil. 4:19).

You must remember that your part in repairing the trouble is to cry to God, not to worry and stew around with care. "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15). "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears" (Psalm 18:6). "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm 34:6).

Every anxiety is a call to prayer. Turn your eyes inward for a moment, and if you see anxiety, it is your call to go into the closet and shut the door and get the peace of God. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). One cannot

be anxious when truly and with faith contemplating God. Anxiety on the other hand stands in the way of true faith in God. When anxious you are looking at material things. When faithful you are looking at the Helper. "Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net" (Psalm 25:15). When you look to God He takes care of the net that would entangle your feet. But when you yourself get anxious and look to the net you have taken your eye off God. Your faith is forgotten.

Without faith, you are without power from God. The disciples said, "Why could not we cast him out?" (Matt. 17:19). Jesus said, "If ye have faith . . . nothing shall be impossible unto you" (v. 20). "For by grace are ye saved through faith" (Eph. 2:8). God's grace flows to us through the channel of faith. Keep the channel clear of all obstructions by not letting the "care of this world . . . choke the word" (Matt. 13:22).

Anxiety also prevents peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). So do not let it rob you of all the joy of being a Christian. "Be careful for nothing"; pray, "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). Turn the spotlight inward, and if it picks up the signboard of anxious care, put the brakes on until you have got your faith back. Make it a call to prayer.

Temptation is a call to prayer. "Watch and pray, that ye enter not into temptation" (Matt. 26:41). You should not think it smart to see how much you can snap your fingers in the face of temptation. It is not smart to see how much you can expose yourself to danger and get away with it. It may furnish a thrill at the moment, but the stakes are not equal. Every temptation is a call to prayer.

The need of others for Christ is a call for prayer. First their need today. God still is the greatest Evangelist. He inspires His ministers with zeal. He helps the missionary in foreign lands. He yet adds to the church daily such as should be saved even as He did in the early church. He convicts the Pauls of their sin. He sends out the Stephens to face the persecution of men. *(Please turn to Page Ten)*

Abreast of the Times

Longer Life Presents Problems

"A youth a hundred years old."—Isaiah 65:20, *Rotherham*.

WASHINGTON, D. C., March 28.—Nearly fifty years ago Louis Pasteur, the noted French scientist, introduced vastly improved methods for the successful treatment of disease, and through his efforts and those of his successors in the same field, human life has been prolonged to a considerable degree. Desirable as such a situation is, it is not without its problems. The proportion of old people over young people is increasing. Writing in *Science Monthly*, Marjorie Van de Water declares that "we shall soon have twice as many old people as we do today." As a result, young people ready to assume the positions of their elders find such positions held by the older generation much longer than was the case in the past. The Lord's coming will meet this problem without difficulty.

New Light From Rock Dusts

"There will no longer be any night and they will have no need of lamplight or sunlight."—Rev. 22:5, *Am. Tr.*

NEW YORK, March 25.—A light more brilliant than that produced by electricity which comes from synthetic rock dusts of various kinds was demonstrated today at a meeting of the New York Electrical Society. This dust or powder light is generated in tubes about a foot long and approaching two inches in diameter. The tubes are thinly coated on the insides with dusts which glow with an almost unequalled brilliancy in the tubes, which are evacuated until they are close to a perfect vacuum. A drop of mercury and a little argon gas are inserted. A current of electricity passing through the tube vaporizes the mercury, the argon heats and spreads throughout the tube. The current then passing through the mercury vapor produces invisible ultra-violet rays in unusually large quantities, the vacuum itself helping to "step up" the amount of this energy.

The invisible rays, striking the imitation rock dust, causes it to glow. In white, this glow is like a white-hot iron. In green, Dr. L. J. Buttolph, research scientist of the General Electric Company at Cleveland, declared the new light is two hundredfold brighter than any green light now available.

There are hundreds of different kinds of natural rock dusts which glow faintly—that is fluoresce—when invisible ultra-violet rays strike them. The newly created synthetic dusts greatly exceed the natural dusts in the brightness of their glow.

At the same exhibition it was announced that a new high temperature had been recently produced in the laboratory that attains 23,000 degrees, twice the heat of the surface of

the sun. This heat was described as the hottest ever produced by man.

The natural man is just beginning to discover in a small way a few of the marvelous forces created in the beginning by Nature's God, by which eventually will be brought to pass the complete regeneration of the earth in the Age of Restitution. Creative forces of unequalled magnitude will again be put into operation; sources of energy as yet undreamed of, rediscovered under the instruction and leadership of the Master Scientist of the universe, will be brought to bear on the mighty task of reclaiming the world from sin and from the curse which sin brought upon it.

Will Try to "Humanize" War

"He shall slay with the sword thy daughters in the field."—Ezekiel 26:8.

LONDON, March 28.—It was said today by authority of the nations concerned that the United States, Great Britain, Italy, France, and Japan will soon sign an agreement to "humanize" warfare. Experts are drafting the treaty, which it is expected will be signed next week as a separate document in connection with the naval treaty signed this week by the United States, Great Britain, and France. British authorities expressed the hope that all maritime Powers would eventually join in the agreement, which was originally embodied in the 1930 naval treaty.

Just how it will be possible to "humanize" anything that is so essentially *inhuman* as war is hard to understand. The attempt will probably be made to prohibit the use of gas, flame, and dum-dum bullets, which "Christian" nations employed against each other in the World War, and which Italy, it is charged, has used in the war in Ethiopia contrary to existing agreements. We may no more expect the discontinuance of such cruel methods of destruction being used in war than we may expect that conscientious objectors will be wholly exempt from military service should this country again be drawn into war. Dependence upon God is the most powerful safeguard.

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My Experience in Tithing

By Mrs. E. C. Olmstead

IF MY experience in tithing can be of any help to advance the spiritual welfare of any child of God, I'll gladly give it. May God help you to receive what I say in the way He would have you understand it.

When I began teaching school, I owed a debt of nearly \$500. That did not keep me from giving a tenth of my first month's salary, and I kept up the system all the time I taught. I understood tithing was the plan God had laid down for His work to be financially advanced. During that time I never lacked in a material way but was much blessed both materially and spiritually. My debt was paid in time.

Later in life I quit tithing, but never felt right about it. The Devil influenced me to believe I was doing the best I could under the circumstances. A bigger deception the Devil never placed on any person. Where was my faith? If our circumstances are keeping us from following God's Word and keeping us from being the very best kind of a Christian, there is something the matter. After much prayer and study, it came to me through a letter from a Christian niece to let God consecrate our circumstances. Oh, what a change came into my life!

One night before this a verse came to me just as plainly as though God stood right over me and said, "Thou art weighed in the balances, and found wanting." Oh, the sorrow and remorse that came upon me, and I called unto God for help. I felt as though I were the lowest of sinners, and I had thought I was a Christian. I was sincere in believing I was, but "let him that thinketh he standeth take heed lest he fall." I thought it would make people lose faith in God to admit of my sad state. That was just another lie of the Devil's. But I'll hasten to come to the tithing part.

I meant business, and God knew it, so one of the first things He brought to my mind was the fact of my negligence in tithing. The tenth was His, and I had robbed Him. God alone knows how terrible I felt, but again I cried to Him for help and He gave it. He never fails.

Soon after this, in answer to prayer, I was invited to pick raspberries in a neighbor's patch. I believe I shall

never forget the happy time I had with God in that afternoon's work. One thing I promised God was to give Him His tenth of all money that was given me or that I earned, if this were in accordance with His will. I had such a deep desire to atone a little for my failure, by now sending money to India. The sorrow nearly crushed my heart when it came over me that I had failed to supply my part of the money to save the lost souls in India. God came forward with His comforting words again and gave me the desired help.

It was a long time before I even had \$1.00 in tenth money to send away on its missionary journey. I shall never forget the day I took the letter to the mailbox. How happy I was as I held the letter aloft and thanked God for the money to send to His work! I asked God to bless some little dark-skinned boy or girl in India.

When Mrs. Taylor sent her thanks, she enclosed a tract that contained a statement that opened my eyes as to why I had been led into darkness and away from tithing. There was not one word about tithing, but God read that tract for me, and I saw myself as never before. No one could have gotten a greater blessing from the money sent than I did. God gives us more than we ask or think when we obey and trust Him completely.

The winter after this, because of ill health, and to be with Roland, my son, who was in school, I went to Bemidji, Minnesota. My health kept me from working much, but God let me study His Word and seek Him in prayer as never before. I kept asking for work if it were God's will. The work did not come, but I tithed all money given to me, and I was greatly blessed time and again.

The next winter I went to Bemidji again. Since my health had been more fully entrusted to God, I was able to work this time. The desire to send money to India urged me on, and I prayed if it were in accordance with God's will to be given a chance to earn some of Bemidji's wasted money. That prayer was answered, and the greatest enjoyment I had each pay day was counting out God's tenth and sending it to India. Afterward I sent some of the tenth to other places, as I believed God wanted me to do that.

I know from my own per- (Please turn to Page Nine)

TESTIMONY

Mrs. Olmstead's article on tithing was submitted to The Restitution Herald by Elder Richard Le Crone, pastor of the Church of God at Eden Valley, Minnesota. With the submission was a letter from Bro. Le Crone containing these comments:

"The enclosed article on tithing by Mrs. Olmstead was written at my request to be used in a tithing campaign which I plan to put on here at Eden Valley this spring. I have asked several whom I know to write testimonials for me about why they tithe and the experience that they have had with tithing. I plan to use the prepared literature, too, but I thought that perhaps a few words from some one with whom the members are acquainted might have more weight.

"This one was so good and so evidently sincere that I asked for permission to send it to The Herald for publication."

A discussion of tithing in its relation to the individual will be of particular value as a sequel to the several articles that have appeared in these pages during recent months on systematic giving in its relation to the church. Owing to the propensity of human nature to measure all values in dollars and cents, Mrs. Olmstead's conception of tithing as a means to higher spirituality is indeed refreshing. Mrs. Olmstead may be addressed at Hines, Minnesota.

Easter: Spiritual vs. Commercial

By John Donaly

EASTER, with its story of death and sacrifice and triumph, stands as the eternal representative of the personalized treatment which Jesus endeavored to give those who heard and saw Him. His death occurred, not that a nation might be saved, not that a race might be saved, not that the world might be saved, but that individuals might be saved. On the cross, His thought was as much for the three or four or five who stood weeping beneath as for the ribald multitude who shouted epithets and taunts. He wept Himself, not so much for the Jews as a people, not so much for the world as a society, but rather for the single persons who composed the world. It was His grief for them, the wracking strain of sympathy with every individual, the awful struggle to carry the burdens of a billion men and women, that resulted in His death.

The agony of Gethsemane, the torture of Calvary, the final exaltation at the tomb, were not performed in vain. Like a grass fire on the open prairies of the sixties, a burning desire to Christianize the world seized the minds of the men and women who had watched at the cross, had seen the empty sepulcher, had heard the stories of Emmaus and the garden. Emperors, to save their power and their thrones, bowed to the dictates of the new religion, and Rome was nominally Christian. Men no longer were burned as torches in the estates of the nobility because they clung to the doctrines which Jesus Christ had taught and lived. Barbarians marched to war dreaming of visions of angelic protection. The church became a thing of strength; it came to control the then known world, save as the expeditions and successes of the advancing Mohammedan tide prevented.

Herein, of course, lay no great recognition of the spiritual values of Christianity. The horrors of the Middle Ages, the abysmal ignorance among the people, the frequent revival of pagan rites and dogmas on the part of superstitious countrymen and chieftains, had their day. Easter, and all that it had been intended to convey, was almost forgotten—almost, but not entirely.

And then the Renaissance. Gradually, in the shifting of the peoples from one location to another, in the slowly rising rebellion against the tyranny of a system which made serfs of many and freemen of few, in the reawakening of an intelligence long dormant, appeared the desire to know more about the things that Jesus had taught, and which He had died to preserve. Easter again was coming into its own. In the shoulders of public sentiment men like Caxton found support, and the Bible came to be printed in English and German and French and Spanish and, finally, in a thousand other languages.

People had to read the Bible then. Schools reduced the ratio of illiteracy. In Sweden, by 1640, thanks to the pressure of the people who wished to read the Bible for them-

selves, the school system had become so widespread and efficient that no person above 10 years of age could be found who could not read and write. The Bible was a novelty; the things it taught were devoured by a people hungry for knowledge that for centuries had been denied them. Vicariously, Easter came to be the life and death and life of the Messiah of all men, as nations learned the secrets locked within the Book of books.

For Easter pointed to the exact center of the entire Bible.

The law had been promulgated from Sinai in anticipation of the coming of the Christ. It had been born in the midst of fearsome thunder as the precursor of the Nativity and the events which followed the Nativity. The teachings of the prophets, minor and major, hinged about the Messianic principle, a belief in a man who was to rule over Israel, subduing the world and laying its treasures at the disposal of the Hebrew people. And when the Messiah actually did come, scorned and rejected, He gave Himself over to the task of fulfilling the law and the prophets.

It was the deathless principle to which He gave proper punctuation, that principle which calls for self-abnegation, altruism, that principle whose spirit was outlined by the law, that principle which has become known as the Golden Rule, which was the substance of the Bible. By His death, Jesus the Christ expressed that principle in terms of supreme self-sacrifice, and paved the way for martyrs after Him. So Easter was the exact center of the Bible.

Easter, in short, epitomized everything that Jesus had taught and lived. It represented the consummation of everything that He had planned. By it, the gospel of peace and goodwill was made more than an empty theory preached by a mad dreamer; it was made a thing of power, a thing of beauty and a joy forever. For it gave an incentive to men to put into practice, and so perpetuate, the idea of the Golden Rule.

Men, however, essentially are selfish. Men essentially are evil. Men essentially lack judgment, wisdom, power. And for these causes the law had never been strictly obeyed. Desire to exploit fellow human beings had led to the breaking of the Hebrew code as readily as similar desire led to the breaking of the Eighteenth Amendment to the Constitution of the United States.

These natural faults of human character led to the rapid discarding of the high ideals of the early apostles and disciples, who had been inspired by nearness to the Master. On paper and in pulpit, the world subscribed to the doctrines taught by Jesus; but in practice, the world came more and more to neglect the Golden Rule and what it represented.

Today, therefore, the progress which has been due to the death and burial and resurrection of Jesus Christ has

reached a comparative acme of materialism and a nadir of spirituality. Easter has, in effect, destroyed itself. By making possible mass production through the inventions which resulted from the desire to know more about the Bible, Christianity brought to pass a gross selfishness. True, this final result was indirect; but it was nevertheless the natural accumulation of the Renaissance and the subsequent Machine Age—and the Renaissance had been directly inspired by Christianity.

Where formerly the members of the apostolic church suffered and died in order to maintain their faith; where Cromwell, whose aims were high even though his means were not to be commended, led his men to victory under a banner waved by the breezes of religion; where Roger Williams planted Rhode Island on a foundation of Christian tolerance and religious freedom; where thousands of other sung and unsung heroes of the Christian faith had experi-

enced sorrow and, at times, despair because of the failure of the world to adopt the ideals that they taught, there began to grow a desire to commercialize both the church and all its services. What the Messiah once had preached was now forgotten. In the rush to worship the great god Gold, the mighty truths and mighty acts represented by such holidays as Christmas, Easter, and Thanksgiving were cast aside as plfling tripe.

Easter and Christmas particularly have suffered and do suffer from this commercialism. They originated with the thought of perpetuating the memory of Jesus of Nazareth and what He taught; but they came to be continued with the thought of manufacturing and merchandising at top speed. Advertisements of expensive and inexpensive gifts, dedicated to Bacchus and amusement and self-love, replaced sincere writings on what these two great holidays were designed to represent. *(Please turn to Back Page)*

Best Sermons of 1935

When the Kingdom Comes

"Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isaiah 32:1.

OFTENTIMES we have tried to imagine how one would feel when living under the rule of a righteous government. A government that is free from oppression, and where the inhabitants shall not say, I am sick (Isa. 33:24). Our eyes oftentimes moisten with tears of joy as we attempt to visualize the future abode of the faithful, when they shall have actually come to realize that they have attained that rest which remaineth for the people of God.

Let us hear what God's holy prophets have said concerning that future abode which God hath prepared for them that love Him.

"For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:4, 5).

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5).

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . 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. . . . And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. The prayers of David the son of Jesse are ended" (Psalm 72:4, 7, 8, 19, 20).

Jesus no doubt had these prophecies in mind when He taught His disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

With unwavering faith and steadfast hope, we should make every effort to attain unto that standing in Christian deportment which will entitle us to a place in that kingdom, not merely as a duty, but we should count it a happy privilege to render heart service to Him who makes possible a plan whereby we poor, unworthy creatures shall enjoy so glorious a boon. Let us count some of the outstanding blessings mentioned in the Bible which shall be ours to enjoy in the world to come.

The most outstanding blessing I can think of is the privilege of seeing my Creator face to face. Think of it. Try to imagine yourself in the presence of Him who is so pure that since the beginning of creation no mortal eye has ever been permitted to behold Him. Creation proves His existence, and the heavens show His handiwork. His all-seeing eye is ever watching over us, and His ears are open to our cries, yet He remains invisible to our wondering eyes. O the joy of that moment when I shall actually behold the creator of my being.

The second outstanding blessing is the thought of seeing Jesus, who for the joy that was set before Him endured the cross, despising the shame, that we might be the happy recipients of the blessings in store for the faithful.

Next in anticipation is the hope of clasping hands with our relatives, friends, brothers, and sisters of bygone years. At the door of the tomb we parted through a mist of falling tears. But then face to face we shall meet at the gate of immortality. Wrinkled foreheads and sunken, pale faces shall be exchanged for rosy cheeks, smooth foreheads, and facial expressions of joy and gladness. Death shall be banished from the universe nevermore to invade the happy

(Please turn to Back Page)

Progress in Palestine

NEW buildings are springing up like mushrooms all over the land. They are building in the cities, in the villages, on the plains, in the mountains, on the banks of the Jordan, on the shore of the Dead Sea, beside blue Galilee—*everywhere*.

In practically every other nation on earth there is unemployment, depression, increasing national debt. In Palestine there is no depression, but abundant work for all in spite of the constantly increasing stream of immigration; and the surplus in the national treasury is steadily mounting higher and higher.

The annual report of the British Government to the League of Nations on the administration of Palestine was published during our stay in Jerusalem (May and June, 1935). The report tells of the continued and increasing prosperity in Palestine during the past year. It states that the progress of 1933-34 was so great that it was feared there would be a decline during the succeeding twelve months. But the report goes on to say that "actually the 'peak' conditions of 1933-34 were far exceeded in 1934-35." The accumulated surplus balance on hand on March 31, 1935, was estimated at 4,660,000 Palestine pounds, or about \$23,300,000.

The latest report of the Government gives a glowing picture of the prosperity in Palestine. It says:

"Today there are in Palestine almost 300,000 Jews. There is a constantly flowing stream of men and money; new industries are being established; citri-culture is expanding; new settlements are springing up; towns are being enlarged by suburb after suburb."

Palestine may well be termed the most prosperous country in the world today. The eyes of the nations are focused upon it. Men everywhere are wondering why the land of Palestine is enjoying abundant prosperity while the rest of the world is lying in the throes of depression.

The answer is very simple. Long ago it was prophesied in the Word of God that Palestine should be rebuilt and restored in the latter days, and God is fulfilling these predictions to the very letter. What God has promised He always performs.

More than 2,500 years ago Isaiah gave a graphic picture of exactly what is taking place in Palestine today. In chapter 61, verse 4, we read: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

They are indeed building "the old wastes," and raising up "the former desolations," and restoring "the waste cities" today, precisely as predicted; and, finally, they are rebuilding "the desolations of many generations."

In the days of our Lord's earthly ministry Palestine was by no means a land of desolation. The Romans were great

builders. They built roads, aqueducts, and citadels in Palestine. They adorned and embellished many of her cities. During our recent visit to Palestine, a friend pointed out to us the remains of a road built by the Romans nearly nineteen centuries ago. Between Jerusalem and Bethlehem we saw pieces of a stone aqueduct built by Pontius Pilate for bringing water into Jerusalem.

Herod's Temple in Jerusalem was another monument to the building genius of the Romans. It had been in process of building for forty-six years when our Lord foretold its utter destruction. More than thirty years after Christ's crucifixion the great structure was finally completed by Herod's successor, Antipas.

It was near the close of our Lord's earthly ministry, as recorded in the Gospel of Matthew, that "his disciples came to him to shew him the buildings of the temple." As the rays of the sun shone upon the massive marble columns and stones of the great structure, and upon its golden ornaments and embellishments, it must have seemed to the disciples to typify the solidity and strength of the vast Roman Empire. How strangely our Lord's words must have sounded in their ears, as He said:

"See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2).

However, the predicted destruction of the temple came to pass precisely as foretold. And the catastrophe occurred more quickly than any of His disciples could have imagined. Only eight years after the last stone had been laid, the magnificent pile of buildings was thrown down by Titus and his Roman legions.

Following the destruction of the temple and of Jerusalem by Titus, the era of building in Palestine ended; and there began "the desolations of many generations" foretold by Isaiah. But today the period of "the desolations of many generations" has been completed, and the new era of building "the old wastes," and raising up "the former desolations," and repairing "the waste cities," is in active operation. The period of reconstruction was ushered in by the deliverance of Palestine from the rule of the Turks during the World War, and by the League of Nations giving Great Britain the mandate over the land to make it "a national home for the Jews." Since then there has taken place a rapid and remarkable transformation. Barrenness has been changed into fertility, idleness into industry, poverty into prosperity.

In 1931 I visited Palestine and was astonished at the progress that had been made in rehabilitation and reconstruction. But my amazement was far greater when I returned for a second visit in 1935 and witnessed the astounding developments that had taken place in four short years.

—George T. B. Davis in *The Church of Christ Advocate*.

Why Be a Christian?

THIS question has confronted every person who has reached the age of accountability. Shall I or shall I not? Shall I travel the highway of holiness or take a chance with the world? Then I remember, "It is not all of life to live nor all of death to die." This is only a preparation for another. Becoming a Christian is preparing for the other life. The Christian life is planned, directed, scheduled, and motivated by the Author of our Guidebook, the Bible; prepared for us that we may know how so to direct our steps that we will successfully reach our desired haven. A few short years here, then eternity.

Will it pay "to enjoy the pleasures of sin for a season," and lose eternal life in the kingdom? Life's journey begins at birth and ends at death. When a wise man plans a journey, he first decides on his destination, then chooses the best road to take. The decision must be made at the crossroads. Let us take the Guidebook and get our bearing.

First: Who am I? Genesis 1:26 answers the question. "And God said, Let us make man in our image, after our likeness." Being God's handiwork, we belong to God and are responsible to Him for the life we live.

Secondly: Where am I going from here? See John 14:2. "In my Father's house are many mansions . . . I go to prepare a place for you." It will surely pay to be a Christian.

Thirdly: When am I going? John 14:3: "I will come again, and receive you unto myself; that where I am, there ye may be also." Glorious promise! We do not want to miss it.

Fourthly: How am I going? 1 Thessalonians 4:16, 17: "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." Glorious anticipation! "Be ye therefore ready: for in such an hour as ye think not the Son of man cometh."

Fifthly: How can I get ready? Romans 10:9, 10 tells me: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Read also Titus 2:11-14.

If I do not become a Christian, what has Satan to offer? Two ways lie before me. The road to the left is inviting to the natural eye: flowers, trees, beautiful homes, amusements galore—every attraction to win. But our Guidebook tells us it finally leads down to a great dumping ground, Gehenna, where the refuse is burned.

The road to the right is the main arterial highway:

many valleys to cross, many mountains to be climbed, but it is patrolled and well protected. The paving gets better the farther you go, and the road eventually brings you to the capital city, the New Jerusalem; our destination. We are all going—each day is another lap of the journey. The distance shortens; but how about the destination?

Scientists and theologians have tried to lay out a highway for man; but our Guidebook says, "There is a way that seemeth right unto a man, but the ends thereof are the ways of death" (the dumping ground).

What are we doing here today? We are getting ready for tomorrow.

Let us be wise and use the Guidebook and make our decision at the crossroads. Think clearly, deeply, and decisively. The left road looks glamorous, but there are also disappointments, losses, darkness, and gloom. The farther we travel with the crowd the harder it is to turn back.

The right road is not too broad, nor does it look so glamorous, but it is well paved, perfectly safe, and there is a helping hand at every turn and a guide ever at our side. There are no dark days nor nights, for it is lighted by an unseen power, so that none need go wrong nor turn back, for the way grows brighter and better as we near the end. There is joy and peace with happy anticipation. In fact, the further we travel, the easier the journey, for Jesus leads. We have good companions, joyous music, and the light of the city just ahead—the journey ends!

There will not only be a glorious entrance into the new kingdom, but the joy and service and fellowship with our Mediator, while on the way, constantly giving courage, and we go from conquest to victory. One victory for Jesus spurs us on to another, until the heart is full of joy and thanksgiving. Why be a Christian? Because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—the greatest gift of God to the world. He opens doors of opportunity, making us a part of His great plan. By our steadfast and steady service we become "labourers together with God," and we have the joy of helping others into the way, and Paul says, "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Have you studied the Guidebook, full of instructions, directions, and advice? The Guidebook, the Bible, is the oldest and most reliable of all books. It has withstood the ravages of time and the attacks of bitter enemies and remains the world's best seller among books. Its answers to all questions pertaining to the way are full, complete, clear, sensible, and appealing. In it the question, "Why be a Christian?" is fully answered.

Have you read John 3:16; Philippians 4:19; and Ro-

mans 8:28? Are you at the crossroads? Put all sin away, lay every burden down, let God be your refuge and strength, Jesus your Savior and Friend in need, the Holy Spirit your Comforter and Guide.

Do you want the joy of salvation? Do you want God's healing and keeping power to abide with you? I said there will be valleys to cross and mountains to climb. The Psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Again, "I will lift up mine eyes to the hills from whence cometh my help; my help cometh from the Lord, which made heaven and earth."

To be a Christian we have everything to gain, to serve

Satan everything to lose. "Choose you this day whom you will serve."

John Oxenham wrote:

"To every man there openeth
A way, and ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

Mrs. R. M. Simmons in *Present Truth Messenger*.

Spirits in Prison

By Zennie Self

IN SEARCHING through the different positions taken concerning this subject, I am frank to admit that I have not found yet in language of other writers one position in complete harmony with the Bible. True it may be, however, that I have not yet learned all the positions which have been or may be taken concerning "spirits in prison," but I am nevertheless very happy to assert that I have found one position concerning this subject that is in complete harmony with the truth. Before bringing this position to the reader's mind, it would perhaps be best to point out the errors first in the contradictory positions, that the reader may be better situated to learn the truth of this subject.

One writer takes the position that the "spirits in prison" who were disobedient in the days of Noah and to whom Christ preached during His ministry on earth were men of the Adamic race. In order for this statement to be true, the people to whom Jesus preached would have been over two thousand years old to have been disobedient in Noah's day. Another part of this position contradictory to the Bible is that people of the Adamic race are called "spirits." Evidently in more than one place in the Bible the mind of man is called "spirit," but not the complete mortal man. Man will not become a spirit until he is immortalized (John 3:6).

Another position concerning this subject taken by some which is contradictory to the Bible is that the Spirit by which Christ was quickened is that which did the preaching to the spirits in prison, or antediluvians, by the mouth of Enoch; but notice, Christ is the one who did the preaching, "being put to death in the flesh, but quickened by the Spirit: by which also he (Christ) went and preached unto the spirits in prison" (1 Peter 3:18, 19).

Another position which might be taken by some, especially by the exponent of the Trinity doctrine, is that

Christ did the preaching to the "spirits in prison" (antediluvians) Himself in Noah's day, which position is erroneous because Christ did not preexist with God as a living being but only as the Father's spoken word. Therefore, Jehovah's word could not preach until it was made flesh and dwelt among men (John 1:1, 2, 14).

Now it is admitted that people of the Adamic race were prisoners under Satan and sin to whom Jesus preached during His ministry on earth, thus fulfilling Isaiah 42:6, 7 (Luke 4:18; 1 Peter 4:6), but these scriptures do not refer to "spirits in prison," but to people of the Adamic race whom Christ delivered from sin (2 Cor. 5:19).

A position even more ridiculous and erroneous than any of the positions cited in the context is the unscriptural position that Christ went to hell (lake of fire) and held a campmeeting while His body was in the tomb, and preached to the spirits in prison, which some erroneously affirm were the antediluvians or the spirits (souls) of the antediluvians (1 Peter 3:19). But notice the hell to which Christ went as stated in Acts 2:31 is not derived from the Greek word *gehenna*, which means a literal burning fire (Mark 9:45), but from the Greek word *hades*, which means the grave. "Hell" as translated in John 5:28, 29 is a place of unconsciousness where the dead rest. Hence, Christ did not, nor any part of Him, go after His crucifixion anywhere except to the grave or Joseph's tomb, which was hewn in stone (Luke 23:50-53), where He and all that constituted Him was dead for three days and nights, after which God raised Him from the dead (1 Cor. 15:1-4; Matt. 12:40). Consequently, Christ did not preach to anyone while He was dead, of course we know, but did the preaching while He was yet alive before His crucifixion; and the spirits to whom He preached were not the antediluvians, I contend, but evil spirits or devils, which in fact means the wicked works or wickedness of humanity (Eph. 2:2; 6:12). Read

how these devils or evil spirits were in people of the Adamic race in Christ's day when He was yet on earth prompting the people to speak and cry out (Mark 5:1-9). And hear Jesus preach to the unclean spirit or devil, "Come out of the man, thou unclean spirit" (Mark 5:8; Luke 8:27-30), which surely signified that Christ healed the man and cleansed him from wickedness and forgave his sins (Luke 8:35, 36). Hence, "dragon," "serpent," "Satan," and "the devil," "the devil and his angels," "the angels which kept not their first estate" (whom God cast down to hell—*tartarus*—and delivered into chains of darkness to be reserved unto judgment), "spirits in prison," "Lucifer" or "king of Babylon," "king of Tyrus," and "covering cherub" (Rev. 20:1-3; 12:3-9; Matt. 25:41; 2 Peter 2:4; Jude 6; 1 Peter 3:18, 19; Isa. 14; Ezek. 28) are all parabolic names or language representing symbolic things or devils, which are evil lusts, evil works, or wickedness of humanity (Eph. 6:12; 4:22; 2:2; James 1:14, 15; 4:1, 2; Gal. 5:24; Matt. 15:18, 19; Mark 7:21, 22).

The word "angel" when applied in a literal sense refers to God's literal, personal, and material angels who are deathless and most holy (Luke 20:35, 36; Heb. 1:14; Psalm 34:7), but when the word "angel" is applied in a symbolic sense it means the works of man, as in 2 Peter 2:4; Jude 6. So also "man," applied literally, refers to real, material flesh and bone man, but, symbolically applied, means the sins of the flesh (Rom. 6:6; Col. 2:11-13; Gal. 5:24).

It is a conceded fact that Nebuchadnezzar was the visible King of ancient Babylon, but Satan was the invisible King of Babylon (2 Cor. 4:4), as he was of Tyrus also (Ezek. 28). As for the covering cherub, man's works, if they be righteous, are a righteous covering (Psalm 132:9; Rev. 19:8); if man's works be wicked, they are a wicked covering (Psalm 109:18; 44:15; 25:36; Job 8:22). Hence, man's works were perfect from the day they were first created until iniquity was found in them (Ezek. 28:15). Thus the wicked works or wickedness of man God has promised to eternally destroy and bring to symbolic ashes (Ezek. 28:18, 19).

Christ did not preexist with the Father as a living being, but only as God's spoken word by which Jehovah God created all things. Thus, "God said, Let there be light: and there was light" (Gen. 1:3; John 1:1-3). A spoken word is composed of breath, life, and sound formed into a certain shape by the mouth and tongue; hence, "in it (God's spoken word) was life, and the life was the light of men" (John 1:4). Therefore, God had power when the fullness of time came to make a substance of His spoken word which was composed of breath, life, and sound which He mingled with the substance of the woman when the Virgin Mary conceived the Father's spoken word within herself, and in this way Jesus took upon Himself the nature of the woman, or the seed of Abraham, thus becoming a part of the woman's own flesh, bone, and blood (Heb. 2:14-17; John 1:14; Gal. 4:4). For this reason Jesus is called "the son of man," "the son of David," "the son of Abraham," because the Virgin Mary was the offspring of David and Abraham (Matt. 1:1). Jesus is called also the "Son of

God" and "the only begotten Son of the Father" because He was the Father's spoken word made flesh (John 1:14). Hence, Christ is a mixture of life, breath, sound, and dust compounded together through creation into a flesh and bone being, Christ being the only creature who has ever been created in this manner. Accordingly, Christ said, "I am the way, the truth, and the life" (John 14:6). Thus the word "spirit" as applied to immortal beings and the word "spirit" derived from the Hebrew word *ruach* and the Greek word *pneuma*, meaning "breath" or "the wind," cannot be understood as meaning exactly the same even when applied to Jesus, and much less when applied to other immortal beings. Because Jesus said, "A spirit (ghost or the wind) hath not flesh and bones, as ye see me have" (Luke 24:39.)

"Spirit" and "soul," being synonymous when applied to an immortal flesh and bone being, are different from the word "spirit" derived from the Greek word *pneuma* and *ruach* (Hebrew), meaning "breath" or "wind" (John 3:6-8). There are many different kinds of spirits referred to in the Bible. "Spirit" refers to the mind of man many times in the Scripture, and to the wind, which is a vapor which neither sees, knows, feels, hears, nor smells. There are also immaterial spirits or devils such as the spirit of error, spirit of whoredom, spirit of pride, spirit of uncleanness, spirit of murder, spirit of covetousness, etc. The spoken word of God is called "Spirit." Lastly, there are flesh and bone spirits such as Christ, who is born of the Spirit; and "spirit" is applied to all immortal beings as Jehovah God the Father and His literal angels, who are flesh and bone spiritual beings. "Spirit" is also taken for God's power, which was poured out at Pentecost upon the Jews.

Proof of the position taken: "Spirit" as applied to the mind of man (1 Cor. 14:32; Rom. 8:16; Matt. 26:41); as applied to the wind or breath (James 2:26; Rev. 11:11; Eccl. 12:7); as applied to immaterial beings or devils (Hosea 4:12; Mark 1:23-27; Eph. 2:2); as applied to the word of God (John 6:63); as applied to God's power (John 3:34; 14:26; Rom. 8:9); as applied to immortal flesh and bone beings (John 4:24; 20:27; 3:6, 8; Heb. 1:14; Luke 24:39; 1 Cor. 15:42-46).

MY EXPERIENCE IN TITHING

(Continued from Page Three)

sonal experience that there is no other way for me, and may God help others to study, pray, and meditate to see if they are following God's Word in the matter of tithing.

I'll add this. Since I tithe once more, I'm much more careful how I spend all the money I have for the material wants of this life. I consider it is all God's and just entrusted to me to be used in a way that He would use it were He in my place.

If you'd like to ask any questions about tithing that I've had experience in, I'll gladly answer them in accordance with God's will.

THE HEBREW WORD "SATAN"

By Emma C. Railsback

A FEW thoughts concerning this word may help some one who does not have access to Bible helps. The Hebrew word "Satan" means "adversary," but it is quite often transferred into the English instead of being translated.

The first place that the word appears in the original language, according to Young's Concordance, is in Numbers 22:22: "And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary (Satan) against him." (Read the entire chapter.) Here Satan was a supernatural being. He was an angel of the Lord, not an earthly, mortal angel who can sin, but a heavenly, immortal angel who cannot sin. Neither was it the Satan that Jesus saw as lightning falling from heaven (Luke 10:18), the great dragon, that old serpent called the Devil and Satan (Rev. 12:9), which will eventually be cast out of heaven; but one of God's heavenly, immortal, ministering spirits, sent forth to minister to those who shall be heirs of salvation (Heb. 1:14).

This Satan that Jesus saw is the prince of this world (John 14:30; 12:31), the spirit that now worketh in the children of disobedience the lusts of the flesh, fulfilling the desires of the flesh and mind (Eph. 2:2-5). Sin has full sway in the earth politically, as perhaps more so in the political heavens of today; but we can thank the Savior that because He was lifted up and made sin for us, he (sin personified) will be cast out and righteousness exalted. Then shall righteousness and peace kiss each other (Psalm 85:10).

In 1 Samuel 29:4 we find the word "Satan" again translated "adversary." This time the Philistines feared that David might become a Satan to them, and again in 2 Samuel 19:22 it was Abishai who sought to be a Satan to David. Then again in 1 Kings 5:4 David had reached a time when God had removed all adversaries or Satan from his kingdom, and he desired to build a house for the Lord his God. In 1 Kings 11:14 the Lord stirred up a Satan unto Solomon, Hadad the Edomite, and in verse 23 He stirred up another Satan, Rezon, the son of Eliadah.

A careful examination and comparison of 1 Chronicles 21:1 with 2 Samuel 24:1 will reveal that the Satan to Israel at that time was none other than David himself. God permitted it to be done, but it was pride and lack of faith on David's part that caused him to number Israel and brought about the punishment. David's heart smote him after he realized his sin and he made confession.

In Psalm 109:4 the word "Satan" is translated "adversaries," but in verse 6 it is simply transferred into the English.

It seems strange that the Hebrew word would be found in the New Testament when the major portion of it was translated from the Greek, but such is the case, and if the

student of Scripture will always remember that "Satan" is a Hebrew word no matter where it is found it will help greatly in drawing his conclusions on the subject. A correct understanding vindicates God and inspires more love for Him and His plan.

"By one man sin entered . . . and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

THEN SHALL I KNOW

Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas,
And explain the reason why
The dark threads were as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned.

—The Bible Standard.

THE CALL TO PRAYER

(Continued from Front Page)

He orders the Philips to go into the desert and seek the lost. He makes the Peters understand that He is no respecter of persons, but the gospel is to be preached to all. And so the sight of men lost and unreconciled to God is a call to prayer. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Then there is the need of the world for the coming of Christ. There are so many wolves that do not care to dwell with the lambs. The world needs that time to come when "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). The eyes of the blind need to be opened, the ears of the deaf need to be unstopped, the lame man needs to leap as an hart, and the tongue of the dumb to sing. Waters are needed in the wilderness, and streams in the desert. The ransomed of the Lord need to return. They need to sing those songs and have that everlasting joy upon their heads. The world needs the second coming of Christ. And when you catch a vision of that great need, let it inspire you, as did the Angelus of old, to drop your work and to pray that last prayer of the Bible, "Even so, come, Lord Jesus" (Rev. 22:20).

The Gospel Minister, published weekly for Quakers by the Union Bible Seminary, Westfield, Indiana, carries this notice in each issue: "On and after October 1, 1932, subscriptions will be received only on the following condition: Should the Lord return to take His church out of the world before the time for which subscription is paid, and the paper therefore suspends publication, all obligations will be considered fulfilled."

Berean Department

ARLEN MARSH, EDITOR

A Forgotten Phase of Education

The Berean society at Dixon, Illinois, has, in at least one respect, set an example which other societies and young people's groups would do very well indeed to emulate.

By an adequate system of rotation, members of the society are assigned to offer the prayers for the meetings. Since the plan originated some years ago, the Dixon young people have learned to offer prayers in public with no great degree of embarrassment and, in fact, quite willingly.

It is unfortunate that as much cannot be said of the majority of Sunday schools, churches, and Berean organizations. Prayer has come to be an almost forgotten custom. Young people move from childhood through adolescence to old age without learning either how to offer prayer or of its value in their lives.

Nor does the fault lie with the young people altogether. When one is never asked to pray in church, he is not likely to go out of his way to volunteer his services to minister, superintendent, or president. Upon the church leaders, therefore, rests the onus of teaching the younger members and attendants of their churches to pray.

It is true, of course, that many can offer prayers in private that they could never offer publicly, due, perhaps, to stage fright, consciousness of the unfortunate habit among many to criticize grammar, thought, and language, or even speech impediment. But the art of public prayer has been so far neglected that, by the time the older generations have perished from the earth, churches will be hard put to it to discover sufficient talent to maintain the devotional portions of their public services.

Christianity and Capital Punishment

* * * *

By Gerald L. Cooper

In the issue of THE HERALD of March 3, 1936, there appeared on this page an article on capital punishment. While not wholly disagreeing with the writer, I believe that there is another viewpoint of the matter.

It is the viewpoint of the Christian.

Many times I have been asked what I thought about the death penalty for murder. Invariably my answer has been: "From the worldly point of view capital punishment is the only method of punishing murderers (as the writer of the previous article so ably brought forth), but from the Christian viewpoint it is not."

Now, why do I say this? Let us go to the Scriptures for the answer. Generally speaking, Christ, who came to fulfill the law rather than to destroy it, frowned upon death. There are several instances when He raised people from the dead, notably Jairus' daughter (Luke 9:49-56) and Lazarus (John 11). Again, when the woman taken in adultery,

who was, obviously, going to be put to death, was brought before Him, He saved her life by speaking those wonderful words: "He that is without sin among you, let him first cast a stone at her" (John 8:7). Is this not enough to show the true follower of Christ that His example was opposed to death, caused either from natural causes or from sin?

But there is yet another scripture that crowns all of those previously given, a scripture that we quote often. It is found in Matthew 7:12, and reads as follows: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." How many of us would be willing to face death or capital punishment for any crime, even though we might be guilty? I dare say, not one.

Let us look at this matter from the Christian viewpoint, and not from the worldly, from which we are explicitly commanded to "be separate."

The article of March 3 to which Mr. Cooper refers was an editorial: "About Capital Punishment." As has been repeatedly stated, this page is open to attacks upon specific pieces appearing in the Berean Department only if the questioned material originated with the editor.

Be Thou Righteous

A March news item from Brooklyn, New York, tells of a 16-year-old co-ed who, by the terms of her mother's will, will be disinherited if she marries other than a Protestant who shuns liquor and tobacco.

Parental mandates similar to this are not unusual, although they fortunately now are less common than they were fifty and more years ago. Human nature being what it is—obstinate—the attempt by parents, legislatures, and reform committees to force righteousness as they see it upon either young or old can never be successful.

It was in this respect that prohibition made its failure. Once the Eighteenth Amendment was forced by lobbying from the Anti-Saloon League and the W.C.T.U. into the Constitution, education as to the effects of alcohol on the heart, the digestive system, the mind, and the character was deemed unnecessary.

It is only by educating people into the desire not to sin that moral conduct can be improved. Statutes, like the Law of Moses, apparently are made only to be broken. What actually is needed is Christian conversion.

Orders for Berean publications placed now have the advantage of these reduced prices: senior series, 1923-25, and Junior Book 3, 5 cents a copy; all other senior books, 15 cents a single copy, 12 cents each for 5 or more. Similar reductions apply on junior books.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

THE FIRST EASTER DAY

EASTER is the very best day in all the year. Yes, it is even better than Christmas. So many of you think of Christmas when you think of the happiest day. But Easter is even happier. Do you know why?

Of course when you think of Christmas you think of it as the birthday of Jesus our Lord. And any birthday is a happy day, Jesus' birthday especially. But, though Jesus came to be the Savior of the world, He died. Yes, He died.

Suppose He had stayed in that cold, cold grave. We would not have a Savior today. You and I wouldn't know what it means to have a living Jesus at the right hand of God.

But He didn't stay in that silent tomb. He is alive today and has been alive ever since that first Easter nineteen hundred years ago. Now do you agree that Easter is the very happiest day in all the year?

Let us talk over together the events of that first Easter. Just a couple of days before, the disciples had stood weeping as they watched their dear Master and Teacher laid away in the grave.

His eyes were closed and His lips still. No longer did He tell them to love one another. Only in memory could they hear His sweet voice. Sadly they took their way homeward, thinking that all their hopes were dead, too.

Very early on Sunday morning some of the women who had loved Him and been taught by Him went to the grave to put some sweet-smelling spices in it. For that was the way they did in those days. They knew that a very, very heavy stone had been placed over the opening, and they wondered who would roll it away for them.

But what did they see when they reached the spot? The stone rolled away, the grave empty, and a young man in shining white seated near by! They were so frightened they couldn't speak, just as you and I would be if we had been there.

Jesus had told them He must die, but that He would rise again after three days. But they hadn't understood what He meant. So they could hardly believe what the young man said. These were his words:

"Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell

his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

Trembling with fear and then with joy as they thought about the words, the woman hurried to the city to tell the disciples all about it. On the way they met Him, their beloved Lord whom they thought they would never see again. They knelt at His feet and worshiped Him. Can you imagine how happy they were?

Then He appeared to some of the other disciples as they walked along the road. And for forty days after that He met with different ones here and there, telling them the things He wanted them to remember.

At last they understood, they believed! Jesus was alive, never to die again. And because He lives, we, too, shall live, if we believe in Him and follow Him. We shall live, we shall have the same immortal life that He has.

As we see the grass growing green again, the trees budding, and the flowers springing up, we will think of that wonderful time so long ago when Jesus arose. And we will thank our loving heavenly Father for all His goodness to us in giving us such a beautiful season of the year. But most of all we will thank Him for our living Savior.

*"Every crocus waking from its winter nap,
Every little daisy putting on its cap,
Come again to tell us that the spring is here;
God who makes the springtime is so very near."*

*"Every little bluebird flitting thro' the trees,
Singing in the sunshine in the pleasant breeze,
Bids us raise our voices, bringing songs of love
To our Savior risen, to our God above."*

*"Oh, the golden springtime, when the children sing
Easter hymns to Jesus, our dear risen King!"*

Two readers of this page sent in pictures they had drawn to illustrate the lesson on the Good Samaritan. They were both boys, and their names are George Murphy of Marshall, Illinois, and Bobby Hightower of La Prairie, Illinois. Both of these drawings were very, very good, and I enjoyed them so much. Thank you, boys, you may be artists some day. Who knows? But where were all the girls?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — April 12, 1936

JESUS TRIUMPHS OVER DEATH

Luke 24:1-35

GOLDEN TEXT

"Because I live, ye shall live also" (John 14:19).

SENIOR AND ADULT

Topic: Our Living Lord.

Introduction. Read Matthew 28:1-10; Mark 16:1-13; Luke 24:1-35; John 20:1-18. Combine these accounts written by four disciples, to find the important details of the resurrection day. It is hard to give them in orderly sequence, for not all the writers told all the details. But two things cannot be gainsaid. First, Jesus arose from the tomb. Second, He appeared bodily to His disciples as proof of the prophecies concerning His resurrection (John 2:22; Matt. 12:40; Mark 14:28; Psa. 16:10).

From Darkness to Light. Consider the depths of despair into which the disciples had been plunged by the crucifixion. They had not been able to grasp the truth that the Son of God should die. And to them there was nothing left but memories and fear. It was in deference to the memories that the women approached the tomb. As had been said of Mary earlier, it might be said of these women: "They did what they could." They were displaying loyalty to the memory and teaching of One who does not overlook the smallest service done in His name. And virtue had its reward. To these women the angel made his announcement. To Mary Magdalene Jesus made His initial appearance after His resurrection. This was greater joy than they had before known in their association with Him, for they now had positive assurance of His immortality—the first-fruits of His resurrected church (1 Cor. 15:20-23).

A Living Lord Inspires a Living Faith. It is significant that Jesus' only recorded appearances after His resurrection were to His disciples. The joy of their discovery numbed their senses for a time, but it later inspired them to the activity needed to carry out the Great Commission (Mark 16:14-20).

The death and resurrection of Christ are memorialized yearly, which is right. But men fail to build upon this foundation a faith of joyful, living evangelism that others may come into that condition of "joy unspeakable and full of glory" (1 Pet. 1:3-9). Such a memorial festival should be a time for renewing our resolution to become more like Jesus.

Questions: What proof had the disciples that Jesus rose? Did the resurrection change their faith? their lives? What is the best memorial to it? Study the origin of the word "Easter." Do you think it right for the church to use it in this connection? Discuss the pagan ideas of chickens, rabbits, etc., versus the true thought of the day. Has the church time to spare for such ideas?—G. M. M.

GOLDEN TEXT

Jesus was talking to His disciples, not to the world. He came that those who believe on Him "should not perish, but have everlasting life." That is the life that He is here talking about, for it was before His crucifixion that He uttered these words. Jesus said unto Martha, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Do you believe in the only begotten Son of the Father? Have you accepted Him as your Savior? Does your life come up to all the requirements of a child of God? If so, then you have hope of being called out of the death state, even as Christ rose from the dead.

—L. A. R.

PRACTICAL APPLICATIONS

Service

- was rendered to Jesus in His death;
- when prompted by love is ever acceptable;
- for Jesus can be ministered by all;
- to Jesus brings joy to the worker.

Attending Jesus in Death. True love always rises to great heights in emergencies. Its light is not easily dimmed, let alone put out. Jesus was dead, but love was alive in the breasts of His followers. Joseph of Arimathea publicly allied himself with One who seemed to the many to have met crushing defeat. His faith in the living Son of God was not so easily destroyed. The short-lived triumph of Jesus' enemies did not still the pulsing love in Joseph. Others could deny Him, but he would acknowledge Him. Yes, Joseph was a friend to Jesus when He was dead, as He was to Him in life. Jesus was a Friend of sinners. Joseph was a friend to a righteous Man. The women, likewise, were not ashamed of Jesus. The public disgrace of a few hours previous was still vibrant in the murderous hearts of the uncontrolled mob. But love is not stilled by force or coerced into submission by adverse public opinion. With resentment and intense hatred at crucifixion heat, the women planned and prepared to tenderly embalm the body with spices and ointment. Shall not such loyalty in death as well as faith and devotion in life be justly recompensed?

Realities. The various religions of the world are composed of so much that is superficial that a striking contrast is noted when they are compared with the Christian religion. The plan of salvation as planned by the one and only true God is made up of one reality after another. The resurrection of Jesus is one of the great realities of the gospel, and we might further add that Jesus Himself, following resurrection, was the perfect embodiment of reality. He was not an optical illusion that could not be seen nor touched. He was the Jesus, a real Jesus, bone and flesh. We mention reality, for there is nothing practical about unreality.—C. E. R.

JUNIOR CLASS

Topic: Jesus and His Friends at Emmaus. **Text:** Luke 24:13-32. **Memory Verse:** "Because I live, ye shall live also" (John 14:19c).

Review. An interesting review may be carried out in this manner. Have one child be the master and tell what he did. Another may be the servant and tell what he did. Others may be selected to play the parts of the ones who wished to be excused. And still others could be the lame, blind, etc., that were invited later. It makes an interesting little playlet, and gets children's enthusiasm in preparation for the next part of the lesson.

Lesson Story. We all know the story of how Jesus was nailed to the cross, and left there until dead. How His friends removed His body and buried it. This would be a very sad picture if we did not also know the beautiful part of the story which comes in our lesson today, Easter Sunday. In fact it is why we celebrate Easter. Here it is. In just three days after Jesus was buried He came back to life again. And better still, we know that He would never, never need to die again.

The story of our lesson takes place just after Jesus' resurrection. About eight miles from Jerusalem was the little town of Emmaus. Walking along the road from Jerusalem to Emmaus could be seen two men. As we look at them closely we see that they are two of Jesus' disciples. They seem to be talking very earnestly to each other. Let's listen and see what they are saying. Just as I supposed, it is about what had happened that day, which was Jesus' resurrection. Watch closely, for here comes another man. We know it is Jesus, but they did not recognize Him at all. He said, "About what are you talking as you walk along the way?" One answered, "Are you a stranger in Jerusalem, that you have not heard what has happened?" Jesus said, "What?" Then they told Him about Jesus' death and resurrection. You see they did not know Him at all. Then Jesus talked to them, explaining just what scriptures they needed to know about Him. When they came to the city they asked Jesus to stay and eat with them. He accepted and as they sat eating they recognized Him.

Notebook. For the picture page for this lesson, draw a picture of a large rock. Draw an open door in the rock. Cut out a smaller rock, paste to one side of open door. In front of open door, paste a picture of Jesus. Color picture. Below the picture, write the memory verse. On opposite page do this test. Copy questions, then write "Yes" or "No" after them. (1) Did Jesus die on the cross? (2) Did the soldiers bury Him? (3) Did Jesus stay in the tomb? (4) Were two disciples going to Emmaus? (5) Did the disciples know Jesus as He walked beside them? (6) Were they talking about Jesus? (7) Did Jesus stay with them? (8) Did they know Him then?—V. C. T.

AMONG THE CHURCHES

BEST SERMONS OF 1935

Interest continues unabated in the sermons being published under the above title. It is evident that they are being read more carefully and thoughtfully than any protracted series that has appeared in our columns for a long time. The question of identity of the various authors has also aroused much speculation. For instance, of four answers received as to who delivered the first "Best Sermon" published, which was entitled, "The Gospel," in our issue of February 25, no two agreed. Two, however, declared they thought the author was a woman, and one named the writer correctly. One, who is well acquainted with the original speaker in this case, said she thought it was the work of Bro. S. J. Lindsay.

Compare your deductions as to the authors of the first four sermons with their identifications given below, and see what your percentage of success really was.

No. 1. "The Gospel," was by Sr. Emma C. Railsback.

No. 2. "Wonderful," Sr. Lucille Le Crone.

No. 3. "What Is Life?" Bro. S. J. Lindsay.

No. 4. "Let a Man Examine Himself." Bro. Harvey U. Krogh, Jr.

It is interesting to note that a member of Sr. Le Crone's congregation at Arkansas City, Kan., declared it was her conviction that a woman was the author of the splendid Christmas sermon, "Wonderful," but apparently failed to identify her own pastor's work fully.

"Let a Man Examine Himself" by Bro. Krogh, was identified as the work of Bro. S. J. Lindsay by one correspondent.

The series will continue and identifying lists will be published from time to time. Our ministers are responding generously to our request for sermons. We understand that one pastor has asked his congregation to name by ballot the sermon they think was the most helpful he gave during the last year. This should serve to stimulate the memory and aid in bringing about a mental review of the good things the pastor has provided out of his heart and mind for their benefit.

INSPIRATION?

Addressed to those who apparently are waiting for an inspiration to strike before writing for The Herald is a letter from Fred T. Blyth, Willoughby, Ohio:

"I have been a reader of The Herald for several years and was a reader of the old Restitution from as early as I could read anything. I want to say that my family and I enjoy The Herald greatly.

"I should like, however, to see more articles by our own people instead of those from exchanges. We surely have other able writers besides those who now contribute. The Best Sermons are very good. . . .

"The above reads as if I did not appreciate the exchange articles. Some of them are fine, but I think it would show more interest on the part of our own church if the members wrote more. I mean more along the line of the Best Sermons of 1935 series. There are many 'worth printing' sermons preached every Sunday by our ministers."

Lending point to his idea, Mr. Blyth has forwarded an unusual treatment of the thief on the cross which will shortly be given a place in this paper.

AT EASTER TIME

We are sure that you are as anxious to have the gospel go to those who are isolated from any of our churches and to those who as yet have never heard it as we are. Some of these people, however, have not the means to employ a minister even for a short time, nor can they subscribe for The Restitution Herald without some help.

Because those who are interested in the Bible frequently live alone, isolated from all others both by miles and opinions, sending an evangelist to them would be impractical because of excessive expenses. To such people, The Restitution Herald may be a literal god-send.

Therefore, the special Easter Offering, to be used in sending The Herald to the ones who want it but cannot, because of straitened financial circumstances, afford to subscribe for it themselves, has been inaugurated. We suggest that you enclose a contribution to this special fund when you send us the names of those to whom you want copies of the Easter edition sent.

BURR OAK, INDIANA

The writer has finished a week's meeting at Kokomo, and continues another week. A strong attendance has been held throughout at Bible school. We had 78 present. A great opportunity is here for a large Bible school.

We left last Sunday morning's worship in the hands of the ladies' class. A satisfaction comes to us with the assurance of those who help to keep up the work.

Word came to us that the home of Bro. and Sr. Russell Currens caught fire and considerable damage resulted. We are sorry to hear of this.

As you pray, will you remember our work here? It seems the Lord will not tarry very long.

A. E. Hoskins, Pastor.

FONTHILL - NIAGARA FALLS

On March 20 we were digging out of one of the heaviest snowstorms of recent years in the Niagara Peninsula. While traffic was paralyzed for a time and going is still exceedingly difficult, yet we have so much to be thankful for when we consider the plight of the thousands in flooded areas. Another storm struck on the 20th.

The Sunday school and church supper of the Fonthill, Ont., church that was to have been held on Friday evening, March 20, was postponed one week due to road conditions.

The ladies of the Falls church enjoyed a St. Patrick's tea and social at the home of Mrs. J. W. Lent on Monday night, March 16.

A call at the home of Bro. and Sr. James Moore, Ransomville, N. Y., found Sr. Moore in poor health. Weakness of the heart has necessitated her refraining from any kind of work. Remember her in your prayers. For years both have used their sweet voices in singing unto the Lord, and only sickness keeps them from doing it now.

Last week we were called upon to officiate at two funerals at Niagara Falls, N. Y., those of Joe Shea and of a nephew of Bro. George Rennard.

The pastor has been giving a series of sermons on the "Fundamentals of Our Faith," or "Why We Are a Separate People."

The Sunday school at Welland, Ont., is gaining in interest. Bro. Fred Jones is proving himself to be a very successful teacher.

C. E. Randall, Pastor.

CONTRIBUTIONS TO N. B. I.

Jessie M. Shea	\$ 4.00
Emma C. Railsback	1.00
Alletta J. Renner (Heating Plant)	2.00
Maurertown, Va., S. S.	1.75
A Friend	2.35
Mae Mercer	1.00
J. E. Coverston	3.00
A Brother and Sister	15.00
Harold Hardesty	2.50

BETWEEN YOU AND ME—

D. G. Harvey, one of the two regular pastors of the Kokomo, Ind., Church of God, is now able to return to work after some months of idleness due to heart trouble. His address is 907 S. Waugh St., Kokomo.

A letter from S. J. Lindsay, pastor of the Tempe, Ariz., church, remarks under date of March 25, "Have just spent a week in bed with the flu. Am up and around but still weak."

A letter from Mrs. Jessie M. Shea, 1342 Niagara Ave., Niagara Falls, N. Y., remarks the death of her son Joe and his burial on March 12.

Word from Mrs. Emma C. Railsback, evangelist for the Northwest Conference, indicates that she is returning to her home in Los Angeles for a visit. Her Los Angeles address is 1020 S. Burlington Ave.

For children, pocket Bible No. 29 is satisfactory at a very low price: self-pronouncing small type; text only; artificial leather cover; red edges; no helps nor maps; 75 cents each, postpaid; 6 for \$4.00; returnable sample sent for 20 cents. Address the National Bible Institution.

Mrs. Mary A. Gesin, editor of the Children's Page, has sufficiently recovered from a prolonged attack of asthmatic heart to resume the writing of her weekly department with this issue. The Page has been conducted for the past two weeks by Mrs. Grace M. Marsh.

During the absence of the pastor, G. E. Marsh, at Ripley, Ill., on March 29, the pulpit of the Oregon Church of God was filled in the morning by B. H. Carpenter, first elder of the church; and in the evening by Arlen Marsh. The morning subject was "Salvation"; the evening title, "Tempest in a Teapot."

KOKOMO, INDIANA

Attendance and interest at the series of meetings being conducted by A. E. Hoskins of Burr Oak, Ind., have been very good. We have been blessed with mild weather. Bro. Hoskins has been using some very practical subjects preparatory to the stronger meat of the coming week (March 23-30). The junior boys' and girls' choir has been doing good work. Every night is Bible night, and the Bibles are coming out.

Our Sunday school is growing due to the contest with the Burr Oak church which will end Easter Sunday. Both senior and junior Berean classes are doing nicely in attendance. With the coming of spring, we hope to see gains in both classes.

We are indeed fortunate to have Bro. Hoskins with us the fourth Sunday of each month. It is great to work with him, and we hope to be able to continue the effort for time to come.

D. G. Harvey, Co-Pastor.

SOUTHERN CALIFORNIA

Tentative plans are under way for the California Conference to be held in Los Angeles April 19. It is expected by that time that the Railsbacks will have returned from the Northwest and be able to take part in the sessions. Two things are to feature the program at this time. Besides the regular sermons of the day there will be in the afternoon a dramatic sketch by the men of the Pomona church. "The Conversion of a Pagan," woven around the conversion of Cornelius, the Roman centurion; the principal parts in this sketch are taken by Bro. Harold Carruthers as Cornelius, and Bro. George P. Lichty as Peter. If this sketch ranks with the one put on by this same group during the Christmas season, we are sure that those who attend the conference will feel well repaid for the effort of coming. The same dramatic production will be given by the group at the Pomona church on Easter Sunday evening. Those who cannot attend the conference may see the same production at Pomona.

The Easter Sunday program in Los Angeles, as well as the conference session, will be featured by singing by Duncan Macleod, the third son of the pastor. Duncan is rated as one of the best boy sopranos in southern California. Other special music and readings will mark the two days of religious services in Los Angeles. All those in California who can attend will please note the date for the conference: April 19.

The pastor of the Los Angeles church has accepted an invitation to take part in the Northwest Conference annual session during June of this year. Special arrangements for that program will be announced from there, and the services in Los Angeles during that time will be announced later.

Norman John Macleod.

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.

HERALD RECEIPTS

Lottie Sealine, George Waters (for another); Clarence Poland (for others); Jessie M. Shea (for self and another); Walter C. Kuhlmeier; C. M. Beall; H. G. Pierce; Leroy Hiott; Alletta J. Reimer; A. L. Corbaley (for another); Sydney E. Magaw (for another); E. L. Boyer; J. E. Coverston; F. H. Knodle; Mrs. W. L. Pearce; Albert Eberhardt; Myrtle J. Norris; Mrs. Lewis Lindsay; Jesse Robins; William Fey; Ora Burnett.

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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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

EASTER: SPIRITUAL vs. COMMERCIAL

(Continued from Page Five)

The cause for this change in attitude and practice is easily traceable in the case of Easter. The slow eradication of superstition and the gradual loss in popular conception of the idea that there was something peculiarly sacred about this day of days combined to destroy the value of the customs which for centuries had had an intense spiritual influence on the observance of Easter. And with that destruction of spiritual values there was left nothing but the unsatisfactory and unnourishing husks of materialistic commercialism.

The use of the egg, for example, in celebration of the great festival is so ancient that no exact history of its origin is possible, although many surmises have been built around it. That it sprang from the fact that the egg was held to represent resurrection is obvious, but how and when it seized on the public mind and became a habitual affair is not precisely known. As a consequence, however, of the loosening of the grip of tradition on the people, the egg came to hold no significance except a semi-humorous connection with rabbits; and finally nothing remained for Easter as far as the egg was concerned save a desire to sell dyes, paper nests, candy rabbits, and artificial eggs to please the children and the many juvenile adults.

The passing of the egg was only a minor phase of the rapidly growing shift in the general view of Easter. The customs which for untold years had been inseparably joined with its observance lent the holiday to an unusually easy commercialization; for farmers, manufacturers, and retailers of all kinds could profit from it almost equally. As in the case of Christmas, the very things which had made Easter a habit with the world changed a day meant for great spiritual blessing into a mass sales promotion scheme.

Now commerce and industry are not necessarily unconnected with religion. Indeed, for the thousands of years of their history, the Jews—the orthodox Jews, that is—have built their business and their government, theological and secular, upon their religious faith. The law created a theocracy which has never had an adequate counterpart; and it was through no intrinsic fault with the law that the early Hebrews failed, most of them, to observe the spirit that lay behind the details of that long code. It was, rather, as has already been noted, the eternal desire of the human to interpret things divine in the way best calculated to serve the human ends and hopes, a desire which has yet to be eradicated.

But, in spite of the fact that they are not necessarily unconnected, commerce and industry have been separated from true religious conviction by a barrier of selfishness that is more pregnant with danger than any tariff wall which could possibly be erected. It is so with Easter and the observance of it.

For making of Easter and its accompanying holidays, Good Friday and Palm Sunday and, indeed, the entire

period of Lent, a time for manufacture and barter on an enormous scale has resulted in the abolition of the respect for the day which is properly its due. A day dedicated to the celebration of the greatest events in the history of men should not be taken lightly; it should not be taken as an opportunity for further selfishness; and these facts are particularly true in the case of a day dedicated to the perpetuation of the high ideal of altruism. For the death, burial, and resurrection of the Christ, men have substituted display and entertainment.

BEST SERMONS OF 1935

(Continued from Page Five)

abode of those who have gained the victory. Vine-clad hills shall appear in grandeur, while gently sloping plains covered with verdure lift their faces to the smiling sun. Trees of beauty planted by God's own hands shall dot the landscape whose blooms never fade, and the leaves thereof are for the healing of the nations. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

By the eye of faith I'm dwelling
With the loved of long ago,
In the land where hearts are swelling
With the joys we then shall know.

Vine-clad hills appear in grandeur,
Trees of beauty rich and rare;
On life's river banks are growing
Flowers blooming everywhere.

Eden's long-closed gate stands open,
Closed because of Adam's sin;
And the nations are invited
To repent and enter in.

That fair city has descended,
And the saints are all at home;
They enjoy the Father's blessings,
And they nevermore shall roam.

HE SOLD THE CALF

A man was once asked for a donation for some church purpose, but excused himself by saying: "I'm fattening a calf, and when it's fat, I'll give the proceeds." The same excuse was given three times over in response to appeals. One day he was approaching church a little late, and heard the choir singing, "The half has never yet been told," and thought, in the distance, the words were, "The calf has never yet been sold." Conscience stricken, he sold the calf and gave the proceeds to the church.—W. S. Bowden.

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, APRIL 7, 1936

NUMBER 28



The Last Supper (Zimmerman)

When evening came, He was at table with the twelve disciples. . . . During the meal Jesus took a Passover loaf, blessed it, and broke it. He then gave it to the disciples, saying,

“Take this and eat it: it is my body.”

And He took a cup, and after a thanksgiving gave it to them, saying,

“Drink from it, all of you; for this is my blood, poured out for many for the forgiveness of sins—the blood of the Covenant. I tell you that I will never again drink the juice of the vine till the day when I drink the new wine with you in my Father’s Kingdom.”

So they sang a hymn and went out to the Mount of Olives.

Matthew 26, Weymouth.

Abreast of the Times

Presbyterian "Protestants" to Be Tried

"The time will come when they will not endure sound doctrine."—2 Timothy 4:3.

COLUMBUS, Ohio, April 7.—The Fundamentalist-Modernist schism in the Presbyterian Church in the United States is approaching another climax with the assembling of the court of last appeal of the denomination in this city a week from today. Among many major questions demanding the consideration of that body, the one uppermost in the minds of most Presbyterians is the case of Dr. J. Gresham Machen, leader of the Fundamentalist wing of the church, and Rev. Carl McIntire, one of his strongest supporters. Both men, prominent in their denominational circles, are charged with "insubordination" and "disobedience" because of their refusal to abide by the order issued by the General Assembly in 1933 requiring them to abandon their connection with the Independent Board of Foreign Missions.



Both men regard the regular foreign missionary board as being under the domination of Modernists in that its doctrinal stand shows an indifference to the established teaching of the church and also in that it failed to "rebuke Pearl Buck, novelist, and former missionary in China, for expressing doubt of the Virgin Birth."

"On the result of this appeal" to the highest court of the church, declares *The Literary Digest*, "may depend whether the Presbyterians will split—Modernists on the one side, Fundamentalists on the other."

No church or other educational institution can long survive that is divided in the fundamental principles of its teaching. A church, especially, must stand for something definite or there is no reason for its existence. If the Presbyterians cannot agree as to what are the necessary elements of Christian faith, it would be much better for them to separate into two bodies at once, that each group may be free to teach what it believes to be vital. "How can two walk together, except they be agreed?"

Calvin on "The Sleep of the Soul"

"I would not have you to be ignorant, brethren, concerning them which are asleep."—1 Thessalonians 4:13.

PHILADELPHIA, Pa., April 2.—John Calvin, who divided with Martin Luther the leadership of the Reformation in its earlier stages, wrote a short work on "The Sleep of the Soul" in 1534, in which he denied this fundamental tenet of the Church of God and affirmed his belief in inherent immortality. In this he disagreed with certain statements of

Luther which imply that great reformer's conviction that man is not immortal by nature, but is subject to immortality through faith in the gospel, and he also disagrees with William Tyndale, another leading reformer who died just four hundred years ago, who said, "The true faith putteth (setteth forth) the resurrection, which we are warned to look for every hour. The heathen philosophers, denying that, did put (set forth) that the souls did ever live."

The year 1936 marks the four hundredth anniversary of the publication of the first edition of Calvin's massive theological work, *The Institutes*, as well as the death of Tyndale. *The Institutes*, which are still widely known, came from the press in Switzerland in March, 1536.

Jewish Doctors Arrive in U. S. A.

"I will bless them that bless thee."—Genesis 12:3.

NEW YORK, April 2.—The influx of German-Jewish political exiles into the United States continued today with the arrival of three hundred immigrants in this class from Germany. Most of them were doctors and lawyers who had been forbidden to practice their professions in Germany and were forced to leave the country in order to make a living.

Port officials announced that more than a thousand such immigrants had landed here since the first of the year when Department of Labor quota restrictions were suspended. Yesterday 190 Jews arrived.

Restrictions against immigrants from quota countries which have prevailed during the last two years because of unemployment in the United States do not apply to persons who have been subjected to religious or political persecution and who are not likely to become public charges, it was said by immigration officials today.

God assured Abram that those who blessed his descendants would themselves be blessed, and Jesus echoed the thought when He said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:31-46). No country makes a mistake in extending comfort to the persecuted Jews.

THE RESTITUTION HERALD

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Entered as second-class matter October 16, 1911, at the Post Office at Oregon, Ill., under act of March 3, 1879.

Best Sermons of 1935

He Is Risen!

"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."—Matthew 28:5, 6.

THESE astonishing words of the heavenly messenger fell with startling force upon the ears of the women whose love had prompted them to seek the burial place of the Master so early on that first Easter morning.

Hopeless, heartsick, and despairing, they had wept through bitter hours of crushing sorrow for three days and nights and had now returned at the first opportunity to the sepulcher that hid the object of their affection and worship.

Every word they uttered, every action they performed, provides us with a commentary on the understanding these devoted women had of the awful meaning of death as it was represented in the passing from life of their beloved Lord. Even the words of the angel who greeted them reveal the way in which these godly women looked upon this last dread enemy who had robbed them of their Friend.

To them death was a reality. It put a period to life; it severed every strand of consciousness; it broke every tie of experience; it closed every door of opportunity or of service. To them life was not continuous, with death but an unimportant interruption in the even course of its progress! Death was the *end*—as birth was the beginning—of life.

It was this somber conclusion that filled their hearts with sorrow. They had seen the Master die, and though, like Martha, they believed that He should "rise again at the last day" (John 11:24), they got little comfort out of that assurance, for *now* He was *dead*! In no sense did they think of Him as being alive. He had literally fulfilled the prediction of Isaiah (53:12), and poured out His soul unto death as an offering for sin.

Beyond that fact their minds did not go. Jesus had not left them. He was still with them. *But He was dead*! He had not gone to heaven to be with His Father (John 20:17); that event was to take place in the future. *He was dead*! Of this they were well aware, for had they not taken Him tenderly down from the cross and borne His still bleeding body away to the tomb in which it had remained to the present hour?

Such was the conviction of the women who visited the sepulcher in that early morning so long ago. It was Jesus Himself whom they had come to embalm, not merely the fleshly house in which His spirit once had lived but from which it had now departed for all time.

The angel saw all this reflected in their misted eyes as they approached, and so he said:



"I know that ye seek Jesus, which was crucified."

You cannot crucify a bodiless spirit on a cross of wood! It was the real Jesus, the physical Jesus, who bore our sins upon the tree! It could have been no other. Without the *body* there could have been no Christ, no Redeemer, no Savior from sin and death. And without His death, His actual loss of all life and being, there could have been no salvation for you and for me.

The fruitage of redemption, which is life everlasting, no human lips would ever have tasted had Jesus not died, literally died, upon the cross, and then have been restored to life again by the power of the Father.

So Paul reasons lucidly: "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" (1 Cor. 15:17, 18).

There is a meaning in those words which was long overlooked or disregarded by many Christian people. Let us examine them. "If Christ be not raised, your faith is vain; ye are yet in your sins."

We will suppose for a moment that the view of the ancient Greeks, contrary as it is to the teaching of the Bible, is true and that death is not a reality, but only a change from one life-sphere into another; that in death "only the body perishes, while the soul lives on forever."

If this is true, what difference would the resurrection of Christ make to us? Had Christ not "died for our sins according to the scriptures," had God not restored Him to life again by a resurrection from the dead, no change would have been effected in our destiny so far as actual living is concerned. We would have lived forever anyway. When what we call "death" had come to us, as faithful servants of Christ, we would have passed at once to our reward regardless of the resurrection of Christ, and our faith in God would not have been in vain. And yet the Apostle says so clearly, "If Christ be not raised, your faith is vain."

Even this does not plumb the depths of Paul's masterful argument on the vital importance of the literal resurrection of our Lord, for he continues: "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."

That word "perished" has a finality that is fearful to contemplate. It reminds us of the verse that 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" (John 3:16).

Here the word "perish" is (*Please turn to Back Page*)

Easter: Spiritual vs. Commercial

By John Donaly

MANY of the customs which have become the close companion of Easter had their genesis in pagan rites and faiths. This in itself meant no great harm to the church, provided that the adopting of such rites did not require a certain belief in the gods from which the ceremonies had been derived. Indeed, much of the beauty of the Easter scene in modern times owes its perfection to the absorption of those heathen habits into the observances attendant upon Easter. The very name given to the day, in point of fact, comes from the festival at which annual sacrifices were offered to the goddess Estera, and was attached to the day through an apparent association of ideas, since the festival occurred at the approximate time of the Jewish Pass-over.

The differences existing between the earlier conceptions of the holiday and the present idea of its observance are not imperfectly illustrated by quoting, first, from McClintock and Strong in their great work, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, and, second, from an advertisement appearing in a paper issued during Lent of 1934. Far from advancing from the pagan to the Christian, it would seem almost as if we had retrograded from the Christian to the pagan.

"In the ancient church," writes Mr. Strong, "the seventh day of Passion week, the great Sabbath, as it was called, was observed with rigorous precision as a day of fasting. Religious worship was celebrated by night; and the vigils continued till cock crowing, the hour at which it is supposed our Lord arose. At this hour the stillness of these midnight vigils was broken by the joyful acclamation, 'The Lord is risen! The Lord is risen! The Lord is risen indeed!' The day of Easter was celebrated with every demonstration of joy as a second jubilee. There was a solemn celebration of the Lord's Supper; the baptism of catechumens; appropriate salutations, and demonstrations of joy; the liberation of prisoners, and the manumission of slaves. Charities were dispensed to the needy. Courts of justice were closed. The heathen were forbidden to celebrate public spectacles in order that the devotions of Christians might not be interrupted. The week following was considered as a continuation of the festival. During this time, those who had been baptized at Easter continued arrayed in white, in token of that purity of life to which they were bound by baptism. On the Sunday following they laid aside their garments of white, and were welcomed as members of the church."

The idea of the early church, therefore, was that Easter was to be primarily a feast of love and faith, a day for rejoicing over the salvation and redemption of man, a day in which the very depths of devotion should be expressed. On the contrary, the current attitude is exemplified by the

statement of a newspaper advertisement that "Easter is one time of the year for everyone to change his clothes."

It is, to be sure, commendable that people should wish to change their clothes. It would be still more commendable were it done for the sake of worship, as when, in the days of the ancient Hebrews, the people were dressed in their best apparel on attendance at the temple services as an indication to God and to themselves that God was worthy only of their finest. This latter thought, however, is not now prevalent.

Reporters are detailed each Easter in the metropolitan centers to survey the lines of men and women passing to the churches, not with a view to playing up the devotions they ostensibly express, but with a view to advertising their dress parade in the columns of the social sections of the dailies. Easter has, in truth, degenerated into a mighty display of fashions by mannikins who, in the majority, have neither grace nor Christian art.

So aroused by this commercialistic tendency have some of the clergy of the larger cities become that they have dedicated themselves to the fight against the encroachment of materialism upon spirituality. One New York pastor, who presides in the pulpit of a Fifth Avenue church, told his congregation on Easter Sunday in 1933 that he "wished them a merry Christmas and a happy New Year, since he probably would not see most of them until next Easter, and this way he could greet them all." Equally stirred by the indifference of his people to their church on any day but Easter, and by the fact that their attendance then was due to custom, pride, and nothing more, a second pastor, also from the city, expressed his wish that his congregation would "enjoy a happy and successful year," and that he would see them all on the same day in 1934.

Commercialism has overridden spirituality in the Easter celebration. Indeed, spirituality, true devotion, has been almost completely forgotten. Easter has become a day for animated clothes horses, and not much more.

This commercialism, however, has struck much deeper than external adornment of individuals. It has struck into the vitals of the church itself. The church, like every organization dependent for its life upon the mind, perishes as the thoughts of its people perish. And commercialism inevitably has caused a decimation in the world of thought.

It has already been said that Christianity is peculiarly individual, that it represents a religion which concerns itself with persons rather than with masses as a whole society. The gross materialism which has arisen about Easter has served largely to destroy this peculiar individuality, and has brought upon the church a Rotarian-like attitude which makes it little more than a Better Business Bureau.

Naturally enough, as a consequence of the rule of com-

mercialism, the church has fallen upon evil ways. H. G. Wells, unbiased and frank, has been moved to observe that the world is in a "state of faded religiosity," by which he summarized within a sentence sermon the conclusions we have reached today. Decay and inward rot have attacked the church; indifference has overtaken its ranks; and religion has become something for discussion only if there is nothing better to occupy attention. Replacing communion with God with a simple materialism can accomplish nothing else but this.

It is true, to be sure, that these statements are somewhat general in nature, that they can be applied to the almost universal state of the church today, and that they mark no attribute that is peculiar to Easter alone. But it is also true that these statements are specifically proved and illustrated by Easter and the decadence which has come upon it. Easter, like the phrase of Mr. Wells, is, in a brief scope, the church itself.

The conception of Easter has been so radically changed
(Please turn to Back Page)

Christ's Baptism and Resurrection

By S. E. Magaw

AT THE tender age of 12 years Jesus was found "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." When reproached by His mother He replied, "Wist ye not that I must be about my Father's business?" He *then* knew He was the Christ, the Passover Lamb! (Luke 2:41, 42, 46-49.)

True, Jesus was not baptized at this early age, but the ministry of John, the baptizer, had not yet started. There is no *Bible* evidence of any baptisms during Christ's youth. Jesus was baptized, *against persuasion*, at His *first* opportunity. Moreover, He made the opportunity by walking from His home in Galilee to Judea, some sixty miles, for the express purpose of baptism by John. (Matt. 2:23; 3:1, 5, 6, 13-17. Notice especially verse 13.) Baptism was of the utmost importance to Jesus! He did not neglect it!

The question is often asked, "Why was Jesus baptized?" Baptism was for the remission of sins, and Jesus had not sinned. Two answers, at least, are common. Both are good, but not complete. One is that He established a pattern for us, His followers. The other is that of Christ's own words, "Suffer it to be so now: for thus it cometh us to fulfil all righteousness" (Matt. 3:15). But what righteousness was here fulfilled? Why this peculiar dipping in the Jordan River? Was the alighting of the dove upon Christ only to reveal Christ as the Messiah? See John 1:33.

Christ's baptism should not puzzle us. We can see clearly in the Master's words and life why He was baptized.

Christ's baptism was His public committal to His "Father's business." Jesus, at the age of 12, privately pledged Himself before His mother that He must be about His "Father's business," and "his mother kept all these sayings in her heart" (Luke 2:51). At His baptism hundreds, if not thousands, were astonished by His public pledge to fulfill all righteousness. Who could this be upon whom the dove descended? What meant the voice from heaven?

Christ's baptism was His public denial of self by burial of self in the watery grave, and His first public confession of His faith that He would *not stay in the grave*. At baptism He began preaching resurrection!

If at the age of 12 Christ's wisdom was astonishing we cannot think it incredible that at 30 He fully understood the resurrection prophecies. Would it not move Him to know David wrote of Him, saying, "I have set the Lord 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 rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption"? Yes, Jesus knew that though He would die He would not see corruption. He believed in His own resurrection, and confessed that faith in being raised from the watery grave. Coming up out of the watery grave, with God's Spirit lighting upon Him, with the very voice of God acclaiming Him, Jesus saw in the distance literal resurrection. As He emerged from the water, He would one day emerge from the tomb! Christians most clearly show their self-denial and hope of resurrection by baptism. Baptism is God's way for the Christian to make public confession. Think you that Christ's baptism meant anything less to Him?

Jesus asked James and John, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Surely Christ's baptism was one of greatest sacrifice! In baptism He placed His life on the altar! And most of the apostles did the same! Have you and I been baptized with Christ's baptism? Are we ready to die for the hope of immortality?

In Luke 12:50 Jesus said, "I have a baptism to be baptized with: and how am I straitened till it be accomplished!" Ahead of Him Jesus ever saw the cross. With what anguish He labored until the fateful day! From Christ's baptism in Jordan He walked in the shadow of the cross, and that shadow was His "strait and narrow way."

Reader, with what zeal were you baptized? Did you give yourself? Did you see the distant resurrection? Are you now walking in the shadow of the cross? Will you one day arise triumphant from the grave? Do not doubt! "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Did Jesus Rise?

THE CHRISTIAN religion is based chiefly upon the facts of the teachings, miracles, death, resurrection, and ascension of Jesus Christ.

These facts are related by the evangelists in the Gospels, and the fact of the resurrection is recorded by all four of the evangelists.

To those who accept the Bible as a divine revelation of God to man, all that is necessary to establish the fact of the resurrection is to read to them the sacred record. But there are many who do not yet see into the promised land with the eye of faith; many who would willingly believe this great miracle, but to whom all things supernatural are unreal.

The question often recurs: To one who does not believe that the Scriptures are inspired is there any proof of the resurrection? Can legal and historical evidence of the resurrection be furnished?

Let us attempt to answer this question as though we had never heard of the Bible, as though we had never read the story of Christ as therein told, as fair, candid, honest seekers after the truth.

First. What can be established by profane history?

Second. Is the Bible admissible in evidence under the rules governing courts of law?

Third. What did the apostles and disciples say concerning the resurrection, and did they act consistently with their teachings?

Fourth. What of the prophecy concerning Christ, and what of its fulfillment?

PROFANE HISTORY

The testimony which Josephus has given in his *Antiquities of the Jews*, Book XVIII, Chapter 3, Section 3, is familiar to many. It is: "Now, 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, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was (the) Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those that loved Him at first did not forsake Him, for He appeared alive again to them the third day as the divine prophet had foretold these and ten thousand other wonderful things concerning Him, and the tribe of Christians, so named from Him, are not extinct to this day."

The rapidity with which the church increased during the lives of the apostles and their immediate successors is further shown by the correspondence which took place between Pliny and Trajan, A. D. 112.

Copyrighted in 1903 by the Winona Publishing Company, and here reprinted by permission, the book by George W. Gere from which this first of a short series of articles is taken views the resurrection of the Christ from the standpoint of a lawyer. In brief scope, it accomplishes much the same as Frank Morison's later and lengthier "Who Moved the Stone?"

Pliny says: "There are many of every age, of every rank, and of both sexes, who are now and hereafter likely to be called to account, and to be in danger, for this superstition is spread like a contagion, not only in cities and towns, but into the country villages also, which yet there is reason to hope may be stopped and

corrected. To be sure the temples which were almost forsaken begin already to be frequented, and the holy solemnities, which were long intermitted, begin to be revived."

Gibbon, *Decline and Fall of the Roman Empire*, says: "The first fifteen bishops of Jerusalem were all circumcised Jews, and the congregation over which they presided united the Law of Moses with the doctrine of Christ. It was natural that the primitive tradition of a church, which was founded only forty days after the death of Christ, and was governed almost as many years under the immediate inspection of His apostle, should be received as the standard orthodoxy. The distant churches very often appealed to the authority of their venerable parent, and relieved her distress by a liberal contribution of alms. But when numerous and opulent societies were established in the great cities of the empire, in Antioch, Alexandria, Ephesus, Corinth, and Rome the reverence which Jerusalem had inspired to all the Christian colonies insensibly diminished. The Jewish converts, or as they were afterwards called, the Nazarines, who had laid the foundation of the church, soon found themselves overwhelmed by the increasing multitudes that from all the various religions of polytheism enlisted under the banner of Christ."

Justin Martyr was born about A. D. 100. He was the son of a wealthy Greek; he was a philosopher of broad culture and while retaining the garb of the philosopher he espoused the cause of Christianity and became one of its ablest advocates. He it was who addressed his two apologies of Christianity to the Emperor of Rome, in both of which reference is made to the acts of Pilate, and from one of which I quote: "And that it was foretold that our Christ should heal diseases and raise the dead. Hear what was said; it was as follows: 'Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing.' That He performed these things you may be easily satisfied from the acts of Pontius Pilate."

Tertullian, one of the most ancient of the Latin fathers, whose works are extant, was born in Carthage, about A. D. 160. His father was a Roman centurion. He was a man of large abilities. He was converted to Christianity when he was between the age of thirty and forty years, and at once

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Life After the Resurrection

By Mrs. H. H. Kent

SEVERAL years ago, a few "conditionalists" were asked to hold a Bible class at the home of a bed-ridden invalid. The sleep of the dead was the main topic that came up for discussion. The man had been deceived by some neighbors who were Spiritists and the family wanted to know the truth of the matter. One of the scriptures that came up and which he asked to have explained was John 20:19 and 20. He had the idea that the disciples were gathered together and that the doors had been locked because of the Jews and that Christ came in through the walls of the building. The Scripture says, "The doors were shut." Christ may have walked in and stood in their midst. They were "terrified," Luke 24:36 tells us, because they were not expecting Him. They had forgotten that Christ had told them that He would rise from the dead. But Christ assured them He was not a spirit, for He showed them the nail prints in His hands and feet and side.

However, this poor man had gotten the idea that, because Christ appeared and disappeared (as he thought), coming in through the walls of buildings as it pleased Him, this was what Christians would do in the future, and this, to him, constituted the hope of eternal life.

It is true, there is mystery connected with redemption. Paul mentions it in several places, but that mystery may be revealed to the saints when Christ is within as the hope of glory. Read Colossians 1:26, 27. Christ laid the foundation for the future life, it is true, but He told us that He was not a spirit, and we must believe that the Bible never contradicts itself.

We read of a number of examples of resurrection in the Bible, some even in the Old Testament. The resurrection of Lazarus is perhaps the most outstanding of New Testament times. We all know that Lazarus died again. At the time of Christ's resurrection, it is said that the graves of some of the saints were opened. As nothing more is said of them, we take for granted that they died again as did others resurrected before Christ's time. Undoubtedly they came out of the graves with the same bodies that they had at first.

We then have the resurrection of Jesus Christ which is unique in the fact that it was different from any other resurrection that had taken place so far, for He did not die again. His resurrection is called "the firstfruits." The resurrection of the dead who die in the Lord has been the hope of all the ages. Paul says that if there is to be no resurrection of the dead, we have no hope of eternal life.

Let us see what took place at His crucifixion and resurrection. They took His *body* down from the cruel cross and laid it in the tomb. Jesus Christ, the Son of God, was dead. He had died the way all mankind die. Three days later, those who went to the sepulcher found the stone rolled away. His *body* was gone. He must have been resurrected

bodily, then. When He talked with the disciples at different times, He showed them the nail prints in His hands and His feet and His side. He remained on the earth forty days before He ascended to the throne of God. It must have been the purpose of God to keep Him here for those forty days in order that He might prove to the world that He had the same body after the resurrection that He had before. It was unchanged, except that His blood, or at least part or most of it, had been poured out on the cross. He arose with the same form He had before. He ate and drank and wore raiment. The disciples saw no decided change in Him after they seemed to get over the first shock, for when He assured them that He was not a spirit, they were satisfied, and were glad to see Him again. Since we have this assurance of His bodily presence, why would it not be reasonable to believe that on the night mentioned above He just opened the door and walked in?

E. P. Woodward has written a booklet called *The Crowning Mystery of Redemption*, in which he states, "As soon as we permit any departure from a body resurrection, we open the doors for many forms of Spiritism to enter . . . and we are powerless to answer the arguments of those who affirm that His body was dissolved, and that the recorded appearances to men were simply cases of spirit appearances; thus practically making His resurrection body purely 'spirit'—ignoring His positive statement that He was *not* a spirit."

The hope of eternal life must rest upon the resurrection of Jesus Christ, if our resurrection is to be literal, which we anticipate. If He were resurrected only as a spirit, it would sweep away the hope we have of a future literal resurrection. It is said that the saints will be like Him, but that was referring to the way He was when John saw Him after He had been glorified.

Now we know that the description that John gives of Him in Revelation 1:12-19, as He revealed Himself to John, is very different from that which the disciples give of Him during those forty days. He says His hair was white like wool, His eyes like a flame of fire, etc. Read it all, for in this is a picture of the glorified Christ.

When did this glorification take place? In John 7:39 we read that the spirit would not be given till Jesus was glorified. The Spirit came at Pentecost, just fifty days after the resurrection, or ten days after He had ascended to the Father. So His glorification must have been accomplished during those ten days.

Peter speaks of Christ (Acts 2:33) as "being by the right hand of God exalted." But now the body of His humiliation has been changed to one of glory. God has not seen fit to tell us what this change is like, but we know that He will be the embodiment of truth, justice, and righteous-

ness. We are told that He will come back the same Jesus but vastly changed in appearance. When He was here as the Son of God, He was a man of sorrows, but he will come back as King of kings and Lord of lords. John tells us that we shall be like Him when He comes, for we shall see Him as He is. In Hebrews 1:1 we are told that in the last days God speaks to us through His Son. In other words, Christ reveals the truth of God's Word to us, and the teaching of the Bible is that, as Christ arose from the dead and in a short time became glorified, so the saints will also rise and enter into the same glory. But it is said of them (both the living saints and those who died in Christ) that their change will come (or they will put on immortality) at Christ's coming.

Christ had a mission to fulfill during those forty days on earth, but the resurrected saints will be raised to life eternal at the coming of Christ as King, which we must believe as one of the fundamentals of Christianity.

In Philippians 3:21 we are told that Christ will change our vile body that it may be likened unto His glorious body. While, undoubtedly, the saints will show their identity yet the many defects and the imperfect bodies which they now have will be so changed through the power of the Spirit of God which will enter them at that time that they will receive perfect health. Can you imagine one who would have perfect eyesight, a perfect mind, and a perfect body which will never tire or wear out because the Spirit of God has so animated it? Such things are almost beyond our finite minds to imagine, but we are told that such will be the case.

Some years ago, I heard some one testify that he believed he had full salvation. The pity of it was that he said it through a mouth full of false teeth, and he had a bald head and a decrepit body. There is no intention of belittling these characteristics, which we all have to a greater or less degree, but it is a "hard saying," to say the least, if we confuse or compare our present selves with those in the future whose bodies will be redeemed and become immortal. For now we see weakness, helplessness, written all over the body, and the battle for life seems to become harder every year. This is no time to boast.

We are told that there will be joy at the time of the resurrection of the body, for glory, honor, and immortality are connected with it (Rom. 2:7). The former things (the sufferings of this life) are passed away. It is said that God will wipe all tears away. How sad it would be if we had to associate our imperfection with this time of transformation! David said, "I shall be satisfied, when I awake, with thy likeness." It is when we are raised an immortal and spiritual body (not a spirit) that the power and Spirit of God will be the life-giving principle. With such bodies, we will be able to accomplish the things we were unable to accomplish during this short period of life's many handicaps.

Read the following passages of Scripture: Revelation 22:12, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Isaiah 40:10, "Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: behold, his reward is with him, and his recompense before him" (R. V.).

Easter Meditations

By R. A. Cartis

THE preaching of the Apostle Paul to the Athenians nearly two thousand years ago, on the theme of "Jesus and the Resurrection," brought to their ears "strange things." They termed their fearless defender of the gospel a "babbler," proclaiming a "new doctrine," which awakened their mockery (Phil. 1:17; Acts 17:16-19, 32).

"Profane and vain babblings, and oppositions of science falsely so called," are promulgated today even as they were in apostolic times, and should be avoided (1 Tim. 6:17-21). Many now prefer Platonic philosophy to Pauline theology. Christians who believe in and follow the Prophet like unto Moses, rejoice to hear His divine assurance, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Acts 3:22, 23; Rev. 1:18; Rom. 6:9).

"Because I live, ye shall live also" (John 14:19; 1 Cor. 15:21-23; Acts 4:2). "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).

"He that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Psalm 68:20). "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

"Go see the ocean's boisterous foam
With fury dashed against the shore,
Then ask if God who raised the storm
Can unto life the dead restore."

Would you, like Israel of old, limit "the Holy One of Israel," by ignoring "the scriptures," and denying "the power of God" (Psalm 78:41; Mark 12:23, 24)?

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19; Isa. 46:9, 10). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

"For if we believe that Jesus died and rose again, even

so them also which sleep in Jesus will God bring with him. (See Heb. 13:20.) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:14-17; 2:19).

"Forever with the Lord,
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality."

BECAUSE HE LIVES

By Mary A. Gesin

Because I live, ye, too, shall live:
That was His promised word;
But on a cruel tree
Christ their Lord was dead.
Pale watchers silent stood,
And hope died as they heard,
"Thou hast forsaken me";
And then He bowed His head.

Because I live ye, too, shall live:
But in His death their doom;
Bewildered, mute, and wan,
Their future dark with fear,
Helpless with grief they watch
The soldiers seal the tomb,
And their loved Lord was gone;
His voice no more they hear.

Because I live ye, too, shall live:
He lives, He lives again!
Empty the silent tomb,
The stone is rolled away.
Through ages swells the song,
And this the glad refrain—
For grief there is no room,
Death cannot hold its sway.

Because He lives we, too, shall live:
His promised word He'll keep;
Life that shall endless be
For us He has in store.
Faint heart, believe, in His word
Trust, and no more weep;
Our Lord we soon shall see
Alive for evermore.

WHAT SHALL WE DO TO BE SAVED?

By Julia Fyfe

WHEN we search through our Bibles we find that many things which happened long, long ago were types of what would happen in the future. Christ died that we through His blood would be set free from our sins.

"But how do we get forgiveness from our sins through His blood?" By going up to a mourners' bench and having a preacher pray away our sins before we are baptized? When neither he nor we believe that Christ died and rose again; but instead believe that He was in paradise, and that when we die we also go to heaven and leave our old deserted bodies to be buried? No! Instead we are to repent, believe, and be baptized (Rom. 6:4; Col. 2:12). "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

In Exodus 12 we find that all the firstborn of Israel were saved by the blood of the lamb. So Christ's blood was shed for the remission of our sins that we might be saved. 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, to receive life eternal.

Everyone purchased by His blood may drink of the water of salvation freely. Jesus said in John 4:13, 14, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Therefore, if we believe, repent, and are baptized, and live a true Christian life, we shall be saved. But without repentance and baptism it is impossible to please God. In the flood eight souls were saved by water; so does baptism also now save us (1 Peter 3:20, 21). "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

In the time of Pharaoh when the children of Israel were escaping from Egypt the waters of the Red Sea were divided so that the children of Israel could go through and come across on the other shore; but when the Egyptians started across, the water drowned them and they never reached the other shore. Isn't that the way with the wicked and the righteous in the resurrection? The righteous will come out of their old dusty tombs and rejoice as the children of Israel did when they reached the other shore and looked back across the sea and saw Pharaoh and his horsemen drowned in the sea. So will the righteous rejoice when they stand before the throne of God with their pure white robes, which have been washed in the blood of the Lamb. In Revelation 7:13, 14 we find that the pure white robes are for the righteousness of the saints. So when Christ comes let us be ready and have our lamps full of oil so as not to be like the five foolish virgins, but be like the five

wise that we may be worthy to enter into His everlasting kingdom; and receive the gift of eternal life through Jesus Christ our Lord.

So let us not be asleep, but be ready for that great day to come when Christ shall send His angels to gather the elect from the four corners of the earth.

DID JESUS RISE?

(Continued from Page Six)

became its bold and fearless advocate. His apology addressed to the Roman magistracy, A. D. 198, is a strong rebuttal of the charges made against Christianity at that time. He says: "Out of envy Jesus was surrendered by the Jewish ceremonial lawyers to Pilate, and by him after he had yielded to the cries of the people, given over to crucifixion. A guard of Roman soldiers was set at the grave for the purpose of preventing His disciples stealing His body, since He had predicted His resurrection, but on the third day the ground was suddenly shaken, and the stone was rolled away from the sepulcher; in the grave nothing could be found but the articles of burial, and the report was spread abroad by those who stood outside that the disciples had taken the body away. Jesus spent forty days with them in Galilee, teaching them what their mission should be, and after giving them their instructions as to what they should preach He was raised in a cloud to heaven. All this was reported to the Emperor—at the time of Tiberius—by Pilate."

Eusebius, the well-known father of ecclesiastical history, was born in Palestine, probably about A. D. 313. There he labored conspicuously until his death, about A. D. 340. Of the acts of Pilate he says: "The fame of our Lord's resurrection and ascension being now spread abroad, according to the ancient custom prevalent among the rulers of the nations, to communicate novel occurrences to the Emperor, that nothing might escape him, Pontius Pilate transmits to Tiberius an account of the circumstances concerning the resurrection of our Lord from the dead, the report of which had already been spread throughout all Palestine. In this account he also intimated that he ascertained other miracles respecting Him, and that having now risen from the dead, He was believed to be a god by the great mass of the people."

The epistles of Clement of Rome to the Corinthians were read in the primitive church. He was a disciple of Peter and was afterwards bishop of the church of Rome. I Clement XI, 16: "Let us consider, beloved, how the Lord does continually show us that there shall be a future resurrection, of which He has made our Lord Jesus Christ the first fruits, raising Him from the dead."

The epistle of Polycarp to the Philippians is also printed in the New Testament Apocrypha. He says, Philippians IV, 2: "And grant unto you a lot and portion among his saints; and us with you, and to all that are under the heavens who shall believe in our Lord Jesus Christ, and in the Father who raised Him from the dead."

These quotations from contemporary history clearly show that the early church was firmly established in the belief of the resurrection of Christ, and that it was regarded one of the fundamental doctrines of Christianity.

Regarding the rapid spread of Christianity after the resurrection, observe what is said by Eusebius and Tacitus.

Eusebius says: "Thus then under a celestial influence and cooperation the doctrine of the Savior, like the rays of the sun, quickly irradiated the whole world. Presently, in accordance with divine prophecy, the sound of His inspired evangelists and apostles had gone throughout the earth, and their words to the end of the world." This was written of the period between A. D. 37 and 41.

Tacitus, a Roman historian, was born about A. D. 55, and his annals, from which the following extract is taken, appeared about A. D. 110. Tacitus, writing of the persecutions of the Christians by Nero, says: "Hence, to suppress the rumor, he falsely charged with the guilt and punished with the most exquisite tortures the persons commonly called Christians, who were hated for their enormities. Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, Procurator of Judea, in the reign of Tiberius, but the pernicious superstition, repressed for a time, broke out again."

The quotations already presented show that the historians, whether friendly with or opposed to the Christian religion, are in substantial accord with the record given of the early growth of Christianity as found in the Acts of the Apostles, and that the early church taught and firmly believed in the doctrine of the resurrection.

Jesus Christ is risen today,
Our triumphant holy day;
Who did once upon the cross
Suffer to redeem our loss.

—Latin hymn.

CHRISTIAN DUTY

By M. W. Lyon

EVERY church member who is not prevented by sickness or other emergency should make it an aim to attend church at least once every Sunday. This is not only a high privilege but a duty. What right have you to call yourself a Christian if you do not as much as attend the services of Christ's church when you can? If your child missed only a few days from school, you would soon be hearing about it. Is not your Christian education of more importance than any worldly education? You may not be able to contribute of money, or have time to serve on active committees, but surely you can put aside one hour or two for God once a week. This is the least of the things your Lord has a right to expect of you.

Berean Department

ARLEN MARSH, EDITOR

Easter Prayer

* * * *

Author unknown

"Easter is here!" glad voices raise
The old refrain of joyous praise;
"Easter is here!" hark once again,
Angels repeat the happy strain;
"Easter is here!" may thine be blest
With all that's brightest, all that's best,
And one gift, all the rest above,
The blessing of His changeless love.

We Demand Entertainment

The plea of youth has been, from the beginning of the world, that it be entertained. One whose spirits soar to the skies cannot easily be bound to the depths of the earth without both mental and physical injury. It should not be believed that the young have no right to amusement.

There are, to be sure, ways and ways of securing entertainment, and not all of them are good ways. But, on the other hand, not all of them are bad ways. Nevertheless, listening to some modern Bible teachers lecture on social problems is the equivalent of hearing, first, that no young person should find entertainment or social contacts outside of the church; and, second, that the church should participate in no entertainments or purely social gatherings. In short, according to this preaching, one is faced with the problem of living in a world of amusement without the ability even to scrape the surface of its joys.

Standards so strict as to exceed the Bible requirements for conduct have been erected. Those who fail to conform to the new morality have been condemned. One wonders which is the greater sinner, the one who seeks amusement or the one who judges another's action.

Pinned down by a demand for Bible evidence to support their theories, the advisers of the young not infrequently find themselves in a most uncomfortable position. What makes this worse than this? Paul said he could do that; why can't we? Where does the Bible say that such an act is wrong? These are the questions that occur to young and active minds; and unless those questions can be answered, youth naturally feels that not many moral standards can be supported by the Bible. And, further, answers must be specific, not generalizations and deductions by inference.

Until, therefore, positive scriptural proof—and by "positive proof" reference is made to exact and not general treatment of the problem in hand—can be provided for belief that a form of conduct is wrong, it should not be preached that such a form is wrong, nor should it be anticipated that everyone will adhere to that conviction. When

the Bible definitely states that murder and theft and adultery and covetousness are sins, then murder and theft and adultery and covetousness may be held up as sins; but unless such evidence can be produced with equal definition, it is neither desirable nor altogether Christian to insist that the young are doomed for violation of an unsupported theory of moral manners.

Renan once observed that Christianity is founded upon "an empty vase." It is. Renan's skepticism epitomized the power of the vacant sepulcher to which Christianity must trace its origin.

Rewards and Punishments

* * * *

By Norman John Macleod

When we attempt to make our children or our church members be good Christians by threats we defeat our own purpose. The human nervous system is so necessarily constituted by a merciful God that the memory of pain is short. If we threaten our children constantly with beatings we soon lose the effectiveness of our discipline altogether. On the other hand, if we bait our students all the time with rewards we set up a complex of doing the thing because it brings a tangible reward, and not because a thing is worth doing because it is the right thing to do. That is perhaps the most difficult thing that a teacher has to do, and it is the thing that makes our prominent educators, secular as well as religious, complain of the failure of moral and citizenship education.

You cannot measure the results of such teaching by any method of devised testing. By emphasizing the good things we find that even with adults the wrong things tend to drop out, but we must be sure to avoid a "Pollyanna" complex. One teacher I know brought ridicule upon herself by saying to the group of lines which were assembled before her, "My, how nice and straight the sixth grade (or other grade, depending upon the occasion) line is today." That works all right with tiny children, but those students who have reached years of much discretion will soon laugh up their sleeves at you if not out loud to your face. A reward must be placed before the student, but it must not be one too tangible or easily secured. The reward of a piece of candy or cake to a Sunday school class soon becomes an impossibility from many points of view. But the ingenious teacher must put that candy or cake there in one form or another (be it ever so much disguised) in order to continue an interest in classes. The younger the student, the more bald the bribery may be; the older the class, the more it must be disguised. Most noble that teacher and class who can arrive at the point where they follow virtue because it is virtue.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

FREDDY'S BIRTHDAY GIFT

FREDDY'S father's hobby was wood-carving. In one end of the furnace room he had fitted up a workshop, and here two or three evenings every week he enjoyed working with wood and tools. Freddy was his constant companion.

They called the workshop their "castle," for no one disturbed them there. Since Father had been able to add to his stock of tools two or three very valuable ones, he had been making several pieces of furniture. Freddy's pride in these was as great as Father's, and he could scarcely wait till he was old enough to use the band saw that was run by electricity.

Sometimes Father let him help by holding a piece of wood firmly in place while the glue set. Often he asked Freddy to hand him a certain tool. So that he came to know the proper name for many tools long before most boys his age.

Father and son were happiest when at work in their castle. There was time, too, for stories about Grandfather, who was "the best carpenter of his day," Father proudly said. And Freddy declared that when he was grown he would be a second Grandfather, except that he would be better, for he would be "the best architect of his day."

For weeks Father had been working on a desk, and now it was almost done. This was to be Freddy's birthday gift, but of course Freddy didn't know that. He thought perhaps it was for Mother or Aunt Sue.

Just that evening Father had brought home a fine piece of wood he was going to use for the front of the drawer under the desk. After finishing a few little things about the desk, he took down the fine piece of wood and drew a design upon it.

"Tomorrow night we will cut this pattern on the band saw, and soon the desk will be done," said Father. He always said "we," although Freddy realized that he, himself, did very few, if any, of the harder tasks. It was nice, though, to hear Father say "we" that way. It made him feel important.

As soon as Freddy came in sight of home the next afternoon after school, he thought of the design waiting to be sawed. And the "we"!

"Why not make it really and truly we?" thought the little boy. Though Father had often told him not to go into the "castle" without him and by no means to use the val-

uable new tools, the idea took shape in Freddy's mind and stayed there till he reached the house.

Mother was not at home, Sister was up in her room, so the way was clear. He'd surprise Father and show him how much he'd learned and how soon he'd get to be that "great architect."

Taking the board upon which Father had drawn the design, Freddy turned on the saw. He began slowly and carefully to cut around it. But somehow or other he missed his aim and the board fell at his feet, cut in two in the middle of Father's drawing. Freddy was never so frightened in his life. Quickly he picked up the pieces and laid them together on the shelf just as if they were one piece again, then turned off the saw.

This was one of the evenings when Father didn't work in the shop, thought Freddy, so he wouldn't find it out right away. But he didn't take into account that Father would be fixing the furnace before going to bed and might pick up the board to look again at the design. Which was just what he did!

The next evening Father said, "Well, Son, ready to go to our castle?" Just as if nothing had happened, thought Freddy.

"No, Father, I think I'll go to bed tonight. Don't feel so very good," he replied. Of course Mother had to question and apply some remedies, but finally he was in bed and alone. And a miserable little boy he was. The remedies didn't help a bit.

Down in the castle was Father, whistling away because he had no boy to talk to. Before long a pyjama-clad figure slipped quietly down the stairs.

"Father, I did it, but I didn't mean to. I'm sorry. I'll never touch the tools again without permission. Forgive me, Father."

Father gathered the boy in his arms, wiped away his tears and assured him he was forgiven. What a wonderful father, thought Freddy, to forgive me so quickly.

"Perhaps you'd better not work with me on the desk any more. Then you'll not forget," Father said.

Two days later was Freddy's birthday and no gift from Father! "The desk was to be for your birthday, Freddy, but it isn't quite finished." And Freddy knew why.

Our heavenly Father is just as forgiving, boys and girls. He is waiting and anxious to forgive when we have done wrong. All He wants is that we tell Him we are sorry and ask Him to forgive. Remember that always.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 3. — April 19, 1936

GOD, THE FORGIVING FATHER

Luke 15

GOLDEN TEXT

"Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13).

PRACTICAL APPLICATIONS

A Forgiving Father

- is a loving father;
- is a loved father;
- understands human weaknesses;
- draws out the worth in a child.

Attributes of God. The parable of our lesson impresses us with a deep feeling regarding the attributes of God. While the usual construction given this notable saying revolves around forgiveness, yet there are other of the commanding characteristics of God that stand out just as strikingly. Love gives grace and soul to the story. There is no parabolic saying in Scripture that equals this epic sermon in picturing love, and, especially, a father's love. Long-suffering, a virtue ever to be admired, wherever found can be readily recognized in this little drama of human life. Parent-love is long-suffering, as it so often must helplessly and tenderly watch the waywardness of a child and with wasting life weep at the bier of sorrow. But when the faint light of discretion is caused to glow by the addition of the oil of the spirit and with repentant mind the child returns with weary step toward home, he finds that long-suffering nourished by love has kept the parental hearts warm with affection and he is received with open arms, forgiven. Such is the attitude of God toward erring humanity.

Confession. The prodigal lad, being truly repentant after a godly manner, found it not difficult to confess his errors to the father against whom he had sinned. Confession of sin has a twofold reaction. It brings home to the wrongdoer an abiding consciousness of the seriousness of his mistakes and tends to immunize him from the fleshly appeal of like temptations; and it awakens in the one wronged by the confessor a sympathetic and compromising spirit, thereby bringing the heart and mind to a sense of duty that the confessor should and must be forgiven.—C. E. R.

SENIOR AND ADULT

Topic: God's Forgiving Love.

Introduction. A parable is usually a fictitious narrative used to convey truth in a less offensive or more engaging way than direct assertion. It was the Savior's favorite method of teaching and one to which His hearers were accustomed. To the multitudes His parables on the kingdom were obscure because their interests were centered on everyday things rather than spiritual (Matt. 13:10-15).

Murmurings. The statement has been made that what Peter says of Paul reveals more of Peter than it does of Paul. The same holds true of all who criticize. The things we murmur against in another are often an outgrowth

of a greater sin in ourselves. So it was with the Pharisees. On many occasions they murmured against Jesus because of His habit of overlooking caste, showing within themselves a pride of race and position, but not one whit of love. This failing unfortunately was not peculiar to the Pharisees, but has shown itself among church folk even to the present day.

God's Way. Jesus said, "I came not to call the righteous, but sinners to repentance" (Luke 5:32). And in the narratives of the lost sheep, the lost coin, the lost son, He paints a picture of the Father's joy over every lost one who is reclaimed. The story of the younger son is all too common today. A world full of temptation hides its real self under a colorful mantle of bright lights and late hours, cabarets and roadhouses, toward which most of the youth of the land are drawn as moths to a flame, with much the same result. The first step down, taken in fear of consequences, makes the next step almost inevitable, and at last it becomes a fall into the bottomless pit of remorse and sin. But somewhere the heavenly Father waits for the sinner to come to himself, to realize his need for God's saving grace, and to come in contrition to beg forgiveness. Then indeed "joy shall be in heaven"! What a contrast between the attitude of the forgiving father who hurried out to meet the penitent one and that of the self-righteous elder brother whose pride in his long record of service made him resent any recognition of another's good.

Questions. What is a parable? To whom were these parables addressed? What incident inspired them? For what sin did Jesus most often reprove the Pharisees? Compare their recognized attitude and that of the elder brother with a certain element in the church today. Discuss the various moral hazards of today and their results to those who crave excitement. What is the sinner's responsibility? When does it begin?—G. M. M.

JUNIOR CLASS

Topic: The Boy Who Came Back Home. **Text:** Luke 15:11-24. **Memory Verse.** "For thou, Lord, art good, and ready to forgive" (Psa. 86:5a).

Review. This time for our review we shall ask all the children to please stand. The teacher will now read the "yes" and "no" questions from last Sunday's lesson, and if you miss one you must sit down.

Lesson Story. I can see the smiles on your faces as the teacher tells the class that today we hear another one of Jesus' beautiful stories. This time it is "The Boy Who Came Back Home." Once there was a man who had two sons. One day the younger son said to his father, "Father, give me my share of your goods,"

A few days later he gathered his belongings together and went to a far country. There he spent his money in having a good time in an evil manner. At last his money was all gone.

Then he went to a man and asked him for work. The man gave him the job of feeding swine (hogs). And oh! the boy was so hungry he felt he could eat the feed that the hogs were eating. While he was in this condition, this thought came to his mind, "My father's servants have plenty to eat, and more, too; while here I am nearly starved. I know what I will do, I will return home to my father."

So he started home. As he neared the dear family's place, his father ran out to meet him. He put his arms around the son's neck and kissed him. The son said, "Oh, Father, I am not worthy to be called your son."

But the father put the best robe on him, a ring on his finger, and shoes on his feet. Then he ordered a great feast in honor of his return. Here we leave the son, very happy to be home again with his father.

Memory Verse. Can you in any way see why God is like the father in this story? Yes, God is always willing to forgive. Our memory verse is proof of that. Read, then repeat.

Notebook. For your picture page, find pictures of two men and two boys. On the upper half of your sheet draw a house, with a road leading from it. Color them. In front of the house paste one man. On the road paste the picture of a boy. Make it appear as if he were leaving. In the lower half draw the same picture, only make it appear as if the boy were returning. Below the picture write the name of our lesson. Copy these questions on the opposite page and below them write the answers. (1) Who told this story? (2) Why do you think the boy left home? (3) Why did he return? (4) Why, do you think, the father was so pleased to see him? (5) How could we say God is like this father?—V. C. T.

GOLDEN TEXT

"Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13).

The heavenly Father's love is so much greater than the love of an earthly parent that it seems there is but little comparison, and yet we do compare them. We can understand something about an earthly father's care for his children, so that helps us understand the heavenly Father's care for His children.

If a child is in distress, a true earthly father pities that child to the extent of wanting to do all he can for it. If he cannot relieve it, he sympathizes with it and does all he can to comfort it. So with the heavenly Father. The Lord God our Father pities us, does for us, helps us, makes us know that we need not fear Him if we strive to do His will.—L. A. R.

AMONG THE CHURCHES

MINNESOTA STATE CONFERENCE

The annual State Conference of the Church of God in Minnesota convenes at Mora June 11 to 14.

The program promises to be interesting and instructive.

We invite and urge everyone to attend.

Gertrude Bennett, Secretary.

"THE ASSISTANT PASTOR"

Such is the name of a fine little church bulletin that has just made its appearance under the supervision of Pastor J. R. Le Crone of Eden Valley, Minn. In the opening statement Bro. Le Crone declares that there are over eighty families living in or near Eden Valley who are or who have been associated with the Church of God in that place. He laments the fact that many of these have become more or less indifferent to their duty to the church and spend the time that should be devoted to worship on Sunday in worldly pleasure or other activities. The purpose of the bulletin is to get in touch with these absentees and to arouse within them a sense of their own need of regular spiritual uplift which weekly association with their brethren provides. We pray for the success of "The Assistant Pastor" and its energetic editor.

THEY WILL STILL GET THE HERALD

A touching letter has reached us from which we present the following excerpts, with the happy assurance that through the means made possible by the Easter Offering, The Restitution Herald will continue to go to their address.

"I see my time is out for the paper. I only was able to have it through the kindness of others (may God bless them). My wife and I were 78 years old on the 17th of March." This aged brother then explains that they own two houses on one lot, occupying one and renting the other for \$15 a month. This constitutes their sole income, and out of it they pay for water, gas, light, taxes, etc., and they find they have left for food and clothes each month an average of \$9.15! And then, our brother remarks with evident justifiable satisfaction, "We have not asked for charity." He then adds that Jesus prayed for His disciples, not for the world, and recommends to the discontented that they read 1 John 2:15 and James 4:4. Will YOU read and meditate upon those passages in the light of this brother's letter with us?

REPORT FOR MARCH

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1; St. Louis, Mo., 2; Blush, Mo., 5. Funerals, 2. Baptisms, 1. Money received in Indiana: Pleasant View, \$20.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$6.50; conference board, \$16.00. Expenses, \$15.00.

During the month it was our pleasure to baptize Bro. Normal Smith of Fredericktown, Mo. Bro. Smith recently married young Sr. May Waggoner, a member of the Blush Church of God, a daughter of Bro. James Waggoner. We are glad that they are one in the Lord and wish them a happy life in His service.

J. H. Anderson, Indiana Evangelist.

"LET A MAN EXAMINE HIMSELF"

"I hope the minister who sent in the sermon on 'Let a Man Examine Himself' soon runs out of another subject and has to preach on something he needs himself again. That surely was a God-sent message, and I am thankful that it appeared in printed form. May God help it to bear much fruit in good and honest hearts." So writes Mrs. E. C. Olmstead of Minnesota concerning one of the Best Sermons of 1935.

We are pleased to publish this commendation of a sermon which was delivered originally by one of our younger ministers, Harvey U. Krogh, Jr., pastor of the church at Ripley, Ill., as it indicates the appreciation of our brethren for the fine spiritual work these graduates of our Training School are doing. Better look up our issue of March 17, and re-read that sermon.

REVIVAL AT KOKOMO, INDIANA, COMES TO A CLOSE

We have just finished a very successful revival with Elder A. E. Hoskins as evangelist over a period of two weeks. Wonderful interest and good attendance prevailed.

There were five additions by baptism: Franklin Nay, 1909 S. Market St.; Richard Thomas, 1232 S. Jay St.; Ruth Anna Benge, 906 S. Diamond St.; Doris Prichard, 604 S. Locke St.; and Jean Layton, 1316 S. Jay St.; all of Kokomo. All are members of our junior Sunday school and Berean classes. Others have expressed interest in baptism. We feel the seed planted will soon bear fruit.

Our membership has also been greatly strengthened by the spirit of these services. It is a great pleasure to work with Bro. Hoskins. The junior choir and Sunday school orchestra rendered loyal service. The question box was an added feature which created much interest.

Our contest with the Burr Oak Sunday school ends Easter. Win or lose, we pray that both schools may grow. Burr Oak has our best wishes.

The Kokomo church greatly enjoyed this visit of Bro. and Sr. Hoskins. We heartily recommend Bro. Hoskins to all desiring a heart-stirring revival.

D. G. Harvey, Co-Pastor.

MARSHALL, ILLINOIS

After several weeks of inactivity, due to bad weather and roads, services have been resumed with the attendance and interest proving most satisfactory.

The Berean class each Wednesday night is again being attended by a large group of young people, in spite of the fact that three of our church families have moved away to a great distance.

The regular church services will be resumed Easter Sunday and will continue throughout the summer. Unless other plans are made, services will be held the second and fourth Sundays of each month.

We sincerely hope and trust that all our church activities will forge ahead with increased success and pray God's guidance over all our services.

Harry Goekler, Pastor.

BRUSH CREEK CHURCH OF GOD

Near Tippecanoe City, Ohio

Plans are now being made for the annual spring meeting, June 7-14. Afternoon classes will be conducted daily for all ages. A visiting minister will preach each evening. Come.

A more spiritual feeling is manifested in the church services since the interior has been beautified by costly pulpit chairs, a new rug for the rostrum, and a velvet curtain in front of the rostrum. These additions were provided for by Sr. Mary Doll before her decease. Her brother, Bro. Charles Doll, made the purchases.

Bro. and Sr. Howard Pearson, who enjoyed Florida weather the past winter, have returned home. All are glad to have them back.

Bro. and Sr. Edgar Demmitt are the happy parents of an 8 pound, 2 ounce, son, born Saturday, March 28. Mother and son are well. Bro. Demmitt is our Sunday school superintendent, and we hope the baby son will pattern after his dependable father.

One hundred six were present for Sunday school March 29. We expect and pray for an average summer attendance of well over the hundred mark.

There is some talk but not too much enthusiasm about building a much-needed vestibule to the church. We hope all the local brethren will boost.

How do we know three of our members have recently started to tithe? "A bird of the air shall carry the voice, and that which hath wings shall tell the matter" (Ecc. 10:20). They are Bros. James Kessler, Earl Wheelock, and Byron Brewer. There may be others, and the pastor is again mindful of the same duty.

Bro. and Sr. Montross and daughter of Troy, Ohio, are frequently present for the Sunday evening services. More than any other, the Sunday evening services show the evangelistic strength of the church. We pray every member to support this important phase of the church program.

Bro. and Sr. David Lehman and family have moved to near Eaton, Ohio. Though now living 35 miles from church, they assure us they will attend as often as possible.

The John Macy family has recently moved into the Brush Creek locality. Rebecca, baptized last fall, is now regularly in attendance.

Only those who attend the Berean meetings know how well three-year-old Carrol Macy recites the 23rd Psalm. Come to Berean.

The fourth Sunday morning of each month we enjoy meeting the brethren at Lawrenceville. Though few in number, they are dependable. We wish we could help them more, and pray God to direct the work for growth.

Sydney E. Magaw, Pastor.

Always be careful in sending orders for books, supplies, and tracts to give names and addresses exactly and legibly. A single order for tracts to the value of 25 cents has in the past month cost the Institution 26 cents in postage owing to illegible and inaccurate addresses given by the purchaser. A number of orders for Easter issues of The Herald have had to be canceled because the staff has been unable to decipher either names or locations.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

Our church will be host to the other churches of northeast Cleveland this Good Friday in the annual three-hour devotional service. Seven ministers will speak briefly on the seven words, and lead the devotional periods, each of 25 minutes. The service will be from noon to 3 p. m.

Every night except Saturdays, from Thursday, April 2, to Easter Sunday, April 12, we are called to meet in the house of prayer to reexamine our foundations of faith, to refresh ourselves in the memory of those precious gospel truths we love, to renew our enthusiasms for the cause of Christ, to share the evangel of the kingdom of God with others, and to rejoice in the fellowship of the faith.

Subjects for each night during these pre-Easter services are as follows: "Why Not Try God?" (April 2); "The Master Key"; "When Pay Day Comes"; "Believe It or Not"; "Confessing Christ"; "What Lack I Yet?"; "Seeing the Invisible"; "Your Passport to God's Country" (April 10).

The opening services each night will be in charge of one of the church organizations, which will furnish the special music for that night.

"Whose Is This?" will be the morning message for Palm Sunday. Easter topics will be: morning, "Resurrection Evidences," and evening, "The Power of an Endless Life."

On April 15 and 16, the Beacon Class, of young people, will present the sacred drama, "Follow Thou Me," in four acts. This is the first time we have attempted to put on a religious production of this kind, and we feel it will be a fine expression of our Christian faith.

The Richter household is under quarantine now for scarlet fever.

On March 12 Betty and Margaret Roth entertained the Willing Workers Class at a very delightful St. Patrick's Day party.

The Friendship Class held its annual election of officers at the last meeting. The ladies all like to vote for the men, so they elected Fred Tavenier president. Other officers are: Mrs. Inez Lewis, vice president; Mrs. Myrtle Basil, secretary-treasurer; Mrs. Laura Parish, assistant secretary; and Mrs. Marcella Richter, pianist. There was a monthly joint meeting of this class and the Beacon Class on April 1.

On April 30 the Ladies' Aid will hold another Bible discussion meeting. The leader will be Mrs. Nellie Halls, on the subject of "Palestine Yesterday, Today, and Tomorrow."

—Golden Rule News.

WILLARD CHASE

Willard Chase passed away Tuesday, March 23, 1936, at his home, 515 E. Poplar St., Kokomo, Ind., at the age of 73. He had been in very poor health the past eighteen months. He bore his sufferings with marvelous patience, with great faith in that glorious resurrection to meet his Savior.

Mr. Chase was not a member of the Kokomo Church of God, but was a firm believer in the Abrahamic faith and was a faithful attendant at Sunday school the past three years whenever his health would permit.

He leaves to miss him his faithful wife, Mary Chase; two children; several nieces and nephews; and a host of friends.

Mr. Chase's last request was that his funeral be held at the Church of God of the Abrahamic Faith in Kokomo. The services were conducted by the writer, assisted by the pastor of the Burr Oak, Ind., church, Adna E. Hoskins.

O. J. Parker.

BURR OAK, INDIANA

Home again with our dear friends, finding the attendance had been kept up very well. We were away two Sundays. Sr. Guge and her class and Sr. Overmyer and her class took care of the morning worship splendidly. We thank them for their help. The Bereans have fallen down, but we pray that it will only be temporarily.

While we were away the men took down the two big trees that stood in front of the church. Plans are to landscape the grounds and give the building a new coat of paint.

Interest grew from the start in our meetings at Kokomo. We had an invitation contest to see who could invite the largest number of people out to the meetings. Also, folks brought their Bibles. One night there were 23 Bibles, and of course, they used them in following Scripture. A children's choir helped greatly, as well as the orchestra with their splendid renderings.

At this time wife and I wish to thank the Kokomo church for their untiring efforts, not only in caring for our needs, but for the loyalty presented that these meetings may accomplish something. Mother Parker was truly a mother to us and saw to our comforts. Bros. Harvey and Parker, the elders, were ready at all times to assist in the work. They worked hard, and we know God will bless them for it.

This church has given to the needy over 1,100 loaves of bread and over 400 dozen buns and rolls. This food was handed out from the home of Bro. and Sr. Parker. God bless the work here as we join in thought with the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

A. E. Hoskins, Pastor.

CLARA STEWART

Clara L., daughter of Ebenezer and Charlotte Gillette, was born in Waterville, Ohio, February 15, 1844, and departed this life at her home in Raisin Township, near Raisin, Mich., March 20, 1936.

She moved to Michigan when a child and had lived on the farm where she died for the past 65 years.

In her young womanhood she taught school at Warsaw District, Rome Township.

She was first married to Moses C. Bowerman, and two sons were born to this union, Lindey W. and Reuben J., who survive her. Mr. Bowerman preceded her in death 63 years ago.

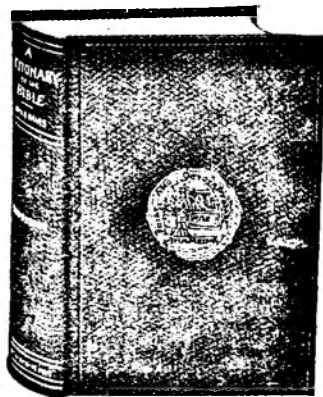
Some years later she was married to Charles Stewart.

She was a member of the Little Hope Church in Raisin Township. In recent years she had not been able to attend public services, but as long as her sight permitted she was a devout student of the Bible and looked forward with joy to the coming of her Lord.

She was a faithful mother, a kind neighbor, and leaves to mourn her departure the two sons, other relatives, and many friends.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

BEST SERMONS OF 1935

(Continued from Page Three)

made the very opposite of "life." In other words, "perish" means "death"! Unless Christ had both died and risen again we would now be faced with the certainty of death with no possibility of deliverance from its clutches. That is why Paul asserts that unless the death and resurrection of Christ really took place all of our glorious hopes for future life and glory are in vain.

The great Apostle does not leave us to linger long among the shadows of doubt he has thrown across our pathway! With firm and unalterable conviction he says that "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!"

Our faith is not in vain, nor are our dear ones who rest in the dreamless sleep of death "perished." With Martha we joyfully hearken to our Savior's 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." And as He asks Martha tenderly, "Believest thou this?" we, too, respond, with fullness of faith, "Yes, Lord, I believe!"

I see the right, and I approve it, too,
Condemn the wrong, and yet the wrong pursue.
—Ovid.

EASTER: SPIRITUAL vs. COMMERCIAL

(Continued from Page Five)

by the shift from commercial spirituality to modern commercialism that the holiday no longer can practically be considered a holy day in truth. Theoretically, of course, to satisfy the inner craving of mankind to continue in the old paths, Easter marches as a celebration of the church, a celebration to mark the salvation of mankind through the death and resurrection of Jesus Christ. Actually, Easter marches as a celebration of the manufacturers and dealers, as a celebration of the transportation agencies, as a celebration of the proprietor of the corner filling station. It has lost its primary meaning and assumed a brand new dress, and poems like Herbert's are repeated as an empty form because convention dictates:

"Rise, heart; thy Lord is risen. Sing His praise
Without delays,
Who takes thee by the hand, that thou likewise
With Him mayst rise:
That, as His death calcined thee to dust,
His life may make thee gold, and, much more, just."

The fact that the Lord is risen, that He died, or, indeed, that He ever lived at all, is not important to the up-to-date

celebrant of Easter. What is important is that business shows a seasonable increase and that the day permits an exhilarating dress parade.

For the Christian who feels deeply the intrinsic value of his faith, Easter has become a time for somewhat bitter sadness. The day is a shell without a nut, a body without a soul. It possesses only artificial life. It has only artificial sentiments and artificial thoughts. It is marked by the utterance of artificial saws and artificial sermons. Like Christmas, it has become a thing of tinsel and fools' gold.

It was an event of deepest sorrow when the Christ was crucified, and mocked, and finally buried. The multitude that howled about the foot of the Golgotha cross has been the butt of scorn and pity and, sometimes, ridicule. That multitude, however, was not then hypocritical. The same cannot be said of the multitude which celebrates the great event today.

There are, of course, exceptions to all this. Sincerity and truth still burn in the minds of those who, frequently unsung, keep the spark of life within the church. But spirituality has faded, has almost disappeared; and commercialism has risen to its height. So it is not strange that the powerful verses of Edwin Markham come to mind when Easter, epitome of all this change, is marked upon the calendar. For Easter and Christmas and the church itself, in common with the Roman soldier, have sold themselves for gold.

"I was a Roman soldier in my prime;
Now age is on me and the yoke of time.
I saw your Risen Christ, for I am he
Who reached the hyssop to Him on the tree;
And I am one of two who watched beside
The Sepulcher of Him we crucified.
All that last night I watched with sleepless eyes;
Great stars arose and crept across the skies.
The world was all too still for mortal rest,
For pitiless thoughts were busy in my breast.
The night was long, so long, it seemed at last
I had grown old and a long life had passed.
Far off the hills of Moab, touched with light,
Were swimming in the hallow of the night.
I saw Jerusalem all wrapped in cloud,
Stretched like a dead thing folded in a shroud.

"Once in the pauses of our whispered talk
I heard a something on the garden walk.
Perhaps it was a crisp leaf lightly stirred—
Perhaps the dream-note of a waking bird.
Then suddenly an angel burning white
Came down with earthquake in the breaking light.
And rolled the great stone from the Sepulcher.
Mixing the morning with a scent of myrrh.
And lo, the Dead had risen with the day:
The Man of Mystery had gone His way!

"Years have I wandered, carrying my shame;
Now let the Tooth of Time eat out my name.
For we, who all the Wonder might have told,
Kept silence, for our mouths were stopped with gold."

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The Great Fundamental

By Harvey Krogh, Jr.

THERE is one great fundamental in the Christian religion that stands out above everything else. All other requirements, laws, rules, and ordinances hinge on this one thing, *faith in God*. We might appear to have all else, "but without faith it is impossible to please him" (Heb. 11:6). Faith in God must come before you are a child of God and before you have any intimate dealing with Him. Of course, hearing comes before faith in point of time, but faith comes first in importance. The strength of our faith determines our standing before the Father.

Now let us see an example where faith came before any other requirements of God. "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" (Heb. 11:8). After this he was asked to keep the covenant of circumcision which may correspond to our baptism in water. Now let us see which came first. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. 4:7-11).

Abraham was accounted or accredited as being righteous because of his faith. Now is the big question: Did Abraham go because he merely believed what God said or because he had faith in God? There is a great difference between believing what one says and having faith in that person, as you shall see. Do I put up my hands because I believe the robber when he says, "Put 'em up or I'll shoot," or do I put up my hands because I have *faith in the robber?*

There is, believes the author, who is pastor of the Church of God at Ripley, Illinois, one thing above all things else that we as Christians need. He tells about it with thirteen hundred words that are both dogmatic and practical.

The answer: I put my hands up because I believe what he said, but I shall never as long as I live have faith in one who will force me to put up my hands so that he may rob me. Could you have faith in a robber?

It was because Abraham had faith in God that he went into a far country and not merely because he believed what God said. God held nothing over Abraham, nor did He threaten him; therefore, it was by *faith*.

Again the difference between believing what a person says and having faith or trust in that person is shown in the example of the father and sons. One son believes his father when he is told things he already knows are true, but another son has faith in his father and trusts him implicitly. No matter what his father tells this boy he believes because he trusts his father.

If we have faith in God, we will have faith in Jesus, the Son of God, because He is the one whom God has sent for us to believe on, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We will also be immersed in water, which act is the answer of a good conscience toward God and the symbol of death and resurrection into the new life of service with Christ as our Head. Baptism is to teach us that we are accounted as dead, therefore freed from sin (Rom. 6:7), and we are accounted as having come up in the resurrection and we are now being judged by our Master day by day, and He now is our King. If baptism is the anti-type of circumcision, then baptism is a seal of the righteousness which has been accounted to us because of our faith in God and His Son and not because of any one or two promises that we have believed.

Baptism, therefore, has nothing to do with separate promises, for our righteousness is sealed because of faith in God, and all promises which God makes to us, we will accept and believe because we have faith in Him and we truly trust Him in all things. (Please turn to Page Ten)

Abreast of the Times

Mexican Churches Reopen

"And his deadly wound was healed."—Revelation 13:3.

MEXICO CITY, Mexico, April 4.—According to *The Literary Digest*, "Catholics throughout Mexico rejoiced prayerfully on March 26," when President Lazaro Cardenas announced his decision to permit the reopening of "hundreds of churches which had been locked early in 1935 at the height of an anti-Catholic campaign sponsored by the then Secretary of Agriculture Tomas Garrido Canabal."

"Of Mexico's 18,000,000 inhabitants, more than 16,000,000 are Catholics," *The Digest* declares. Churches will remain the property of the Government under the new arrangement, but will be managed by "Committees of Neighbors."

Few Protestants have realized that the campaign of the Government of Mexico against the Catholic Church was really directed against all religion, which Socialists and Communists rightly believe to be bitterly opposed to the forms of government which they advocate. President Roosevelt in a recent radio speech on religious toleration said: "Religion in wide areas of the earth is being confronted with irreligion; our faiths are being challenged. It is because of that threat that you and I must reach across the lines between our creeds, clasp hands, and make common cause."

New "Sermon on the Mount" Version

"If any man shall take away from the words of the book . . . God shall take away his part out of the book of life."—Revelation 22:19.

BERLIN, Germany, April 7.—Dr. Ludwig Mueller, former Nazi bishop of the German National Lutheran Church, announced to his compatriots today: "For you, my comrades of the third Reich, I have a Germanized, not a translated, Sermon on the Mount." Among the changes that Dr. Mueller has made in the familiar words of the Lord Jesus, are the following:

"A single act of comradeship is better than attending church." Instead of "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4), Dr. Mueller's new Germanized version reads, "Blessed is he who bears his suffering manfully. He will find strength never to become discouraged."

According to this version, the efforts of peacemakers are restricted to racial lines: "Blessed are those who keep peace with their compatriots—they do God's will."

Beginning with Matthew 5:22, the Germanized version reads: "You must know that murder comes from envy and hatred. He who indulges in such feelings becomes guilty. He who reviles and persecutes his compatriots is even more

guilty. He who endeavors to destroy him morally destroys the nation's unity and deserves the severest punishment before God and man.

"When your comrade smites you in the face it is not always right to hit right back. It is manlier to maintain a superior self-control. Your comrade will probably become ashamed.

"People say, an eye for an eye and a tooth for a tooth. That is only human. I tell you it is better to live harmoniously with your compatriots. A people's unity is a highly sacred treasure for which you must bring sacrifices."

In Dr. Mueller's version all references to meekness, humility, and self-denial are eliminated and replaced by strong appeals to determination, zeal, and earnestness in the interest of racial and national advancement. In this country many religious leaders do not trouble to replace those portions of the Bible which they find to be out of harmony with their ideas; they simply discard them.

Re-Enact the Crucifixion

"There they crucified him."—Luke 23:33.

ALBUQUERQUE, N. M., April 5.—The "Brothers of the Blood of Christ," a Catholic order composed mostly of Mexicans of the peon class, will re-enact the crucifixion of Christ in the mountainous region of the Southwest where the Brotherhood makes its home. Assembling after nightfall in their adobe Moradas, members of the order will inflict incisions across their backs, into which salt is sometimes rubbed to induce greater suffering. Thereafter they will undergo brutal flogging, making no outcry other than a wailing prayer.

On Thursday night, the Christo, previously chosen from among the brothers, will shoulder a heavy cross and, walking in bare feet, escorted by the entire order, bear it to the summit of El Calvario. There the crucifixion will be carried out by lashing the Christo to the cross with thongs. He will hang upon the cross for almost an hour, when he will be taken down and removed to the Morada, where his wounds will be treated.

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Gifts and Grace

By Lyman Booth

IN THE 12th and 14th chapters of 1 Corinthians Paul gave a discourse to the church at Corinth. He used the 13th chapter by way of parenthesis. In the 12th he discusses spiritual gifts and inspiration. First, he gives the principle of inspiration; second, he names the place and value of inspiration, which he cites in the 3rd verse—"No man can say that Jesus is the Lord, but by the Holy Spirit." This placed a separation between the Christian church and the Gentile world. After naming the various gifts, their offices and value, to the church, he closed the chapter with these words, "Covet earnestly the best gifts: and yet shew I unto you a more excellent way." Then he continued by reciting the 13th chapter.

The previous chapter discusses the spiritual gifts; this contrasts them with the grace of love or charity.

Paul endeavored to show the Corinthians that charity was a more excellent way than gifts. In his mind there was nothing of merit in eloquence or knowledge—even the sacrifice of his body would be useless liberality—unless moved by the holy impulse of charity. No man was better qualified to speak in that manner than he. He taught the true philosophy of Christianity with that force equaled by no one. No man had so deep a spirit of self-sacrifice, yet he placed love on a throne above all spiritual gifts.

In the 14th chapter he resumes the study of gifts and adds to what was previously said. Observe that charity holds first place and spiritual gifts second. Some of the gifts were more desirable than others, prophecy, for instance. While charity denotes character, the gift of tongues does not. This distinction shows why charity is preferable to gifts. Charity shows what a man is, but if you count his gifts you will find only what he has. One cannot estimate the grace apart from the person, for he or she is lovable according to the charity, faith, and self-control manifested; therefore, the Apostle advises the Corinthians to value charity more than all gifts, and to follow it—that is, practice it.

Prophecy was eminently useful in the church, not in revealing future events, but in explaining the will and word of God. Two endowments made up that which was essential to the prophet in the church, viz., a deep or thor-

ough insight into truth, and the faculty of imparting it to others in a clear light. Paul gave the preference to prophecy, because it addressed itself directly to the congregation. The Corinthians inclined to overestimate the gift of tongues, because it led to a refined degree of egotism or an exalted state of feeling. But Paul considered that gift by which men might edify one another most profitable; therefore, he said, "I had rather speak five words with my understanding, than I might teach others, than ten thousand words in an unknown tongue." Our estimate of gifts is too often the reverse of this, for we are too apt to value them because of their rarity.

What is there in spiritual gifts when weighed on the scale of charity? What grandeur and what benefit is there in them, if they cannot be employed in blessing those less favored than ourselves? The smallest act of kindness that is exercised in usefulness to others is more noble in God's sight than the most brilliant works of a genius. To teach a Sunday school class of children in the simple elements of the truth, week after week, persevering in the work even though some are dull of comprehension, is a work far more glorious than the words of a talented speaker, who edifies no one but himself. As the years roll on, the lowly teacher may be forgotten and unnoticed, but she has done a work that is as enduring as the ages, for she has made an impression on the mind that

can never be removed; while the high-sounding phrases of the orator will perish soon after delivery.

The Corinthians, apparently, had no just idea of the dignity and sacredness of the Christian life. The church had become a theater of display. They did not seem to understand how those gifts for which they felt so much pride were bestowed upon them for the benefit and welfare of others and not for their own gratification alone. Because some had sought to be first, to lead all, and were not willing to be listeners, a spirit of envyings, strifes, jealousies, and divisions had appeared among them. Paul chided them for their unjust and uncharitable conduct. He told them that gifts are a solemn trust and carry with them a weighty responsibility, and therefore the ministrations of the Spirit are given to every man for the profit of others. He also insisted that all things should *(Please turn to Page Eight)*

The Voice of God

I bent unto the ground
And I heard the quiet sound
Which the grasses make when they
Come up laughing from the clay.

"We are the voice of God," they said:
Thereupon I bent my head
Down again that I might see
If they truly spoke to me.

But around me everywhere
Grass and tree and mountain were
Thundering in a mighty glee,
"We are the voice of deity."

And I leaped from where I lay,
I danced upon the laughing clay,
And to the rock that sang beside,
"We are the voice of God," I cried.

—James Stephens.

Best Sermons of 1935

What Kind of Work Can I Do in the Master's Service?

AS A CHILD of God one of the things we are to do is to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, as Peter tells us in 2 Peter 3:18, in order that we might not be led away and fall from steadfastness.

In 2 Timothy 2:15 the instruction is: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Now here is a work to do, so that we may not be ashamed, and by rightly dividing in our study, we will be better fitted to speak the truth in love, and may grow up into Him (Christ) in all things (Eph. 4:15).

In a study of the Word of God we learn of God's plan, His promises, and of His rewards for obedience and disobedience; also, we are instructed as well as the Israelites were of the penalties for adding to or taking from His Word (Rev. 22:18; Deut. 4:2; 18:20).

We are to set our affection (mind) on things above, not on things on the earth (Col. 3:2), and, oh! what a task it is for some of us, and no wonder, unless we go to the one that strengthens us so that we can do all things through Christ (Phil. 4:13). He will help us, for He has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Also, in seeking Him we should share our joy with one another and speak often about Him not only as we go about our daily tasks of making a livelihood, but by gathering together; and He has said, "Where two or three are gathered together in my name, there am I in the midst of them."

In speaking of learning of God's promises by studying His Word, we find a beautiful promise in Malachi 3:16: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

As we go about our daily tasks or when we meet together, we can exhort one another, as Paul has instructed the Hebrews, which, if properly done, will help us to keep our hearts right in the sight of God (Heb. 3:13).

In Psalm 122:1 the Psalmist states, "I was glad when they said unto me, Let us go into the house of the Lord." We, too, should be glad when anyone says as much to us, for it is a place we should feel that we can go to, and speak of, as well as learn of, God and His Son, learn of the great kingdom message; a place to take others that they might be instructed in the way of life. We are also an example to others, and if we attend faithfully, it will be a good work; for even Paul tells us to not forsake the assembling of ourselves together (Heb. 10:25).

We should not only study the New Testament, but also the Old Testament as well, for Christ, our example, in expounding the things concerning Himself, to the two on

their way to Emmaus began at Moses and all the prophets (Luke 24:27). Paul, in making a confession before the Governor Felix, stated that he believed "all things which are written in the law and in the prophets" (Acts 24:14). Paul, in writing to the Romans, says in Romans 15:4 that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Also, in 2 Timothy 3:16, 17 he wrote that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Now these references show the verity and the profitableness of the Scriptures and that by studying them we may profit by the examples written therein.

We find some very enlightening words in Psalm 19:1-14, particularly the 14th verse, and let us try to live as it says. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

In Romans 12:2 Paul states that the Christians should not be "conformed to (not follow after, not order their lives in accordance with) this world (age, present order of society): but (to be) transformed by the renewing of your mind." And it is a great work, one that needs our continual, everyday attention, to put away and not follow after the works of the flesh. Oftentimes we forget, and a daily study of the Word of God will refresh our minds, and help us to set our affections on things above.

Many people in following after the things of this world give much attention to eating and drinking, but Paul says "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). Therefore let us take care to maintain good works (Titus 3:8).

Our daily tasks take in a very necessary work mentioned in 1 Thessalonians 4:12: walking "honestly toward them that are without," and how it will help when we try to teach others the gospel.

The elders that are to be our examples are to have a good report from those that are without, and if we, the other children of God, walk circumspectly, then our conversation may not be gainsaid, nor our works made light of; also, our moderation (gentleness) should be made known to all men (Phil. 4:5).

We can only work for or serve one master, and one way to get help in serving God is to pray. Through prayer we, when we lack wisdom, can ask of God who giveth to all men liberally and upbraideth not; and it shall be given (James 1:5). Through prayer we give praise to God as well as by our deeds of good works; and through prayer we not only ask help for ourselves, but for others as well.

The Master gave the apostles a prayer in Matthew 6:9 in which not only praise was given to God, but things that were desired were asked for, some of which were the soon coming of the kingdom and the giving of our daily bread. Now the Master has told us that we should seek first the kingdom of God and His righteousness, and all of life's needs would be given (Matt. 6:33; 19:29; Mark 10:28-30); therefore, it seems very fitting to do as Paul instructed Timothy, "preach the word; be instant in season, out of season" (2 Tim. 4:2). We have no time for vacations from that, for if we lay off work in the Master's service, whose service will we automatically be in? "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith" (1 Peter 5:8, 9). And Paul shows in

Ephesians 6:11-18 how that we should "put on the whole armour of God, that (we) may be able to stand against the wiles of the devil."

Would it do to take a vacation, lay down the sword of the Spirit, put off the armor? No! But there is a rest coming that will be glorious, which we shall enter if we are found faithful to the end.

And in summing up some of the works of a Christian, we find in James 1:26, 27, "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. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

In everything let us show ourselves a pattern of good works (Titus 2:7).

The Purifying Power of Faith

By Emma C. Railsback

THERE are many instances in the Scriptures where faith is held up as the power that purifies, when accompanied by repentance for past sins, no matter how vile. A statement of our Lord to the self-righteous scribes and Pharisees that "the publicans and harlots go into the kingdom of God before you; for John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him" is very significant in this connection. It brings to our minds the story of the harlot Rahab who had heard of God's mighty works in Egypt, His miraculous preservation of Israel in the wilderness, and the destruction of all their enemies before them as they journeyed toward Canaan; and through this knowledge she obtained faith in the true God, and the exercise of that faith, when she received the spies who were divinely guided to her house, was the means of saving herself and her entire family from destruction at that time. And, too, her faith was worthy of mention by the Apostle Paul in that list of ancient worthies who wrought mighty works by faith and obedience to God.

Some dislike to think of Rahab as having been a woman of bad character, and they tell us that the word "harlot" did not have the significance then as now, and that she was an innkeeper instead. But an examination of the Hebrew word for "harlot" does not bear out this conclusion, for in Genesis 34:31 where the brethren of Dinah spoke to their father concerning Shechem, who had defiled Dinah, and said, "Should he deal with our sister as with an harlot?" we find the same Hebrew word *zanah*. And so the logical conclusion is that Rahab had been a fornicator, but through the knowledge of Israel's God had obtained the faith which

worketh repentance, the divine rule for the purification of character.

When we examine the life of David, a man after God's own heart, who through the weakness of the flesh committed the most grievous sins against man and God, yet when realizing the vileness of his conduct, repented from the bottom of his heart, begging for God's mercy, and walking humbly before Him, we see this principle again set forth.

The repentant thief, hanging beside the Savior on Mt. Calvary, witnessing all His humiliation by His enemies, and knowing that He was doomed to an ignominious death, who could under such circumstances express faith in Him as the future King of Israel, the one who is to come with power and great glory, certainly exercised the faith that gives repentance and purification, and thereby obtained a glorious promise of participation in the happy events that will take place when Christ "cometh in his kingdom."

"Repent, and do works meet for repentance," said John the Baptist. "Though your sins be as scarlet, I will make them like snow," said God to Israel. The father who brought his grievously afflicted son to the apostles and then to Christ and cried out with tears, "Lord, I believe; help thou mine unbelief," is a striking example of suddenly awakened faith, and that prayer is worthy of emulation. It is faith in God, in His Christ, in His plan, in His power, that will purify from all sin and give strength for all discouragements, trials, and persecutions, and will insure a part with the overcomers when the Lord gathers His jewels at His appearing and kingdom. To obtain more faith, a closer walk and a deeper knowledge of the Word are the scriptural rule. Therefore, let us grow in grace and knowledge that we may obtain the overcoming faith.

Did Jesus Rise?

FOR the sake of convenience and brevity in the discussion of the question whether the books of the Bible would be admitted in evidence in a legal proceeding, we shall give because of our purpose here specific attention to the Gospels. That the text of the four evangelists has been handed down to us in a manner and form, letter and spirit, as originally written, without having been materially corrupted or falsified, is an admitted fact. The genuineness of these writings is as well sustained by proof as that of any ancient writing. Greenleaf in his *Testimony of the Evangelists* says: "That the books of the Old Testament, as we now have them, are genuine; that they existed in the time of our Savior, and are commonly received and referred to among the Jews as the sacred books of their religion; and that the text of the four evangelists has been handed down to us in the state in which it was originally written, that is, without having been materially corrupted or falsified either by heretics or Christians, are facts which we are entitled to assume as true until the contrary is shown."

The genuineness of these writings really admits of as little doubt, and is susceptible of as ready proof, as that of any ancient writings whatever. The rule of municipal law on this subject is familiar and applies with equal force to all ancient writings, whether documentary or otherwise. Every document, apparently ancient, coming from the proper repository or custody, and bearing on its face no evident marks of forgery, the law assumes to be genuine and devolves on the opposing party the burden of proving it to be otherwise. An ancient document offered in evidence in our courts is said to come from the proper repository when it is found in the place where, and under the care of persons with whom, such writings might naturally and reasonably be expected to be found, for it is this custody which gives authenticity to documents found with it.

The rule of evidence in regard to the credit due to the testimony of witnesses depends (1) upon their honesty; (2) upon their ability; (3) upon their number and the consistency of their testimony; (4) upon the conformity of their testimony with experience; (5) upon the coincidence of their testimony with collateral facts.

WHO WROTE THE GOSPELS?

Matthew was a Galilean Jew. He was a tax-gatherer—a publican. His business was the collection of import and export taxes upon persons and property at Capernaum. The business doubtless required skill, tact, and ability, care in details. While engaging in this business, which was evidently lucrative, he was called by Jesus to be one of His disciples. He wrote between A. D. 37 and 61.

Mark was a resident of Jerusalem. He was the companion of Peter, and is believed to have written largely for him. He traveled with Paul and Barnabas from Jerusalem to Antioch, and subsequently went with Timothy to Rome at the request of Paul. From that city he probably went to Asia, joining Peter. He wrote between A. D. 44 and 64.

Luke, according to Eusebius, was a native of Antioch, by profession a physician. He is believed to have been a Gentile by birth, but in early youth to have embraced Judaism. He was a companion of Paul, accompanying him from Cæsarea to Rome, and remaining with him during his two years' imprisonment there. His own assertions and the character of his writings prove him to be a thoroughly competent historian of the life of Christ. He was a person of skill, intelligence, education, and integrity. He wrote between A. D. 53 and 64.

John was one of the twelve who were with Jesus during His personal ministry. He was favorably known to the high priest who presided at the trial of Jesus. He followed Jesus to the cross. He was first among those who visited the sepulcher on the morning of the resurrection. It is not agreed as to when his Gospel was written, some placing the date as early as A. D. 68, and others as late as A. D. 98.

The unprejudiced reader who studies the Gospels will be strongly impressed with the idea that the writers were thorough believers in the doctrines which they recorded, and that they were writing the truth. They all record fully the fact of the resurrection. The writers are shown to be honest; they are men of ability; their number and the consistency of their testimony is such as entitles them to be believed. All of the writers of the books of the New Testament bear witness to the fact of the resurrection.

Christians everywhere assert that the testimony of these writers is in conformity with Christian experience. The resurrection is an unquestioned article in the creed of Christians. If the fact we are seeking to prove were an ordinary event, it would have been so indubitably proved as to be beyond contradiction. But because it is an extraordinary event, and because many regard it as supernatural, it is doubted.

Here and now I would record a protest against this use of the word "supernatural," and the purpose for which it is used. Who are we, that by arbitrary rules of our own-making, limit the plans, purposes, laws, and workings of the infinite God, putting bounds to the natural for Him? Shall we, with our finite and imperfect minds, circumscribe the natural for Him?

Consider the earth's motion, its revolution upon its axis, and in its orbit, 92,000,000 miles from the sun; its rapidity of motion, 554,000,000 miles per year, 1,500,000 per day. Natural.

Consider the seasons, summer and winter. Natural.

Consider the countless millions of worlds. Natural.

Consider life itself. Natural.

Consider the majesty of God's power, the sublimity of His wisdom, and then why should it be thought a thing incredible (supernatural) that God should raise the dead?

The cross was raised, Jesus was crucified, dead, and buried. All that human power could do was done to extinguish His name and His cause. But for the resurrection

which shortly followed, doubtless that would have been the inevitable result. . . .

Pause here at the tomb. Consider calmly the standing of Christ's cause when the closed and sealed sepulcher contained His mortal body. What a complete, fearful, and absolute overthrow, apparently. The Master dead, the disciples timid, helpless, disheartened. Their Christ a condemned

blasphemer . . . His memory blighted by the withering curse of death by crucifixion. Condemned, too, as an enemy of Cæsar. They hoped for His resurrection at the last, the great day, but not until then. We must not judge them by our knowledge, but by their own. They knew not then the meaning of "destroy this temple, and in three days I will
(Please turn to Page Eight)

The Exodus—When?

BECAUSE of its close connection with the Scriptures, the history of Egypt must always be of deep interest to the student of the Bible. The story of Abraham's brief sojourn in the Land of the Nile, the biography of Joseph, the emigration of Jacob, the early life of Moses, and the tremendous record of the Exodus and the events which led up to it (to say nothing of the later contacts of the Pharaohs with the Israelites), make the annals of the Egyptians matters of absorbing interest.

When we reach the reign of Rehoboam, our way is clear. "Shishak" is well known. We have no great trouble with "So," with "Pharaoh-Hophra," or with "Necho." But when we go back to the "Hyksos kings" and to the great monarchs of the eighteenth and nineteenth dynasties, and try to fit their records to the Scripture narrative, at once we get into difficulties.

It seems to be fairly well established that Abraham had to do with one of the powerful kings of the twelfth dynasty, and that Joseph was prime minister to Appepi, the last, or one of the last, of the Hyksos rulers. There is, however, an Arab tradition that Joseph's Pharaoh was "Reayan." A broken statue of "Ra-Ian" was discovered several years ago, and an Egyptian savant, without hesitation, declared that this was Joseph's king. Be this as it may, there is little doubt that Joseph served under one of the Asiatic usurpers, and that the dislike of the Egyptians for the Hebrews was due, in part at least, to their racial affinity to the hated foreigners.

But when did the Exodus take place? This is the greatest problem involved in the Hebrew-Egyptian contacts. There has been vast speculation and many have been the answers to the question—none of them wholly satisfactory. Can this outstanding event be placed in the time of the eighteenth dynasty? Many think so. The biblical chronology gives some strength to this position. But there is considerable evidence to the contrary. Let us see.

If the Israelites went out in the reign of Amenhotep II, it is indeed possible to have the Syrian wars of Amenhotep III synchronize with the sojourn in the wilderness, and the conquest of Canaan with the reign of Akhnaton. But it is not easy—not possible, perhaps—to make the operations of Rameses II agree with a Hebrew occupation of Palestine. Could Israel have been settled in the land while Rameses there came to death-grips with the declining Hittite empire,

and no mention of this twenty-year war be found in the book of Judges? The Egyptian armies overran a good part of Israel's inheritance before the issue was decided at Kadesh on the Orontes. Certainly the Bible would contain some record of this great conflict, had it affected a land occupied by the Chosen People.

The theory that Rameses II was the "Pharaoh of the oppression" finds support in the name given to one of the strongholds which the Hebrews built with forced labor. "They built for Pharaoh treasure cities, Pithom and Raameses." The name must be more than a coincidence. And if Rameses was the oppressor, his successor, Merenptah, must have been the Pharaoh of the Exodus. This also has confirmation. Things were in a bad way in Egypt during Merenptah's reign. There were calamities and invasions. A private letter, discovered some years ago, recounts the distress and uneasiness of the time, and significantly ends, "This is the state of things with us today; none can tell what shall be tomorrow." But the strongest confirmation comes with the fact that Merenptah suddenly lost his eldest son, Seti-Merenptah, who was associated with him in the government. As we read the laments for this brave and popular prince, we cannot but recall the awful words, "It came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon."

But Merenptah was not drowned in the Red Sea. True. His body has been identified. The book of Exodus does not say that he was drowned. His army sank in the mighty waters, but there is no word that the Pharaoh died there. He came with his host to the seashore, but he himself did not enter the fatal passage. He was "shaken off," as the marginal reading of the 136th Psalm phrases it. He lived to mourn the son so terribly taken from him, and to end his days amid the ruins of the mighty empire which his greater ancestors had bequeathed to him.

All this is theory. The inspired Word does not at all settle the question, and the present state of our knowledge forbids that we should dogmatize. We must wait until the workings of that Providence which has revealed so much shall by means of some new discovery, settle the place of the Exodus in the history of Egypt.—II. H. Kurtz in *The Presbyterian*.

DID JESUS RISE?

(Continued from Page Seven)

raise it up." They had expected so much from their Master; how terrible must have been their disappointment.

If the centuries since then could be blotted out, and we brought to that tomb containing the dead body of Christ, before the stone had been rolled away, what terrible anguish it would bring, and we, too, would go silently and hopelessly to the secret gathering place of the disciples in Jerusalem to weep in despair, or, worse, to join the multitude in exultation over His apparent defeat.

If the finding of the Sanhedrin that He was a blaspheming impostor was correct, then it would be expected that this would be the end. But if the verdict was false, and He was the Messiah, then it was but the commencement of the true kingdom which He came to establish.

The subsequent conduct and teaching of the apostles and disciples can be accounted for on but three possible theories:

(1) That the resurrection was real. (2) That the resurrection did not take place, but that by hallucination the apostles and disciples believed it. (3) That the resurrection did not take place, and that the testimony of the apostles or the disciples was knowingly false.

The theory of hallucination is unworthy of discussion with sane men, for it would be worthy of a madman only to contend that such a hallucination could be possible with so many persons at the same time.

At the time of the ascension He lifted up His hands and blessed them, and it occurred that while He blessed them He was parted from them and carried up into heaven. Even at this time the question was asked, "Wilt thou at this time restore again the kingdom to Israel?" They continued still to expect an earthly kingdom; they were still impatient for elevation to thrones, and for temporal power, and to judge the twelve tribes of Israel. They then had no doubt as to the establishment of such a kingdom. The inquiry seeks only to know the time when it shall be established. This fact is important, tending to show strongly that they were not deceived in regard to the resurrection and ascension.

Before Jesus was arrested the disciples did not believe that He would die. They expected that He would reign on the earth forever. After His death they did not believe that He would immediately rise from the dead, because their confidence in Him as the Messiah had been destroyed. They did not expect that He would ascend in bodily form from the earth. By His resurrection their faith in Him was renewed, and their expectation of an earthly kingdom revived.

Nothing short of an ocular demonstration had convinced them that He had taken His departure bodily from the earth. At the time of the ascension they were informed that it was not for them to know when their Messianic hopes were to be realized. They were directed not to depart from Jerusalem, but wait there for the revelation of the Father's will for them, and they were assured that they should receive power, and that, after the Holy Spirit had come upon

them, they should be witnesses for Jesus in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. The Master did not choose that His disciples should commence their work until fully prepared; nor would He have them disperse and commence preaching each for himself, at a distance from Jerusalem, which was the natural thing for them to have done. Suspicion might be excited if they first proclaimed the resurrection of their Master at a distance from the place where it was alleged to have occurred. But in Jerusalem, where He had been condemned, mocked, and buffeted; where His enemies were now triumphing and exulting in the conviction that they had utterly crushed Him and His cause; in Jerusalem, within hearing of the Sanhedrin, and its following; at the seat of the Roman Procurator; where that immense concourse of people was gathered, many of whom had doubtless witnessed His crucifixion and joined in the shouts of derision against Him; where the rich and powerful Sadducees, who denied the resurrection, dwelt; where the best possible means and opportunity existed for the detection of imposture, had any been attempted; in Jerusalem He would have them remain, and after being empowered by the Holy Spirit, there He would have them commence their ministry, and give convincing and overwhelming testimony; there in the midst of all His powerful enemies He would have them first proclaim His resurrection, that the power of God might openly triumph, even in Jerusalem, over human power.—George W. Gere; copyrighted, 1903, by Winona Publishing Company; reprinted by permission.

GIFTS AND GRACE

(Continued from Page Three)

be done unto edifying, that the church might be benefited, and not that the speaker alone be glorified.

He compared the church with the human body, by which he showed that all members could not be the eye or ear without destroying the body and its usefulness. Likewise, all could not be first without destroying the church and rendering it powerless as an instrument for good. As each organ of the body had its appointed functions to perform, so each member of the church, no matter how lowly, has his special duty to perform that harmony and unity may prevail. He lamented their strifes and looked upon them as a sure sign of ignorance and of a proper sense of duty. He expressed his feelings in these words of advice: "Be not children in understanding," but as for their angry and unwise passions, he said, "I wish you were like babes," who have not developed these unholy passions, "I wish you to be men in wisdom and knowledge; men in the mastery of yourselves and in devotion to Christian fellowship."

In the diversities of the gifts of the Spirit there is an exhibition of divine wisdom in their distribution to men. It is nicely illustrated in the providing of all kinds of fruit in the different zones and climates among the nations of earth. God might have planted all kinds of fruit in every land; but if He had done so, there would be no fellowship be-

tween the countries, and no exchange of products. Each would be independent of all others, if every country did not require the fruits of others. Thus we see that to one He gives what the other does not and cannot produce, and the other provides what the former wants. This provision provides a bond of union for the separate lands. They are united by a communication of gifts so helpful and necessary to all. As the different countries are related in their products, so the members of the church are related to each other in the bond of Christian fellowship and love—charity, the greatest and strongest bond known in the realm of Christian experience.

As there is a difference in the members of the body, and yet a perfect union, so there is an essential difference in all lives and a unity which was ordained of God and should be displayed in perfect harmony and power. The Spirit is given to everyone for the purpose of doing good with it. There is one office which all Christians hold in common, viz., to give the light of the knowledge of the glory of God and His blessings to those who sit in darkness.

It is unjust, unreasonable, and unscriptural for one to consider his work or station as insignificant and unworthy of notice because it is small. Referring to the human body, Paul said, "God has given honour to that member which lacked." The whole framework and fabric of society is built up of humble duties faithfully and accurately performed by persons who fill humble positions. The Scriptures have set the seal of dignity and approval upon those callings and employments which are lowest in the social scale. Our Lord will not withhold a reward for the gift of a cup of water given in His name. If I am really serving my Lord it does not matter so much whether I wield a scepter, use a pen, or toil with a spade; whether I can count thousands or only dimes; whether I entertain many or few; whether my home is a palace or a cottage; whether I am renowned or unknown, so long as I do all to His glory. It will be but a little while till the toils of life will end, and so I ask myself, Where am I? What am I? Still more, it is not what I am doing for my Lord, but how well I am doing it. If the little one does all he can do, a reward awaits his efforts in the treasury of heaven where "moth and rust doth not corrupt, and where thieves do not break through nor steal." Call not that little you can do common. It is great unless you make it little. It is good unless you make it bad. If you do not dishonor it, it is worth a crown.

Under the symbol of the body Paul has shown the unity and harmony and the relative efficiency of the members of the church. He has shown that the equality of the brotherhood which our Lord taught and embodied in the constitution of His church does not imply equality of function or of official authority, or of the ability to perform sacred duties. The equality of its members consists, first, in the fact of membership in Christ; second, in the community of privilege; third, in dependence upon one another for sympathy and support; fourth, in cooperation toward the same end, under the direction and authority of their head, under whom the humblest may receive the greatest gifts.

Paul was fully conscious that when he should be raised to immortality, to the clear vision of future glory, the

things of mortal life must be put aside as a mature man lays aside the ideas and notions of childhood. He thirsted after knowledge, and he looked and longed to pass into that day of infinite light where our knowledge of God and divine things will be ever present.

What a glorious prospect lies before the wishful eyes of the Christian, the hope of that greater knowledge yet to be obtained in God's higher school of learning, where we shall no longer look through a glass darkly, but where our knowledge will comprehend those things which God has prepared for those who love Him. Then we shall behold with immortal vision the earth made new and deluged with His glory.

We begin our education very early in life and with advancing years gain knowledge. The more we learn, the more we are convinced we know but little of the vast store of knowledge to be attained, and that the wisdom of the wisest is "foolishness with God." What an idea does it give us of the infinitude of knowledge yet to be obtained! Are we to consider the Bible itself, that Book of books, which "has God for its author, truth without mixture of error for its contents, and salvation for its end," is but an elementary treatise on the subject of eternal truth, written by the finger of God for us while in this mortal state? What will that knowledge be which will afford something new and interesting through eternity?

Here we are surrounded by many mysteries; there we shall meet none except those that shall confront us with the promise of a glorious employment. The resurrection day is coming soon. It will be a true sunrising, bringing in a cloudless day for all the righteous dead. They will wake at their Master's call, transfigured, with their countenances changed like His own. The veil that separates us now from the Father will then be removed, and we shall be permitted to look upon and enjoy those "things which God hath prepared for those that love him."

The test of our love for and devotion to Him lies in willing and faithful service. The greatest service we can render Him is that which we bestow upon our fellows in persuading them to accept the terms of salvation as taught by Jesus, who said, "If you love me, keep my commandments." In keeping them there is rich reward. Since Jesus and His Father are one in the work of redemption, the commandments of one are honored by the other. If keeping Christ's commandments exhibits our love for Him, it also manifests the same love for the Father, and will receive the Father's blessing. Jesus has given full and complete instructions whereby one may receive God's blessing. We have the privilege of accepting or rejecting them. God's commandments are like His judgments, easy to be understood, and "more to be desired . . . than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psalm 19:10, 11).

While we have not been given the full knowledge of the infinite mind, we should strive to improve the opportunity we now have. Let us be thankful for the little we know, though it is only "in part," and earnestly endeavor to improve what we do know; let us be thankful also for the knowledge that "when that which is perfect is come, then

that which is in part shall be done away," and we shall bask in the sunshine of eternal day, amid the splendor of the earth made new.

THE GREAT FUNDAMENTAL

(Continued from Front Page)

How is this faith in God started for the individual? "So then faith cometh by hearing, and hearing by the word of God." Most denominations of Christians take the Bible as authority and as the source of their knowledge of God. God's Word strengthens the faith of the sincere reader of that Word. All readers do not agree on every point of doctrine, and we therefore have many denominations. They might all have faith in God. I cannot judge, but they might all have some faith in God and be accounted as righteous for that faith.

Now you believe the kingdom will be on the earth and you believe that the dead are unconscious and that there will be a resurrection of the dead and that Christ will come again. But, my friend, if you believe these things only because your parents said so and because you think you are right, it will profit you nothing unless you have *faith in God*. Oh! the sorrow of that parent whose child does not trust in him. God wants us to put our trust *in Him*.

Those who study God's Word and interpret it most nearly correctly should have the greater faith in God. If we know God's Word as well as we think we do, why don't we as a church have some of that faith that moves mountains (mountains of debt, discouragement, lethargy, etc.)?

Remember! These truths that we hold to so tightly are not the end. They are the means to that end which is salvation through faith in God. Baptism, Communion, prayer, Bible study, song service, preaching, doctrinal study, and all these are to build our faith in God. We have been shown a little of God's plan and we have grabbed it and said this is salvation, but we must not forget that God is our salvation through Christ His Son; in Him we must put our trust. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." Believe *in Him*? Yes! Not in what He said, but first believe in Him and then you *will* believe all that He says.

In these closing days of the age we may find that we have not interpreted prophecy perfectly correctly in every detail, we may be a little bit offended, sorrows may come that are hard to bear; but, dear friend, if you have faith in God you will believe all He says and you will follow Him though the heavens fall and all seems to be lost.

Where is your faith? Is it in your interpretation of Scripture or is it in your heavenly Father? How strong is your faith? Will it carry you safely through anything that may come?

I pray that our faith is in our God and His Son and that we may be able to stand in Him.

THE UNSEEN GUEST

THE home is the silent dynamic of all social and religious life. Enclosed in the inner circle of this world's love mansion is the school of life's experiences. The parents are the principles and love's offspring the students. From it radiates that unseen power which molds the world's community "ideals" or the world's desperate characters. It builds the character of its citizens and shapes the destiny of both the church of God and the foundation of a nation.

Family worship presents the opportunity for that systematic and definite religious contact which makes for family unity of belief and spirit. In every age since the days of Adam the family altar has been the touchstone that has given vitality and stability to the home. There husband and wife daily meet and commune with God and receive a fresh impartation of that heaven-born love that glowed and sparkled in their hearts before the marriage altar when they pledged their loyalty to each other. The real inspiration that leads to self-sacrifice arises from life's cooperation with the love, honor, and tribute of husband to the wife and wife to the husband, shaped and tempered by the children of the spiritual union which are admired, idealized, and loved. The family altar and worship hour give opportunity for the members of the loving circle to give to one another their noblest ideals and thoughts, the gathering place of peace and meditation, the quiet place of anchorage, the school of spiritual instruction and important life's lessons, the place of delight, where family matters are talked over, and where the bonds of true love and consecrated homes are secured anew from day to day. The influence of family worship is doubtless the prime factor in the hands of God in holding each member of that family to Christian ideals.

A home consisteth not of elaborate functions, costly settings, or gold bricks. Home is love and harmony shut in; sin, deception, and hate shut out. The deep fundamental Christian principles are found first with Christianity in the home, where the daily service of Christ is practiced, where a sermon in our lives is preached. "Children are more concerned in what parents do rather than in what parents actually say." Many an unfortunate father and mother has gone into a drunkard's grave and left behind untold misery and multitudes of heartaches, not because he was a literal drunkard, but because the alcoholic temptation was stronger than the will to resist. Were the amount of money that is spent all over the world on alcoholism diverted toward proclaiming the gospel of good news and changing men's hearts, Christ's appearance would be nearer and the kingdom of God nearer establishment. If the family altar was erected by every newly wedded couple and sacredly kept up during their prolonged married life, gathering their children daily into the audience chamber of God, divorce, lawlessness, and drunkenness would disappear into insignificance. "I am the good shepherd," said Jesus, "and my sheep know my voice." "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14).—Britisher in *The Hamilton* (Ont.) *Spectator*; selected by Arthur Gilbey.

Berean Department

ARLEN MARSH, EDITOR

March of the Dictators

With a rat-a-tat-tat and the boom of drums the march of the dictators has set itself out to duplicate Victor Herbert's immortal "March of the Toys."



Over the rebellion-torn political horizon of South America, for the past several years phenomenally clear of the stigma of dictatorship, has appeared the latest addition to the cloud of Fascist States, the first such government to make its appearance in either of the Americas, and, let it be hoped, the last.

Inspired by the new ruler of the new government of Paraguay ("more militaristic in spirit than any other Latin-American nation"), Col. Rafael Franco, the Council of Ministers issued a decree containing the following terms:

"The revolution of February 17, which overthrew the Government of Dr. Eusebio Ayala, was proclaimed to be identical with the State. Opposition to its program will be interpreted as an act against the Government.

"All citizens will be expected to cooperate voluntarily with the revolution.

"Political activities not arising from the revolution are prohibited for one year.

"All political and social questions, including labor disputes, must be submitted to the Ministry of Interior."

Proceeding from this point, Dictator Franco proclaimed in the midst of his glory that he intends to purge Paraguay of "endemic, demagogic, industrial, and sectarian evils." Since Paraguay has only leprosy and goiter among its endemic evils, no industries worthy of the name, and an example of the complete suppression of all minor demagogues by a major demagogue, there remains nothing for the Colonel to do except start on his purge of sectarian evils—which, presumably, makes reference to religion.

Although none of the men with modern Napoleonic ideas have as yet made quite so bitter an attack on denominationism as Adolf Hitler, Germany's Public Enemy No. 1, there is still plenty of time for them to make a start. One looks forward with interest toward the possibility of more baiting of Catholicism and those branches of Protestantism with the good sense to oppose the dictation of a military brass hat in Paraguay.

It will be noted that almost the first item to be placed in check by the majority of dictators is religion. Turkey's ruler, for example, banned the wearing of the veil for Mohammedan women; Hitler attacked with impractical bitterness everything Hebraic; Mussolini quarreled savagely with the Vatican; the Mexican demagogues instigated the persecution of the Roman Catholic Church. The cause, of

course, is quite obvious: Dictatorships depend upon the supremacy of the individualized State; and the existence in power of a system of philosophy which elevates a god to a higher plane cannot safely be tolerated.

Consideration of the march of the dictators rouses much wonder as to the motives of those who, in this country, are moving for elimination of constitutional provisions for free press, speech, and religion and the erection of a one-man power. When either of the first two—press or speech—is attacked, the third—religion—inevitably suffers. It is certain that no good citizen, either as Christian or as patriot, would support a doctrine calling for such God-denying tyranny as that represented by Communism, National Socialism, or Fascism in any of their forms.

A union meeting of the Berean organizations of Dixon and Oregon, Illinois, has been scheduled for Sunday, May 31. The service will convene at the Oregon Church of God and will be led by Harold Hardesty. It is hoped that a closer cooperation between the two societies, separated by only sixteen miles, will so be secured.

Mora, Minnesota, Society Reports Progress

We meet regularly every Sunday evening at the home of one of the members, and one of the young people takes charge of the meeting. We usually have a short business meeting and then we sing a few choruses or songs; have prayer; and then have a regular Bible study. Our average attendance is about 13 or 14.

Some of the topics we have discussed are "The Lord's Prayer"; "The Betrayal"; "Prayer"; "What It Is to Be a Christian"; and various other topics that the leaders pick out.

At our business meeting the following officers were elected: president, Ella Randall; vice president, Stacy Barker; secretary, Roselin Fredlund; treasurer, Florence McCall; reporter, Muriel Randall.

All the Mora members are looking forward to the spring conference to be held at St. Cloud in April.

We have a party regularly once a month. We celebrated March with a St. Patrick's Day party.

We hope that the rest of the societies are progressing as nicely as ours is, and that we shall meet all the members from all the societies in Minnesota at the conference, together with all the isolated members.—Muriel Randall, Reporter.

"It is always right that a man should be able to render a reason for the faith that is within him."—S. Smith.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And God saw every thing that he had made, and, behold, it was very good."

THE STORY OF A LITTLE LAME GIRL

BETTY LOU was only ten years old, but she loved beautiful pictures. Ever since she had been old enough to sit on Mother's lap and turn the pages of a book she had loved bright colors. Everywhere she went with all those who loved her so dearly she was always attracted by a bit of beauty.

One warm spring day Mother heard little Betty Lou's step upon the stair very early in the morning. And she knew the little girl was coming down so early for some reason known only to herself.

Mother stood quietly in the kitchen, watching her little daughter and listening to the tap-tap-tap of her crutch as she crossed the porch. For the sunny-haired, happy little girl was lame. And every one of those who knew her and loved her was very sad about it.

Glancing out of the kitchen window, Mother saw her little daughter gazing toward the east, where the sun was just rising. The beautiful deep blue of night had given way to the lovely rosy blush of dawn. The golden sun was just peeping above the horizon.

Slipping quietly out the back door, Mother joined Betty Lou on the lawn. Arm in arm they watched the miracle of a new day. Together they admired the glorious colors of another sunrise spread across the morning sky.

"God is a wonderful artist, isn't He, Mother?" said Betty Lou, "the greatest there ever was or ever will be, I guess."

"And yet there are some who say there is no God, my dear," answered Mother quietly.

"How can they if they see only one sunrise like this! I have never seen a picture half as beautiful," thoughtfully answered the child.

Betty Lou loved the sunset just as much as she did the sunrise. At the close of a clear day she could nearly always be found quietly watching the changing colors in the evening sky.

Perhaps the reason Betty Lou seemed to enjoy things like these so much more than most children her age was because she couldn't run and jump and play the more lively games that they could. She had to sit and look on as the boys and girls around her enjoyed their frolics. And so her eyes were quicker to see beautiful things about her than were theirs.

Betty Lou even liked to watch the storm clouds. She had not always, though, for when she was smaller she had been afraid of them. But one day when a sudden shower came up, Mother changed Betty Lou's fear into enjoyment and appreciation.

"Let's take a picture of those tumbling black clouds, Betty dear," said Mother. "It will always remind us of God's greatness."

Then they went into the house, and Mother told Betty Lou the story of Jesus and the storm on Lake Galilee. How the Master stilled the tempest and saved the disciples when they thought surely they would be drowned.

"God is greater than the storm, you see, darling, and He will protect us if we trust Him," said Mother as she finished the story. And Betty Lou never forgot it.

The lovely flowers and the stately trees about Betty Lou's home also spoke to the little lame girl of a wise and loving Creator. Father never was too busy or too tired to plant a bush or a tree or sow some flower seeds so that his little lame daughter might have beauty near her always.

Whenever something especially nice happened during the day to make her happy little Betty Lou said thank you to God for it. For the flowers and birds, the sunrise and sunset, all the beauty about her she gave her thanks to the Giver.

Father and Mother had taken Betty Lou to many noted doctors, but they all agreed that there was no cure for the little twisted leg which Betty Lou had had ever since she was born. That was what made everyone so sad, for they wanted so much to see the little girl straight and strong as other little girls.

But Betty Lou wasn't sad. No, indeed! Her disposition was naturally a very happy one, and then another thing helped her to bear her lameness cheerfully and bravely.

Among the stories Mother and Father told her were several stories of how Jesus had healed the sick and suffering, the blind and the lame. The one of the lame man who leaped and ran after Jesus' healing touch she loved best of all.

"Some day I'll be straight and strong just like other little girls," she often said to Mother. "When Jesus comes back to earth to help all those who need Him, I know He'll heal me."

And who could be sad with such a happy little girl, even though she must walk with a crutch?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 4. — April 26, 1936

JESUS LOOKS AT WEALTH AND POVERTY

Luke 16

GOLDEN TEXT

"The rich and poor meet together: the Lord is the maker of them all"
(Prov. 22:2).

GOLDEN TEXT

"The rich and poor meet together: the Lord is the maker of them all" (Prov. 22:2).

Let us look in the Book of books for proof that the Lord, which is God, made all things, including man. In Nehemiah 9:6 we are told that the Lord made the earth and all things that are in it. In Genesis 2:7, we are told how He made man, and there is nothing said about rich or poor, so evidently they were all equal at that time. The poor and the rich alike bring nothing into the world at birth, neither do they take anything out at death (1 Tim. 6:7).

Though Christ was rich, yet for our sakes He became poor, that we through His poverty might be rich (2 Cor. 8:9). God chose the poor of this world who were rich in faith to be heirs of the kingdom (Jas. 2:5). So after all it is neither poverty nor riches in this world that count; all come together by faith in Christ Jesus.—L. A. R.

PRACTICAL APPLICATIONS

Riches

- are not in themselves evil;
- do not always mean happiness;
- sought may be more evil than riches possessed;
- oftentimes debase Christian character.

Wealth. It is difficult to estimate the power wealth wields over men's lives and over human governments. Job points out that if man makes gold his hope and confidence, and rejoices because of his great wealth which secretly enticed his heart, it becomes an iniquity to be punished and constitutes a denial of God (Job 31:24-28). Glorifying in accumulated wealth is wrong: nearly all will concede this point, but it is no greater evil than a wise man glorifying in his wisdom or a strong man becoming vaunted over his strength (Jeremiah 9:23). The usual tendency of wealth is to choke out the Word (Mark 4:19). Of course money in itself is not evil. Our love of money is prompted by lust for the things which money will secure. Hence the statement of Paul, "For the love of money is the root of all evil." In discussing wealth we should go beyond the values of metals such as gold and silver, for these but regulate the monetary systems. Real wealth is based on character as it comes under the guiding influence of the blessing of God which maketh rich and addeth no sorrow (Prov. 10:22).

Caste. Monetary values tend to create castes. Rich men oppress the poor and the poor become envious of the prosperity of the moneyed. This class division produces a chafing that is a constant menace to the well-being of society in general. In the daily routine of life the great middle class acts as a buffer between these two groups. In Christianity, they

meet on a common plane. Character and not money is the determining of fellowship.

—C. E. R.

SENIOR AND ADULT

Topic: How Can We Make Our Social Order Christian?

Introduction. Although at first blush there is little connection between the topic and the lesson text, the two may easily be bound together by reference to the complete lesson, the entire 16th chapter of Luke. Two parables are here found, and neither is complete without the other. The first, concerning a covetous and crafty business manager of another's property, is explained only by the second, which regards the famous rich man and Lazarus.

The Steward. Luke 16:1-8 undoubtedly contains one of the most difficult of all the parables. Without its complement of Luke 16:19-31, it could justly be interpreted as a lesson in the most roguish practices. Before attempting an interpretation, it would be well to read both parables in a modern version, preferably An American Translation or Torrey's Four Gospels. These make it clear that the Christ's thought was to teach, first, that business men are more intelligent in the managing of their affairs than Christians in the managing of theirs; and, second, that no plea from any source after the human life is lived will counteract the penalties visited upon avoidance of Christian responsibility—a rather sharp rebuke to those who insist upon world-wide salvation. In short, the two parables indicate that death is the only reward for infraction of God's laws.

The Topic. In applying Luke 16 to the topic, it is necessary to know considerable about present-day events and tendencies. For example, is it a fact that business men today are more vitally concerned with how to improve their condition than most Christians are with how to improve theirs? The social gospel is the modern preachment that the world will constantly grow better and better under human rule, until perfect conditions will prevail. Is this borne out by history? Refer to the crime, naval, and military statistics in The World Almanac; see The Literary Digest of January 20, 1934. (Both will be in any public library.) Is education the solution to world ills? Why? What is the current tendency in the Federal Government toward religion as a cure-all? What means is it employing to accomplish its avowed ends? Will they succeed? Why? Are men of greatest writing, speaking, and dramatic ability found working for the church or business? Find texts to prove that the world will be universally perfect under the reign of Jesus Christ. What have been the results of human efforts to establish perfect governments (see Utopia, Brook Farm, Communism, in any good encyclopedia)? Can we Christianize society?—A. M.

JUNIOR CLASS

Topic: A Rich Man and a Beggar. **Text:** Luke 16:19-31. **Memory Verse:** "It is more blessed to give than to receive" (Acts 20:35c).

Review. For the review today we shall have some one in the class tell the story of the returning son as told by Jesus in our last Sunday's lesson. Now will some one please tell us what lesson we learned from this story?

Lesson Story. Now each one put on your thinking cap for just a few minutes before we start our lesson. First try to think of some very rich or quite rich person you each one must know. Next let's talk about how he lives. (Teacher lets class do describing, guiding as she sees fit.) Now for a few minutes try to think of some very, very poor person, and describe how he lives. Then let's compare the two. (If possible teacher should draw out from their conversation that wealth does not always mean more contentment and happiness.)

Once there was a very rich man. He dressed in the finest clothes and had the best of everything. One day a beggar came along. He was dreadful to look at, for he was all covered with sores. There he lay at the rich man's gate. He asked only for the crumbs that fell from the rich man's table. As the dogs passed him, they stopped to lick his sores. The Bible doesn't say whether the rich man helped the poor beggar or not, but from what happened to each of them later, I would say he did not. Now when Jesus comes which of these men do you think will receive the greater blessing?

Memory Verse. We all enjoy receiving gifts from our dear ones or friends. But really, the most enjoyment comes when we can give some one else something to make them happy. Yes, "it is more blessed to give than to receive."

Notebook. For your notebook picture page find a picture of a very fine home. Paste it on the top half of your page. Below it write Luke 16:19. Then find a picture of a poor-looking home. Below it write Luke 16:20. In the lower left-hand corner paste the picture of a wealthy man. Below it write Matthew 19:23, 24. In the lower right-hand corner paste the picture of a poor man. Below it write Matthew 5:3.

Show that you know what was in our lesson today by writing these words in sentences.

- | | |
|------------------|----------------------------|
| 1. Rich man | 9. crumbs |
| 2. Beggar | 10. to give |
| 3. plenty to eat | 11. to receive |
| 4. sores | 12. table |
| 5. dogs | 13. fine clothes |
| 6. gate | 14. happiness |
| 7. died | 15. sad |
| 8. Jesus | 16. when Jesus comes again |

—V. C. T.

AMONG THE CHURCHES

BRUSH CREEK, OHIO

Elder M. W. Lyon, pastor at Golden Rule Church of God in Cleveland and a former pastor of the local church, will be guest speaker at the annual meeting June 7-14. He will arrive on Monday, June 8, and continue with us over June 14.

106 and 105 have been our Sunday school attendance marks the past two Sundays. We anticipate to better these marks, but are thankful for the present interest.

More active steps are under way toward building a vestibule to the church and toward the building of several Sunday school rooms in the basement.

S. E. Magaw, Pastor.

BURR OAK, INDIANA

The quarterly reports have come in and each department shows encouragement. The Bible school attendance remains good, and the classes are eagerly working to build a better Bible school.

Quilting keeps our ladies busy. They are meeting at present in the home of Sr. Weaver.

The Berean attendance is not so good as it might be. We believe this will right itself in due time.

This week finds us very busy, every evening taken up. Union Holy Week services of the township churches are being held in Culver. Wednesday is "Preparator" time. Our ladies' quartet will sing. We are thankful for these singers, who are Srs. Marguerite Zechiel, Phraba Hoskins, Mary Hatten, Elizabeth Zechiel. When the quartet sings, Sr. Margaret Weaver plays. Thursday evening in the Grace Reformed Church will be Communion. The writer will be the speaker. Friday noon is a men's meeting, with lunch and a speaker from Plymouth. Friday evening in the high school, a drama, "The Rock," will be presented.

Sunday morning with our Bible school at ten o'clock, followed by a pageant by the young people, "The Way of the Cross," written and directed by Sr. Louise LaMunion. The evening service will be given over to another pageant, "Through Darkness to Light," directed by Sr. Mary Hatten.

A. E. Hoskins, Pastor.

RIPLEY, ILLINOIS

On March 28 the Illinois State Conference board met at Ripley and made plans for the Illinois Bible School and Conference to be held August 4 to 16. On Sunday, March 29, Bro. Marsh gave the morning sermon, a splendid discourse on the "Purpose of the Church." After the service we all had an inside picnic dinner together.

At this writing we have our Easter program ready to be presented. The central part of the program, which is to be given in the evening, is a three-act play entitled "The Rejected Stone."

We are sorry to lose one of our able leaders, Bro. Gerald L. Cooper, but we are glad for him and the work he has been called to in Minnesota. He plans to leave Wednesday, April 15. We have heard good reports from Minnesota and I would that we might all have the evangelistic spirit that is being manifest there.

Harvey Krogh, Jr., Pastor.

NORTHWEST IOWA

On account of bad roads and weather I have been unable to attend meetings the last winter, but last Sunday, April 5, we met at our home near Marathon with a good attendance.

We had a Sunday school business meeting and elected Bro. Harold Smith as superintendent and Anna Boyanovsky as secretary-treasurer.

We hope to meet Easter Sunday at the J. Arthur Johnson home.

Anna Boyanovsky.

NIAGARA FALLS - FONTHILL

The Niagara Falls, N. Y., Bereans held their annual meeting on Friday night, March 29. A most appetizing supper was served at seven and the business meeting followed. Sr. Elsie Moore was selected chairman of a decorating committee and she picked Dan Brown and Arthur Bruce to complete the committee. Their instructions were to proceed without delay in having the interior of the church redecorated.

Officers elected at this meeting were: Faye Brown, president; Arthur Bruce, vice president; Grace Lent, secretary; Jessie Shea, treasurer; Ethel Moreland, pianist.

Sr. Lillian Railton, Fonthill, has returned to her home after spending the winter caring for her sister, Mrs. Guest, Fredonia, N. Y. She reports Sr. Guest as not being in very good health.

We were pleased on Sunday morning to have Sr. Elizabeth Oakley in our congregation at the Falls. It has been several months since she has been able to attend church.

Alex Moreland bade good-bye to Memorial Hospital last week after spending about ten weeks there. We are glad to have our good janitor for the Falls church back again.

Sr. Randall is still at St. Catharine's, Ont., taking the fume baths. She has immensely enjoyed the many letters and cards received from loved friends far and near.

Friday, April 3, the Fonthill, Ont., Sunday school put on a supper and social time to give opportunity for all to enjoy the fellowship and companionship of those of like precious faith. Eighty-two sat down to well-arranged tables. When supper was over, tables were removed and a most pleasant time spent in singing and playing.

—Church of God Messenger.

CELEBRATE GOLDEN WEDDING

Bro. and Sr. Wesley Stephenson of Moorefield, Seb., celebrated their fiftieth wedding anniversary Sunday, March 29, giving a banquet in honor of the event at the Union Church basement, the Ladies' Aid serving. There were plates set for 64 guests. Decorations were gold and white.

After the banquet, they returned home, where they held open house from 2 p. m. until 6 p. m., serving light refreshments to their many friends who called to wish them many more years of happy wedded life.

Their three children and families were present; also, quite a number of relatives from a distance.

Bro. and Sr. Stephenson have lived in this community since 1893, and it was wonderful to see the host of friends who gathered to congratulate this grand old couple. May God's choicest blessings rest upon them.

J. E. Cowles.

HERALD RECEIPTS

C. A. Kelley; Amy L. Young (for another); Mrs. C. J. Lamberson; Maybelle Hanson; Rufus A. Curtis; Mrs. F. M. Worley; Mary Goekler; Mrs. F. M. Hoskins; William G. Ford; Cecil Sater (for others); Alma B. Steffa (for self and others); Samuel T. Kee; Elizabeth O. Frier; Elnora Waldo; Edna Arthand (for another); Mrs. Fred Austin; S. P. Dismukes (for another); Ella C. Boyer (for another); Ada M. Eldridge; Mrs. G. M. Siple (for another); Anna Cook (for another); Leila E. Whitehead; Ethel M. Hall (for self and others); F. Carpenter; A. Nichols; Elmer H. Magaw; W. F. Hoskins; Mrs. Charles Bullard; George Huffman; Carroll Hutchinson; Mrs. Charles Dupree; Charles D. Balliet; Vivian Kirkpatrick (for others); E. Anderson Drake (for another); Osby D. Claypool (for another); Mrs. E. F. Orchard.

Mrs. F. L. Austin, 5439 Ohio St., Austin Station, Chicago, Ill., is slowly recovering from illness starting with influenza which has kept her away from her teaching in a Chicago school for the past five or six weeks.

EASTER OFFERING

Alletta J. Renner	\$ 1.00
Olive Wood	1.00
A Brother and Sister	5.00
Mr. and Mrs. H. S. Bell	10.00
Mary E. Good	5.00
Eva H. M. Fletcher	5.00
Ada M. Eldridge	1.00
Mrs. C. Seely	4.00
Irena Margrave	3.00
Ida Jeffrey	5.00
Mr. and Mrs. Levi Coffin	2.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Silas M. Claypool; Maybelle Hanson; W. A. Reid; Lois Hunt; Mary J. Calkins; Mr. and Mrs. C. L. Netts; Eva L. Page; Mr. and Mrs. Harold Starbuck; Mr. and Mrs. J. H. Williams; William H. Moore; Mr. and Mrs. M. Fetters; A. L. Corbaley; Lydia Railsback; Dorothy Magaw; Jessie M. B. Kauffman; Helen M. Chisholm; Eva H. M. Fletcher; Golden Rule S. S.; Golden Rule S. S. Adult Class; N. Goodreau; Irena Margrave; Marian R. Richards.

CONTRIBUTIONS TO N. B. I.

H. E. Shepherd	\$ 5.00
Mr. and Mrs. H. S. Bell	10.00
Maybelle Hanson	7.00
N. S. Westfall	9.00
Winfield T. McKaig	1.15
Jessie M. B. Kauffman	4.00
C. E. Randall	1.82
Ontario	4.00
Anna Cook	3.00
Leila E. Whitehead	3.00
W. A. Reid	2.00
Mrs. D. Cheesman	1.00
Charles D. Balliet	1.00
Mrs. F. M. Cawby	1.00

Union Holy Week and Good Friday services under the auspices of the four local Protestant churches were held in the Oregon, Ill., Church of God each evening from April 6 to 9, and on Friday, April 10, from noon to three o'clock. Attendance was excellent at all services.

SOUTH LAWN CHURCH, GRAND RAPIDS

Sr. VanFleet, beloved teacher of the ladies' class, is making rapid recovery from her recent serious operation, and will be at home in a few days. All are delighted to have Sr. Nellie Blakely so ably taking care of the class during these weeks.

Our group was happy on Sunday, March 29, to have Sr. Fletcher of Kalamazoo present for worship, and to know she hoped to return for Easter.

The men hope soon to be at the work of digging and constructing the new basement room under the kitchen.

F. E. Siple, Pastor.

JOHN JOSEPH SHEA

John Joseph Shea, son of Michael and Jessie Shea, was born in Niagara Falls, N. Y., June 16, 1900, and died at his home after a lingering illness of over a year. Joe, as he was called by his folks and friends, fell victim to that common and crippling disease, rheumatism, which preyed upon his heart, gradually weakening it until he finally fell across his bed dead. While this end had been expected, yet like all other cases, it seemed as though it came too soon.

He was baptized when fifteen years of age by Rev. Vassar, pastor of the First Baptist Church of Niagara Falls, who assisted the writer in conducting the services.

He leaves his parents, three brothers, Russell, Clyde, and Ellison; and two sisters, Mrs. Mildred Yates, Ford City, Pa., and Mrs. Edith Conaway, Niagara Falls; besides many others tied by blood.

Services were held from the home with interment in Memorial Cemetery. Sympathy is extended those bereaved by death's claim upon this young man. Burial was on March 12.

C. E. Randall.

A contribution has come from Mrs. F. M. Cawby, North Judson, Ind., in fulfillment of her promise of one year ago that she would send a birthday offering if she were allowed to live another year.

THE STUDENT'S NOTEBOOK

Soul. In the Old Testament this word is derived from the Hebrew words "neshama" and 'nephesh' = 'he breathed'; equivalent to the Latin 'anima' and 'spiritus.' The Mosaic account of the creation of man speaks of a spirit or breath with which he was endowed by his Creator (Gen. 2:7); but this spirit was conceived of as inseparably connected if not wholly identified, with the lifeblood (ib. IX. 4; Lev. 17:11). Only through the contact of the Jews with Persian and Greek thought did the idea of a disembodied soul, having its own individuality, take root in Judaism and find expression in the latter biblical books as, for instance, in the following passages: 'The spirit of man is the candle of the Lord' (Prov. 20:27); 'There is a spirit in man' (Job 32:8); 'The spirit shall return unto God who gave it' (Ecc. 12:7). The soul is called in biblical literature 'ruah,' 'nephesh,' and 'neshamah.' The first of these terms denotes the spirit in its primitive state; the second, in its association with the body; the third, in its activity while in the body."—Jewish Encyclopedia, Vol. XI, p. 472.

A de luxe edition of the King James Version for only \$4.75! Excellent blackface self-pronouncing type; genuine Morocco binding; India paper; marginal references; thorough cyclopedic concordance in large clear type; 17 colored maps and index; specially boxed. Order No. 81 from the National Bible Institution, Oregon, Ill.

BITS OF THE MAIL

"It seems there are so few that care to talk on Bible themes."—Mrs. G. R., Wauseon, Ohio.

"Your idea of printing the Best Sermons of 1935 is indeed commendable. I might add another to your list of values: fourth, it will tend to make the minister review more carefully his past year's work, and so help him to plan the next."—C. A. S., Blanchard, Mich.

"Just read The Handmaid of the Lord. It sure will bring the tears. We like Mary. Wish some one could be here, too, to help us tell the people what Mary and her son have suffered. Oh, sometimes we suffer, but surely there has never been anyone to compare with Mary and Jesus."—Mrs. R. A. R., Clyde, N. C.

"Don't believe I am well enough acquainted with the preachers to know who wrote each sermon, but think they are all good."—A. E., Glaseo, Kan.

"The times surely are close when our Lord and Savior will soon come and set up His kingdom, so we must watch and be ready when He comes. There is so much wickedness going on in this world."—N. S. W., Troy, Ohio.

For children, pocket Bible No. 29 is satisfactory at a very low price: self-pronouncing small type; text only; artificial leather cover; red edges; no helps nor maps; 75 cents each, postpaid; 6 for \$4.00; returnable sample sent for 20 cents. Address the National Bible Institution.

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.

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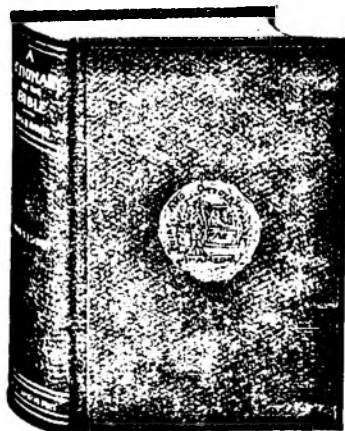
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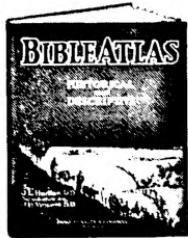
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

On the Shelves

By Arlen Marsh

BIBLE ATLAS

The name of Rand McNally on any book or map is a guarantee of textual and cartographical accuracy. Their *Bible Atlas*, compiled by J. L. Hurlbut with an introduction by J. H. Vincent, is no exception to the rule.



The book is a large one, not in thickness, but in over-all size: almost 10 x 12 inches. The last edition was published in 1935, and was revised completely up to that year. Consequently, the text and map work is even more modern than that found in

the cheaper *Student's Historical Geography* (see THE RESTITUTION HERALD, p. 10, March 24, 1936).

There are a great number of maps and a quantity of excellent photographs. Although the text is planned for classwork, it is sufficiently readable for casual reference and study. Bible history is given quite as much attention as strict Bible geography, and a great deal of space is devoted to the journeys of Paul.

A thorough map index and an unusual chart of Bible history augment the features which would be expected in any similar work. An exhaustive subject index makes reference to any given topic easy. This undoubtedly is the best of the modern Bible geographies, and should have a place on the desk of every preacher and teacher of the Scriptures.

Rand McNally & Company: \$3.50.

NEW STANDARD BIBLE DICTIONARY

Once in a blue moon a publishing house brings out something that is truly valuable; and this time the firm behind *The Literary Digest* has done just that with an edition of *A New Standard Bible Dictionary* revised to 1936. Issuing the book positively was a public service.

Unlike the innumerable lesser dictionaries, this Funk & Wagnalls publication is really up-to-date, and not a rehash of the ancient writings. Maps of Palestine include Tel Aviv and the other mushroom Jewish colonies of the past decade; photographs are of ultra-modern cities, not of the Jerusalem and Tyre and Joppa of 1900. The text has been thoroughly reconditioned to apply to modern archeology, modern Zionism, and modern bibliographies, and is printed in a way that is a delight to read.

The scope of the book is much more comprehensive than that of any other Bible dictionary within its low price field, and in modernization it is equaled by no corresponding publication on the market today. Without bias, the book discusses both sides of the hot arguments surrounding mir-

acles and such. A surprising quantity of illustrations, including numerous photographs; maps; charts; and diagrams lend color to the text. There are nearly a thousand pages, not thumb indexed, with beautifully marbled edges. The binding is heavy maroon cloth. Undeniably *A New Standard Bible Dictionary* is not only the best in its price field, but the best at present in any price range.

Funk & Wagnalls Company: \$5.00.

THE FOUR GOSPELS

Harper & Brothers, whose imprint on any book is a mark of prize-winning possibilities, have entered the lists of modern translations of the Bible with Charles Cutler Torrey's *The Four Gospels*. Mr. Torrey is Professor of Semitic Languages at Yale University.

The translation is founded on the same idea that backed *The Four Gospels* issued not so long ago by Lamsa and the A. J. Holman Company. Professor Torrey believes the Gospels were originally written in Aramaic, the current language of Jesus' day, and has based his translation accordingly. The result is occasionally startling, but always clear and with factual foundation.

Parables are clarified (as, for instance, those of the rich man and Lazarus and the crafty manager of Luke 16); obscure portions of Jesus' exhortations are made beacon lights pointing to better things. The language is as nearly that of a modern book as could be hoped from a volume two thousand years old, and the arrangement is that of the King James Version. Liberal notes in an appendix give the authority for the Professor's changes. Only the four Gospels are translated.

Harper & Brothers: \$3.00.

JOSEPHUS

A complete edition of an ancient classic, *The Life and Works of Josephus*, has been published for probably the first time in an attractive format. The type is large and easily read; there are numerous illustrations; each page has two columns; the book measures 9¾ x 7 inches and is bound in green, gold-stamped cloth. Prior editions of this voluminous tome have been printed in small, almost microscopic, type and have used rather poor materials throughout.

Although much of the history recorded here has been called into question by recent discoveries, nevertheless Josephus remains as the supreme historian of the Jewish race. A rather thorough index, both alphabetical and of texts, makes Bible references and subjects easily found.

John C. Winston Company: \$2.50.

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, APRIL 21, 1936

NUMBER 30

Best Sermons of 1935

The Bible

BRETHREN, I want to speak to you this morning on a priceless treasure, one that the poorest may have, one that will make the poorest rich in the sight of God. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him" (James 2:5).

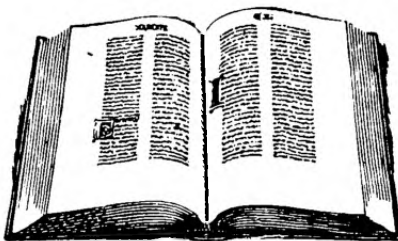
For a text I invite your attention to John 17:17, "Sanctify them through thy truth: thy word is truth," and 2 Peter 1:19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

It took about sixteen hundred years to bring this Book into existence and it has been in the world for nearly nineteen hundred years. The first five of these books that make up the sixty-six in the Book were written by Moses about fifteen hundred years before Christ came into the world and the last book of the sixty-six, by John about 96 A. D. More than thirty men were engaged during these long centuries in writing this Book. These men could not have seen each other, as some of them were dead many centuries before others were born. How then can we account for the harmony that runs through the Book? Only by understanding that back of these men was the master mind of God, who knew just what He wanted in the Book and made each one write just what He wanted him to write. "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" (2 Peter 1:21). In this way God inspired the Book. "All scripture is given by inspiration of God" (2 Tim. 3:16).

This Book has come down through the ages unchanged, yet in a changing world it has always been up-to-date.

We want to emphasize: (1) What shall we do with this Book? (2) What will the Book do for us if we obey it?

First, let's notice how God views the Book. "For thou hast magnified thy word above all thy name" (Psalm 138:2). Then we, God's children, should ever honor that word:



for we cannot please the Father unless we believe it is His word (Heb. 11:6; 1 Thess. 2:13). Christ and the writers of the Bible honored the Book (Matt. 5:17, 18; 2 Tim. 3:15-17; 2 Peter 1:16-21).

What shall we do with it? "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). "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). In other words, to get the great blessings that God has for His children we must use the one, the Bible, that He has given us, the Book that points the way for us to receive the many blessings that God has for His children.

Then what will the Book do for those that obey it? It will bring so many blessings to the children of God that we cannot mention all of them, but shall call your attention to a few. "For the Lord God is a sun and shield: the Lord will give grace and glory: *no good thing will he withhold from them that walk (obey the word) uprightly*" (Psalm 84:11).

First, why has God sent the Word into the world? "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: *so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it*" (Isaiah 55:10, 11). Yes, friends, just as God sends the rain upon the earth that new life may come from the earth, so He sends His Word that people may believe its gospel message, the power of God unto salvation; receive the seed, words that will bring them out of the earth into eternal life. "Now the parable is this: The seed is the word of God" (Luke 8:11).

"But if the Spirit (the seed) of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also *(Please turn to Page Ten)*

Abreast of the Times

Conscious or Unconscious?

"Speak thou the things which become sound doctrine."

BOSTON, Mass., April 8.—"The Bible Teaches Clearly That the Dead Are in an Unconscious State. . . . Furthermore the Bible Represents the Dead As Being Asleep." Such are the arresting subheads in a splendid article appearing in the Easter issue of a leading Conditionalist weekly published in this city. Unfortunately, however, on the Sunday school page of the same publication the following subhead, referring to the condition of the rich man and Lazarus in death, is given equal prominence: "In a State of Consciousness." Then follows the astonishing statement, astonishing in that it finds place in a publication that has stood for more than eighty years for the doctrine of "life only in Christ," or "conditional immortality": "Death has not robbed them of life. The grave holds their bodies, but not that which death has not the power to destroy, or bring to an end. They are both dead in the same way and both *live essentially*." (Italics are ours.—Ed.) Continuing, the comments state: "This parable forever disposes of the assumption that the soul sleeps between the time of death and resurrection. Those who hold this utterly false and unscriptural (!) view attempt to save it on the ground that this being a parable it is, on that account, not against their theory. In other words, what Jesus sets forth in a parable need not be true to fact. The contrary is true."

These assertions are astonishing to say the least, appearing in a paper of which Elder E. A. Stockman was once editor, who published a work in 1884, entitled, *Why Are We Adventists?* in which he said, "That men are actually dead and buried in one world, and really and *essentially alive*" (italics again ours) "and active in another world at the same time, is a startling absurdity. To say that dead men are living men, is to destroy the meaning of language."

Comments on the Sunday school lesson for April 26 in the Easter edition of this Conditionalist journal say further: "Every representation of the Scriptures of the abode of the unsaved is that of pain, of suffering, just as every representation of the abode of the redeemed is that of peace, joy, blessedness."

Over against this statement we have that of Elder Stockman in the work quoted above: "What then will be the *final* destiny of the wicked? We answer, . . . the 'second death'—*final and utter destruction*." The emphasis here is Elder Stockman's.

Are Conditionalists becoming indifferent to the importance of the distinctive doctrines that have separated them from all other denominations, doctrines upon which all Adventist churches have been founded? The comments on the parable of the rich man and Lazarus quoted above might well have been taken *in toto* from the most dogmatic of

"orthodox" quarterlies. It is only when we realize that the literal coming of Christ, our present mortality, and our complete dependence upon Him for future life are principles of truth that are *essential to salvation* that the proper force is given to these things.

Listens to 3,000 Sermons in 37 Years

"It pleased God by the foolishness of preaching to save them that believe."—1 Corinthians 1:23.

LONDON, England, April 16.—William Williams of Llanrwst, Wales, claims to be the world's champion "sermon taster." During the past 37 years he has heard more than 3,000 sermons delivered. That means that he has had approximately 12,000,000 words of good advice, counsel, and assurance served up to him.

Williams has kept a faithful record of the sermons together with a list of the preachers' names, dates, and texts. Of the sermons he has heard, 846 were based on texts from the Old Testament and 2,282 from the New Testament. The popular choice by preachers who preached from the Old Testament was the book of Psalms, from which 227 texts were taken. Isaiah came next with 124, and Genesis third with 65.

Preachers selected 369 texts from the Gospel of John, 343 from Matthew, and the third choice was Hebrews, from which 166 texts were chosen. Only one sermon came from Obadiah and one from the second Epistle of John.

Now and then one encounters a member of the Church of God who brings notebook and pencil to the service and records the subjects discussed, scriptures cited, and the leading thoughts expressed by the minister. This is a most excellent practice and should be encouraged. The minister who gives proper thought to the preparation of his sermon produces something that is worthy of preservation by his congregation and upon which they might profitably meditate for days to come. The editor has examined notes taken by young people in his congregation that were so full and so accurate that it would have been possible for him to follow them in the delivery of the same sermon.

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The Shearers and the Shorn

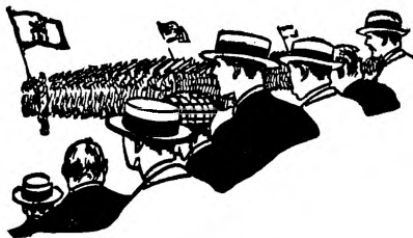
By Norman John Macleod

MANKIND is divided into two classes: the shearers and the shorn," is a statement accredited to Tallyrand, the Napoleonic French diplomat. More recently they have been termed the "haves" and the "have-nots." Great Britain, France, and Russia are the old imperialist nations: the "shearers," or the "haves"; while Germany, Italy, and Japan are the new imperialist nations: the "shorn," or the "have-nots." When we appreciate this background we can understand the series of crises of the last few years.

There be those among prophetic students who deny that there will be any more war; that the gathering of the nations before Jerusalem (Zech. 14) is either in the past, or that it is to be a peaceful manifestation on the part of God to bring the warlike schemes of man to nought. Many things might lead to such conclusions. But when we examine the world about us, and compare it with those texts, only one conclusion seems possible: a terrible war is in the offing that will make the World War seem trivial! How soon this world war will break depends upon how nearly ready the "shorn" nations are at the critical moment.

Before 1914 the major crises were begun from three sources: Germany working through Austria or Turkey in the Near East; Germany working alone or perhaps in conjunction with Italy in Africa; and Japan working first with Great Britain and later alone in the Far East. Since the War of 1914 every major crisis has come from Germany, Japan, or Italy. Scarcely is one crisis gone than another arises. That there is an alliance between those three Powers is not provable, but there must be some kind of an agreement. That understanding is weak at points because each of those nations is more or less jealous and afraid of the power of the other. But they have many things in common, if only common enemies.

A more accurate picture of the present situation can be gained by examining the Napoleonic Era in Europe. When Napoleon had been driven from Europe and sent to his exile in St. Helena, Europe was left in much the same kind of situation that it was in 1918. France was occupied by a group which had organized her defeat. The conquering nations set about securing the future against France. They reduced her territory and placed all manner of restrictions upon her. That was done at the Congress of Vienna (1815), just as the castigation of Germany took place at the Congress of Versailles (1919). It was hardly to be expected that the nations would be calm in their deliberations when the very name of Napoleon was used to frighten the little children to sleep throughout Europe. France did not ac-



cept the decrees of that Congress, though the ruling dynasty had to. But at the Congress of Aix-La-Chappelle (1818) France capitulated because she was exhausted, crippled, and saw the futility of further resistance. She threw herself on the mercy of her enemies. The Congress of Aix-La-Chappelle, therefore, brought about the first real peace that Europe had after the Na-

poleonic Wars. But that peace was short-lived, for the French felt they had been robbed and cheated. The revolution of 1830 in France was the announcement on her part that she was determined to regain her position of power and prestige. *At that point Europe changed from a post-war to a pre-war status.* That revolution in France re-aroused Europe to a new struggle for power which culminated in the Franco-Prussian War (1870-2) which again subjected France to Germany. The "humiliation of 1870-2" was one of the major causes of the catastrophe of 1914. How similar the problems and incidents of the last great war!

1919 found Germany defeated, but defiant; evasion of the penalties of Versailles was her chief aim. But France was secure in her "insecurity." Failing in her endeavor to bind America and Great Britain in so-called "security" pacts which guaranteed the Rhine against German aggression, France turned to her own resources. When Germany failed to pay reparations, France occupied the Ruhr. Occupation of that rich industrial section of Germany brought about the economic defeat of Germany, just as the "Argonne" brought about her military defeat. The economic defeat brought to the front a new type of diplomat to the chief councils of the nations of Europe. In Germany came a desperate situation: inflation because of withdrawal of credit had put her on the edge of financial ruin, had left her industries paralyzed because of the seizure of the only important remaining industrial district. Alsace-Lorraine with their coal and iron had definitely become French property; industrialized Eupen and Malmedy had fallen to Belgium; the Saar with its very rich coal and iron mines went to France for fifteen years (ending on January 13, 1935); the coal fields of Upper Silesia in the southeast went to Poland and Czechoslovakia; and Memeland in East Prussia was lost to German industry. Only the Ruhr remained. With the seizure of the Ruhr also went the German master industrialist, Thyssen, as a State prisoner. At that juncture Germany threw herself on the mercy of France through her Chancellor Luther (the same man who recently went to London) and her Foreign Minister Stresemann. Locarno was the outcome. Stresemann (*Please turn to Back Page*)

Some Thoughts on the Thief

By Fred T. Blyth

IN THE book of Luke, chapter 23:39-44, we find the account of the conversation between the Christ and the thief on the cross. It is peculiar that Luke is the only one of the Gospel writers who records this incident. At first thought this fact seems to

cast a shadow of doubt on the account as being an invention of the imagination of the writer. Let us examine the facts carefully and see what the conditions were under which the Gospels were written. Matthew was an eyewitness of the crucifixion, as was John, and therefore we must expect these two writers to report the details of the crucifixion as from their particular angle or point of view. No one observer of a public incident can be expected to retain all the details in his mind or even to have caught all of them, especially under the stress of extreme excitement and anxiety such as the disciples were under while witnessing, as they thought then, the end of all their hopes. Modern police inspectors tell us that persons observing under great excitement, as the victims of a robbery or the witness of a murder, are extremely inaccurate as witnesses and they overlook many important details.

It is extremely doubtful whether the disciples could have come close enough to the cross to have heard a conversation between Christ and the thief. The babel of voices would have drowned out the words to all but those who stood just at the base of the cross. How then did Luke obtain this detail of the crucifixion? Who was in a position to hear what was said by those on the crosses? Was not the Roman centurion in charge of the execution of the sentence imposed by the Roman Pilate and would he allow anyone to approach the crosses? This would explain the silence of Matthew and John on this point and we can include Mark, also, as his Gospel is a report of what Peter preached.

Luke was a trained writer and historian, who gathered facts and assembled them in orderly form, having a perfect understanding of those things which were delivered unto him by eyewitnesses and ministers of the Word. I can picture Luke on one of his visits to Jerusalem questioning the centurion, who had probably become a Christian, as according to verse 47 he glorified God, saying, "Certainly this was a righteous man." I can imagine him asking the centurion to repeat the exact words as they were spoken and even ascertaining the inflection of the voices. We must realize also that Luke was under the guidance of the Spirit and that his training would give him a thoroughness in his task.

Luke wrote the things that many witnesses saw and heard, while Matthew, Mark, and John recorded each as

A somewhat unusual view of the much-discussed thief on the cross by a member of the Golden Rule Church of God, Cleveland, Ohio. F. E. Siple has given a decidedly different treatment to the matter in his "Thief on the Cross," a four-page tract.

they saw the crucifixion from positions back in the crowd. Luke, as if to explain his greater detail, relates (v. 49), "And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things."

The thief on the cross was the outstanding Christian of his time. More than that, it appears to me, he was the only living Christian of his time. Consider, first, what happened to the disciples when they found that their Lord was dying on the cross. They gave up all hope. The disciples on the way to Emmaus said, "We trusted it had been he who should have redeemed Israel." When the women, just come from the empty tomb, reported the declaration of the angel that Jesus was risen, to His disciples, the stories seemed like idle tales and they believed them not. Now these were his closest friends. They had traveled with Him through Judea and Galilee as He preached the glad tidings of the kingdom and taught them about His messiahship. They had seen His miracles and heard His parables, yet when He expired on the cross they forgot all these things and abandoned Him. They wrapped Him in burial clothes as they would any ordinary body. They were surprised when the tomb was found empty. They could not comprehend anything beyond His death.

Not so the thief. He knew that he was dying. He knew that the man who was dying on that other cross was the only one who could assure him life after that death. He was the only one in that vast throng who believed Jesus' declaration, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." "Lord, remember me when thou comest into thy kingdom." Remember me. You would not ask to be remembered in an event to occur immediately. "Remember" implies a lapse of time. The disciples expected Him to set up His kingdom immediately, and so when they saw Him on the cross all their hopes were blasted. The Roman yoke was heavy and they were so anxious to throw it off that they could not register in their minds the truth of the kingdom in the future as taught in the parable of the man who went into a far country to receive a kingdom and to return. "Remember me when you come into your kingdom." The thief is saying in between the lines: "Master, I slipped and committed a robbery after my conversion. My faith in you and the kingdom of God is unshaken. Master, forgive me and remember me when you set up your kingdom."

Now let us ask ourselves if Jesus would promise him something different from what he asked for. He asked for a place in Christ's kingdom, so, "Thou shalt be with me in

paradise," is the equivalent of a place in the kingdom. But why did He say, "Verily, I say unto thee to day"? It is as if Jesus had said, "It will not be necessary to wait until I come into my kingdom to remember you, but I assure you now that you will have a place in my kingdom."

While the thief had remarkable faith he had not arrived at the point where he realized it was easily within the power of Jesus to assure a faithful believer, about to die, that he would surely have a place in the kingdom of God.

It is to be regretted that the Gospel writers do not record the names of the thieves crucified with Jesus. It is a shame to have to continue to call a faithful and approved brother a thief solely on account of the failure of the writers to mention his name. If I am privileged to meet him in the kingdom I shall express my regrets to him on that point.

Is it not worthy of note and perhaps altogether fitting that the first believer to sleep in death after the sacrificial death of Christ should be a man condemned to death by

Roman law and pardoned by the mediator of the new covenant? It is significant that the inspired Word has assured us that his sins were forgiven and that he was to have eternal life and a part in the kingdom. Condemned to the most shameful death that Rome could invent, yet the grace and mercy of the crucified Savior could pardon and save him. There are in the words of the thief a confession of sins, an implied plea for forgiveness, and an acknowledgment of Jesus' office of Savior.

After all, the fact that he was condemned to the cross does not argue that his crime was so black. It was not uncommon for Roman justice to go astray. Quite often the penalty eclipsed the crime. In modern courts it is inclined to be the reverse. Where Judean governors were dealing with the despised Jews, petty offenses often drew penalties entirely out of proportion to the crime.

After reading these rambling thoughts, do you not feel a higher esteem for the brother on the cross? I do. It makes me feel that I want to step up to him with the hand of fellowship outstretched.

The Occult Power

THERE is an unanswered question, almost as old as the human family. It dates back at least to the period of mythology in Egypt, and it still baffles the mind of man, is believed in by a large class of superstitious folks who are seeking to solve the mysteries of life and lift the curtain and look in on the unknown secrets. This question is, Do people possess occult or psychic powers to know or see the hidden things not generally known to the average person, or beyond the natural ken of human knowledge?

When the Hebrew people were enslaved in Egypt they learned the ways of the Egyptians, their heathen practices, such as the belief in witches, charmers, necromancers, familiar spirits, enchanters, and fortune tellers. They became so indoctrinated with these things that it became a tenet of a religious belief. They gave credit to a supernatural power that came to their assistance and answered their troubled minds in all experiences.

When Moses took this poor, deluded, superstitious band of slaves out of Egypt, he gave them some good advice on many things, particularly on the very silly notions they had learned from the Egyptians touching what we call telling fortunes and all its evil associations. A few passages of Scripture will give a better and more adequate idea how God instructed against such practices:

Deuteronomy 18:9-12: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wiz-

ard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."

Leviticus 19:31: "Regard not them that have familiar spirits, neither seek after wizards, to be defined by them: I am the Lord."

Leviticus 20:6: "And the soul that turneth after 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." Verse 27: "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."

The Old Testament is replete with such advice from the Lord, warning against all such abominations. In His warnings He was not unmindful to remind His chosen people that He would raise up prophets among them to give them adequate advice and instruction. Notwithstanding all this, the Hebrews followed false prophets and gave no heed to God's chosen prophets, and as a consequence always got into trouble.

Let us now turn to the New Testament and we find a similar abomination when Paul had occasion to drive a certain evil spirit from a girl who was possessed with a spirit of divination and was profitable to a set of profiteers who, using our new-coined word, were running a "racket."

Acts 16:16-19: "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by sooth-

(Please turn to Page Nine)

The Doctrine of Man

By Vivian Kirkpatrick

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2:7.

An Explanation: Some time ago three of our young people asked me to give them some Bible lessons by correspondence. I started in to give them the lessons and have given two thus far. ¶One of the answers was so good that I thought it ought to be published. So I am sending it to our editor for his approval. ¶Remember this is from one of our young Bereans. It seems to me it would do credit to many an older Berean. ¶Others gave good answers, but this one is typewritten on one side of the paper.

James A. Patrick.

IT WILL be seen from the above verse that man has two parts: (1) dust, and (2) breath, and the unity of these two make the living man.

Suppose we take up the study of these two parts separately. Genesis 2:7 says man was formed of the dust of the ground. It doesn't say man was incomplete in any way, so the natural conclusion is that man was formed in every way complete just as a new automobile, motor, or any other machine is complete after the manufacture; but man was, at this stage, an inanimate object, the motive power not having been applied as yet.

The author of Genesis is not alone in his declaration of the material from which man was constructed. Isaiah 64:8 reads, "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand," and again in Job 10:9—"Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?" Job here asks a question, wonders, perhaps, if there is something better for him or if he will be required to return to the dust from which he was made. Apparently all doubt as to his destination has been removed, for we find in Job 34:15 he writes, "All flesh shall perish together, and man shall turn again unto dust."

David writes in Psalm 103:14: "For he knoweth our frame; he remembereth that we are dust," and goes on to compare man to flowers that go and are known no more. Again, in Psalm 104:29, David refers to the returning of man to the elements from which he was constructed. He writes, "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

Let us turn to Ecclesiastes, to the writings of the wise

man. He writes in 3:20, "All go unto one place; all are of the dust, and all turn to dust again." It is interesting to note here that his use of the word "all" refers to the preceding verse, and links man and beast together, made of the same material and going to the same place. Again in Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." This all substantiates the story of the creation in Genesis. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air," etc. Man's origin is no better than that of the beasts and birds, for all were created from the ground and all return to their natural elements at death. Even the grand old patriarch, Abraham, recognized this fact and confessed that he was "but dust and ashes."

It all points out that man is a mortal being and returns to dust. The automobile is the result of a living mind and living hands, but that it was made by living hands does not make it a living machine. Man was the product of immortal hands, but that does not make man immortal.

"And breathed into his nostrils the breath of life, and man became a living soul." It would appear then that since the breath of life makes man a living soul, man was a dead soul before receiving this breath of life. If this is the case, then in this instance at least it would appear that the words "man" and "soul" are synonymous in their use.

Let's look into "breath" just a little further. David says (Psalm 146:4), "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." This is rather enlightening. We already found he became a living man or soul upon receiving the breath of life. Now we find that with the removal of this breath of life man reverts to his former state. Nothing about immortality here. Man returns to dust and his thoughts perish.

Genesis 3:17-19: "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."

These three verses contain the sentence imposed on Adam by God for his disobedience and through Adam on all mankind. Notice the three words "thou," "thy," and "thee." They do not refer to any part of the man, Adam,

but to the complete man—man in his entirety—the man after he has received the breath of life. Nothing is said of part of him going back to the dust, but the entire man. It doesn't say that his soul will go directly to heaven to be with God.

Here is an enlightening fact. My little abridged Webster's dictionary says the soul is the immortal part of man, the mind. I wonder how well the Bible and Webster agree? Webster says the soul is the mind, or that the mind is the immortal part of man. David says (Psalm 6:5), "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" and again the verse previously quoted above, "In that very day his thoughts perish." Somebody must be wrong. Webster says the mind is immortal while David says in death there is no remembrance, and that our thoughts perish.

"For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth" (Isa. 38:18). "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17).

It would seem that if the mind were immortal and went to God at death there would be continuous praise, but the Psalmist says the dead praise not the Lord. Surely if Webster is correct the multitudes that have passed away have shown poor sense of gratitude in their keeping silent and not giving God the praise due Him.

Job says (14:12), "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Shall not awake until the heavens be no more. Again it would seem that Webster failed to read his Bible. Job goes on to ask, "If a man die, shall he live again?" then answers his own question by saying that all the days of his appointed time he would wait until his change comes: then, and only then, will God call and he shall answer. And again, Job 14:21, "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Doesn't sound much as if the conscious part of man went to heaven or he would know what was going on here on earth, surely.

Even the wise man does not give us any hope of heaven at death. He says, "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:5, 6, 10). He is most emphatic about consciousness ending at death.

These passages would seem to conclusively prove that man in his entity is a conscious mortal being with no immortal soul after death; in fact, they would prove that no part of man retains consciousness after death and thus render the dictionary's explanation an error. It would seem that the compilers, like many others, interpreted the word as they wanted it to be and not as it should be.

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." Doesn't this account tell in no uncertain terms that man is a mortal being, since he didn't eat of the tree of life and thus assure for himself everlasting life?

To sum it up, man was fashioned, assembled, created, complete but inanimate, from the dust of the earth. To this clay was added a motive power—the breath of life—which caused man to become a living creature. Upon the removal of this motive power, since man did not eat of the tree of life and assure himself everlasting life, he again becomes an inanimate object and disintegrates into the basic elements from which he was formed. No part of man becomes immortal upon receiving this breath of life and not the whole man nor any of his parts goes to heaven in a living, conscious state.

I listened to a Bible teacher from California who held a series of evangelistic meetings at the Alliance Church here (Cass Lake, Minn.). He said that Ecclesiastes was not inspired of God, that Solomon was a backslidden preacher at the time this book was written and consequently it was not written and inspired of God but was merely worldly wisdom and opinions of Solomon, that *Poor Richard's Almanac* contained the same kind of wisdom and was just as much inspired.

He claimed that part of the Bible was inspired by the Devil and that God had allowed it to be put in the Bible for the testing of man. To prove his point he quoted Ecclesiastes 3:19, 20, and said he didn't believe it, that it plainly showed it was Devil-inspired, and yet that group that believed in "soul-sleeping" used it as one of their main texts.

What a religion when you must teach that the Bible is partly inspired of the Devil in order to reconcile parts of it to your own beliefs and opinions!

"Gentle Jesus, meek and mild,
Look upon this little child;
Pity my simplicity,
Suffer me to come to Thee."

THE FOUR HORSEMEN

It has been repeatedly observed that we are living in days when statesmen and other public men are using Bible language in describing present world conditions. Sir Herbert Samuels, British Member of Parliament, made the following statement during a rearmament debate: "The horses of war, pestilence and famine, and death, the four horses of the Apocalypse, are now careening about Europe."

Did Jesus Rise?

IT WAS in Jerusalem, within fifty days after the resurrection, that Peter, even he who had denied his Master thrice—his fellow apostles, all of them deserters, standing up as witnesses of its truth—spoke for all of them those bold words found in Acts 11:22-38.

And there were received and baptized that day three thousand converts to the truth; there and then the church started with the fundamental doctrine of the risen Lord, and on that solid foundation it has ever rested secure and sure of ultimate triumph.

From this time forward the annals of sacred and profane historians are in substantial accord upon the teaching, journeying, and bravery of the apostles and disciples. Their persecutions and martyrdom are, alas, too well authenticated.

The resurrection of Jesus Christ may safely be said to be the most important doctrine of Christianity; it may be regarded as its corner stone; take this away and the whole system fails. At the time of the resurrection, the fact that Jesus rose from the dead was sought to be overthrown by the allegation of the Roman guard that while they slept the disciples came and stole the body of Jesus. Their testimony is worthless, because they show their necessary lack of knowledge upon the subject of how the body was removed, if they were sleeping when this act was performed.

On the other hand the apostles all asserted and ever maintained that Jesus was raised from the dead; that He was seen by them on several occasions, and after a time that He ascended from earth into heaven. In proof they offered their personal testimony, then and always while they lived. Yea, more, they offered their whole life's service to this very cause, not only one of them, but all, and still further, they all died in and for the cause of Christ.

Were they competent and credible witnesses? If they were not deceived as to the facts, they were competent; if they did not intend to deceive others, they were credible; and if both competent and credible, their testimony is true, and it is abundant.

In regard to their competency, and the improbability of their being deceived, it should be observed that the state of their minds was such that they would not believe their Master had risen except upon the most conclusive evidence, each for himself.

Note these facts:

First. They expected He would establish an earthly kingdom.

Second. They did not believe that He would die, nor did they understand what He meant by being raised from the dead.

Third. When He was apprehended and appeared to be in danger of death, their confidence in Him was shaken and they forsook Him and fled.

Fourth. When He was put to death their hopes in and

through Him were utterly crushed, and they manifested no expectation of further aid or benefit from Him.

Fifth. As might be expected, they were reluctant to believe that He had been raised from the dead, to believe upon the testimony of others, but required the most positive and conclusive personal evidence before believing.

It cannot, therefore, be doubted that the apostles were competent witnesses, that is, that they were not deceived; that they had opportunity to know, and did know, whether their testimony was true, or whether it was false.

In regard to their credibility:

First. They had nothing to gain by testifying the resurrection of Jesus falsely; there was no motive for falsehood, for they knew that a life of poverty, toil, suffering, and sorrow was before them if their testimony was false. They could not expect to be rewarded of God for claiming the resurrection of a false Messiah, an impostor.

Second. They had much to lose, for they thus exposed themselves to the fury of those who had crucified Jesus.

Third. Notwithstanding these circumstances they did openly proclaim the resurrection, shortly after it occurred, and first in Jerusalem, where they would excite the most attention, and where if it were a fraud it could easily have been detected.

Fourth. They all steadily persevered in their testimony of the resurrection, and although they differed sharply on other subjects they were all of one accord in maintaining that the Lord had risen.

Fifth. In and for this cause they endured imprisonment, afflictions, and death.

Sixth. They did not, like others, suffer martyrdom in testimony that they were sincere in their professed opinions, but in attestation of the facts; they did not profess to believe that Jesus had risen, and offer their lives in proof of their sincerity, but they asserted that they had seen Him alive after He had been crucified, and had conversed with Him, touched Him, seen Him eat, and after having become absolutely certain of His personal identity had seen Him ascend from the earth into heaven.

Seventh. The apostles had been timid, and fearful of their personal safety. Peter at least had adopted unjustifiable means to secure personal safety. In the short space of fifty days these Galileans had become fearless of personal danger. Nothing could terrify them; they were ready to encounter stripes, imprisonment, and death. If they had stolen the body of Jesus, as charged, this act would not have filled them with courage. The dead body concealed by them would not have given them more confidence and courage than they had at the time the Master was a prisoner in the hands of His enemies. But if they knew that He had risen, and had promised to be with them always, even to the end, then their boldness is readily accounted for; it was natural. The astonishing change produced in their minds

and conduct cannot be accounted for on any other theory than that they knew their testimony was true.

They were credible witnesses, that is, worthy of belief; their whole lives and their deaths were in thorough accord with their testimony. They gave the most convincing evidence possible of the truth of their evidence and of their honesty and sincerity.

Let it be remembered, also, that just so far as their honesty is proved, the truth of their testimony is proved; for with them it was not a matter of opinion, but a matter of fact. They knew the facts; they could not all testify falsely by mistake; they would not all testify falsely knowingly.

If the testimony of such men under such circumstances is not to be believed, then we may abandon at once all faith in human testimony. If their testimony was not true, then all human testimony is false; for it is impossible to imagine a case in which the witnesses should have more perfect knowledge, or give stronger proof of their honesty and sincerity.

And the immediate effect of the apostolic testimony and ministry in Jerusalem on the Day of Pentecost, and for years thereafter, shows rapid growth. Others then believed their words and works. Within about three centuries Christianity triumphed over all opposition and became the established religion of the Roman Empire. And this vast accession of converts was made, not by force or persecution, but against powerful opposition, by the simple power of truth, enforced by faithfulness in the lives of its advocates.

The foregoing argument is submitted with the hope that it may have the same weight with others that it has had with the writer, leading to belief in Christianity as a divine religion.—*George W. Gere; copyrighted, 1903, by Winona Publishing Company; used by permission.*

THE OCCULT POWER

(Continued from Page Five)

saying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers."

In another instance Paul inherited no little trouble by spoiling the income of a certain silversmith (Acts 19:24) by persuading his dupes to abandon their superstitious notions in the following after divinations, and accept the doctrines of the gospel of the Lord Jesus Christ. That these practices by the Egyptians carried on down to the time of Paul were a part of the pagan religion, there is no one can doubt, and were distasteful to God; and when Chris-

tianity came in, there was no room for them in the lives of Christians who are guided by the Holy Spirit.

In one of the books by the late Dr. James M. Gray, former president of the Moody Bible Institute, he gives his valuable opinion and explanation of this occult power and does not try to laugh the possibility of the art out of court. He is certain that lost articles, future events, and hidden secrets are revealed by the clairvoyant, fortune teller, or necromancer, or person who claims occult or psychic powers, that challenge the satisfactory explanation on any scientific basis. . . . He argues that it cannot be from the Spirit of God, but that it is from the spirit of the prince of this world, the spirit of divination, the Devil.

His argument is that Satan is wiser than man, that he knows the art of deception to perfection, and is the guiding spirit in the black art of divination. It is reported that disturbed and inquisitive people of New York City pay to people of the occult and psychic art more than a million dollars a year to find out their destinies in business, love affairs, and other such important matters. There is scarcely a city or hamlet in the United States but what has its portion of these necromancers who are practicing their art, and there is a hungry, inquisitive, and morbid class of folks who are ready to be receptive to such practices and beliefs.

There is a religious sect known as Spiritualists who rely on what they call the spirits to reveal the hidden things of life, and the mysteries in mysticisms are made a feature of their services. Seances are held in which a medium is employed who claims communion with spirits, and through this medium, generally a woman, questions of all sorts are answered to the satisfaction of the inquisitive and generally troubled soul. . . .

This claim, spirit communication, when measured by the Scriptures, is as logical and believable as the doctrine taught by nominal Christians of a purgatory, a paradise for departed spirits, or that people go directly to heaven or hell, as their moral lives merit, at death. None of these doctrines were taught by Jesus, the prophets, or the apostles. They are man-made and handed down from pagan superstition and will probably be carried down to the day of judgment. Let us turn the light of the Scriptures on the question of the condition of the dead and see what we find:

Psalm 146:4: "His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Ecclesiastes 9:5-10: "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever of 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."

Job 14:20, 21: "Thou prevailest for ever against him (man), and he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not."
(Please turn to Back Page)

BEST SERMONS OF 1935

(Continued from Front Page)

quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). This means that God sends His Word, seed, to bring to us saving knowledge so that we may have a part in the resurrection of life, live again.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." (Thank God that I am a Gentile and not a member of one of the lost tribes, left in darkness during this gospel age; for being a Gentile, I can hear, obey the Word, and receive by baptism the name of Jesus. If I were a member of one of the lost tribes I'd be in darkness. Rom. 11:25.) This visit comes through the Word which makes us wise unto salvation (2 Tim. 3:15).

Friends, you know that to live this life we must have food. Well, for us to live the Christian life we must have food, and this food is found only in the Word of God. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

In the Bible we have milk for the babe in Christ and strong food for the adults, all good. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:1, 2). In Hebrews 5:12-14 Paul shows that there is strong food for those that need such food. All our righteousness outside of that that comes through the Word is as filthy rags in the sight of God (Isa. 64:6).

How may we be clean in the sight of the Father? Listen to Jesus. "Now ye are *clean through the word* which I have spoken unto you" (John 15:3). Yes, clean by obeying the Word in baptism. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and *cleanse* it with the washing of water by the word" (Eph. 5:25, 26). Our text, John 17:17, gives us Christ's words in prayer to the Father to sanctify the church by the Word. So in Ephesians 5:25, 26, just quoted, we find that the Father grants the Son's prayer by having us *obey the Word*, and thus be made clean in His sight, a bride that the Son can present to the Father, one that the Father will accept.

Please read Ephesians 5:22-33 and note the 27th verse. Then keep in mind that God is visiting the Gentiles to call out of them a people for His name. Now let's go to 2 Corinthians 6:14-18 and we shall find that we are called out ones, set apart, sanctified, all by the Word. Thus Christ's prayer is answered through the Word.

God's people are engaged in a great fight, the fight of faith, to gain eternal life (1 Tim. 6:12). Paul points out this fight. Our weapon, friends, is the Word of God (Eph. 6:17). "And take the helmet of salvation, and the sword of the Spirit, *which is the word of God*." Brothers, sisters, can you depend upon this weapon? In 2 Corinthians 10:4, 5 Paul tells us that it is mighty and that it will pull down strongholds and *bring every thought to the obedience of*

Christ. Thank God that we have such a Word.

God has given us many infallible proofs that this is His Book, that He speaks to us through this Book. Among the many proofs of the inspiration of God's Word is fulfilled prophecy. Read Leviticus 26; see how God in this chapter, written about thirty-five hundred years ago, spoke of Israel. Then read the history of that nation, how they have been scattered among the nations, how they have come down to the present time without a king, without their temple service (Hos. 3:4, 5). Friends, read this. Now turn to Isaiah 51:3, 11; 61:4; 62:1-6; Ezek. 37, and you will see that many centuries ago God promised to take them back and bless them and their land *in the latter days* as stated in Hosea 3:4, 5. I am glad to tell you that today there are 400,000 Jews in the Holy Land, 140,000 of them in their new city, Tel Aviv, built since the World War. The richest spot on the globe is the Dead Sea. Now read Psalm 102:13-22 and see what is soon to come. No wonder Peter declared the Word was more sure than the things he had heard and seen (2 Peter 1:16-21).

Now in closing let's come to that part of our text found in 2 Peter 1:19. You have heard the charge brought against some preachers that they take a text, but never use it. Well, we'll use ours.

The world has been in the night of sin, darkness has covered it for six thousand years. In Proverbs 4:18 Solomon tells us of a perfect day to come. This day will be ushered in by the rising of the Sun of righteousness (coming of Christ). The Book is to give us light until the dawn of that perfect day. Peter urges us to give heed to this sure light that will guide us to that perfect day.

Friends, let me urge you to use the Book that God has given you. Study it, and it will do just what Paul said it would in 2 Timothy 3:15-17. Let's follow the old Book, and it will guide us through this long, dark night to the perfect day of the Lord when Christ shall sit on David's throne and the nations 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 (Isa. 2:4).

Then we shall come to the fulfillment of God's oath. "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). Yes, in that glad day every creature in heaven and the earth will praise God and His glory will fill the universe. This glorious time will be brought about by Christ, the living Word, through the Bible, the written Word. Again thank God for the old Book.

Let's close the service with the reading of a passage that will apply to the perfect day, and as we read let's remember that only through the written Word, by Christ, *the living Word*, may we be here in that glad day. Our passage is found in Revelation 21:3, 4. "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."

Berean Department

ARLEN MARSH, EDITOR

Life of Joseph

* * *

By Rosa Sealine

Joseph was Jacob's favorite son, being the son of Rachel and his old age. His brethren disliked him for this reason. Joseph dreamed two dreams and told them to his brethren, which made them hate him the more. The first was that they were binding sheaves in the field and his sheaves rose up and all the others were round about and made obeisance to his, and the second was that the sun and moon and eleven stars made obeisance to him. Now the brethren were away feeding their flocks, so Joseph's father sent him to see if it was well with them. When they saw him coming afar off they began to plan to get rid of him. They wanted to kill him and say that a wild beast had devoured him, but Reuben said, "No, let us put him in this pit," and he expected to take him out later and send him to their father, but while he was away some Ishmaelites came along and they sold Joseph to them for twenty pieces of silver. Then they dipped his coat of many colors in blood and carried it to their father, saying, "Dost thou know whose coat this is?" He knew it was Joseph's and thought some evil beast had devoured him. He mourned for Joseph many days and would not be comforted.

The Ishmaelites took Joseph into Egypt and sold him to an officer of Pharaoh. God was with Joseph and all that he did was good and prospered. Potiphar saw this and soon made him ruler over all that he had.

Potiphar's wife had Joseph put into prison, but the Lord was with him and he soon found favor with the caretaker there, and he made Joseph his helper. Then the chiefs of the butlers and bakers were put in prison, also, and Joseph was given charge over them, and they remained there for a time. These men each had dreams that Joseph interpreted for them. The butler, he said, would be back in his place in three days, and he asked him to speak favorably for him to the King, but he did not remember this. The baker in three days would be hanged, which both came to pass.

After two years Pharaoh had a dream that no one could interpret, and then the butler remembered Joseph, so he was brought in. Pharaoh dreamed that seven fat kine were feeding in the meadow and that seven lean kine came in and devoured the fat kine. And another dream was that seven good ears of corn grew on one stalk and that seven thin ears came in and devoured the seven good ears. The seven good ears meant seven years of plenty, and the seven thin ears meant seven years of famine. Joseph was married and had two sons before the years of the famine.

Pharaoh made Joseph ruler over all the land of Egypt during the seven years of plenty that he should take care of all the corn and store food for the famine that would

follow. The famine was over all the land. Jacob sent his sons down into Egypt to buy corn, as he had heard there was plenty there. He would not send Benjamin, Joseph's younger brother, along for fear something would happen to him, also. When they came Joseph knew them but made himself strange to them. He told them they were spies. He asked if their father still lived and if there were more brethren of them. They told him they were twelve brethren; one was not, and the youngest was with his father. Then he asked that they bring Benjamin down so he would have a sign they were not spies. He kept one brother while the rest went home with corn. He had each one's money put in the mouth of his sack. Their father would not let Benjamin return with them, as he was yet afraid. When their supplies were about gone, he asked them to go again, but they would not until he let Benjamin go along.

When they arrived, Joseph made a feast for them, but they were afraid because of the money that had been put back in their sacks, and told him they had brought that back and more for more supplies. That night while they slept he had his men fill their sacks and put the money back as before. He also had them put his silver cup in Benjamin's sack. After they had gone a little way on their journey he sent men after them to have their sacks searched. They agreed that the one who had it should die and the rest should be his bondsmen. They searched from the oldest to the youngest and found it in Benjamin's sack. They all returned and fell down before Joseph. Joseph told them the rest could go home, but he would keep Benjamin. They told him it would kill their father if they did. After a while Joseph told them who he was. Pharaoh sent wagons and provisions and had the whole house of Jacob brought down to Egypt to live. They lived in the land of Goshen. Jacob asked Joseph to take him out of the land of Egypt to his father's burying ground, so he did. Joseph died at 110 years of age and was put in a coffin in Egypt.

Correspondents

The action of the Mora, Minnesota, Berean Society in appointing a reporter to detail the work by the society is not only commendable, but almost essential to the success of Bereans everywhere. Only through the exchange of ideas and experiences can progress be made; and the Berean Department of this paper offers as good an opportunity as any for such exchanges.

It must, however, be remembered that chit-chat about a party being held for Hallowe'en is not important unless there is something unusual about it. What is important is the method used in gaining membership, in teaching, and, above all, in gaining and maintaining a higher degree of biblical learning and living.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

*"Be ye therefore followers of God, as dear children; and walk in love,
as Christ also hath loved us."*

A DIFFERENT SORT OF LIFE

IT IS the Friday before Easter as I write these lines. Just as I was wondering what to talk about to my girls and boys this week, the postman came. And he brought me a letter from one of my dear friends.

This letter was from one of our large family of boys and girls who read this page. It always makes me very happy to hear from one of you.

David is this boy's name. Don't you like the sound of "David"? It makes one think of a dear, dependable sort of lad. David Harrington, he is, and he lives away up in Canada.

Look over my shoulder, children, as I read David's letter. He says, "We never have rain here in the winter, and the air is very dry. But it doesn't make any difference when it's 75 degrees below zero!"

Just think of that, boys and girls, 75 below! Doesn't it make you shiver? Why, what we had was only chilly weather compared to David's winter, wasn't it? Brrr!

Then he goes on to say that the warmest weather they had was toward the end of February when it was only 25 below. He thought that was quite comfortable. And here we were, fussing and complaining when we had 25 below.

David must have looked like a brown bear when he was all dressed up to go to school. He had to wear four heavy woolen sweaters and a sheepskin coat, two pairs of woolen socks, and felt socks an inch thick, with moccasins over them. And then he shivered, he says.

Doesn't that make us all rather ashamed of ourselves and thankful that we don't have to go to school in such winter weather? Yes, indeed, it does. We should be thankful for all our blessings, not only our climate.

We should thank God for our friends and loved ones, our churches that we can attend every Sunday, our homes, and, yes, even our schools. David is too far away from one of our own churches to attend, and so he has Sunday school with only his father and mother. But how nice it is he has parents who love God's Word. Some boys and girls don't even have that, you know.

Oh, when we stop to think of it we have so many, many things to thank God for!

David goes on to tell me about his hobby, and what do you think it is? Chemical research! Isn't that a big subject for a young boy to be interested in? He tells me about an experiment he worked out, and it's certainly amazing.

Now if some of you boys would like to know more about David and his hobby, I'm sure he'd be glad to hear from you. Address David Harrington, Tring, Alberta. And if you have a Canadian stamp on hand slip it in your letter. You know, it is always the polite thing to do when you want an answer real soon.

David doesn't dream that I am writing all this about him. But his life is so different from most of ours that I thought you would like to hear about it. And some day I'm sure the world is going to hear from Master David Harrington.

Some of you will make a new friend, I'm sure, by writing to David. It's nice to have friends, isn't it? Everyone likes to have many of them. But there is something you must do to have them. Do you know what it is?

The wisest man that ever lived tells us in his book—the Proverbs. "A man that hath friends must shew himself friendly." I wonder how many of you can find that verse.

In another place this same writer tells us, "A friend loveth at all times." And Jesus taught us the very same thing. He says we must always be loving and kind, ready to forgive, and humble, just as He was.

If we try harder and harder each day to be that sort of person, we can't help but have lots of friends who will truly love us. They won't love us just because we might be able to give them something or do something for them. They will love us for ourselves, and they will like to be with us often.

"Merry-hearted, boys and girls,
Full of gladness all the day,
Sunny smiles and words of kindness
Lighten many a dreary way.

"When at play be kind and gentle,
Think of others' wishes, too;
Always do to little playmates
As you'd have them do to you.

"In the hours of school and study
Let your work be true and right;
To the smallest task be faithful,
Doing each with all your might.

"If the Savior's loving children
Will His gentle words obey,
Then their lives will speak for Jesus
In the sweetest, truest way."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 5. — May 3, 1936

JESUS TEACHES FORGIVENESS, HUMILITY, AND GRATITUDE

Luke 17

GOLDEN TEXT

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

SENIOR AND ADULT

Topic: Three Marks of Christian Strength.

Analysis. Three texts form the key to today's lesson: Luke 17:10, 19, 33. Remember that the topic requires the finding of three parts in the lesson, and that the printed text contains only two of them. With the three verses named in mind, state what the three marks of Christian strength are.

Combination. The three parts of the lesson actually are components of the whole, for each part is the logical successor of the one just preceding. That is, from the conception that plain duty is not sufficient grows faith, and from faith grows the loss of life mentioned by verse 33. A form of psychological evolution takes place thus in the life of every true Christian.

Duty. There is a distinct difference between duty and responsibility. Jesus here is endeavoring to teach that responsibility should be shouldered as well as duty. He teaches that talents must be developed, not merely used; that regardless of personal ambition the work of God must go on as the primary factor in the Christian's life. Compare the first ten verses of this chapter with the parable of the talents found in Matthew 25:14-30. Is it acceptable to God to do no more than is positively necessary? What is the attitude of modern business toward service to the public? Was it always this? What has been the result of the attitude? Would a similar result follow unselfish service for the church? Christa Winslow's "Thy Country, 'Tis of Thee" (Ladies' Home Journal, Nov., 1935; Reader's Digest, Dec., 1935) offers a vivid contrasting of poor and excellent methods and their effects when applied to business. Since conditions in the churches of the world are almost similar (but in the case of the church without regard to national boundaries), the article makes excellent material for discussion with this lesson.

Faith. The perennial perplexing problem of defining faith arises. Faith is better described than defined; for, being intangible, it is not susceptible to exact delineation. After the usual student has quoted the usual verse from Hebrews (11:1), discuss the exact meaning of faith as related to everyday problems. Why were the nine ungrateful lepers healed if only the tenth had faith? Or had all ten faith? How may faith be shown today? Is the pronouncing of grace at meals a possible mark of faith?

—A. M.

GOLDEN TEXT

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

This is one of Paul's admonitions to those who have learned of Christ. If we are kind to others, we will do unto them as we want them to do to us, or in other words, we will treat

them as we like to be treated. We will be tender-hearted, not willing to give another pain, either physical or mental. If we are kind and tender-hearted, then we are ready and willing to forgive.

In the Lord's Prayer we ask to be forgiven only as we forgive, and if we forgive not those who do us wrong, neither will we be forgiven for what we do wrong. It is through Christ that we receive forgiveness, but for Him we would have no hope. Christ gave His life that we might live. Let us as nearly as possible treat our fellow associates as we want them to treat us, and as Christ treated mankind.—L. A. R.

PRACTICAL APPLICATIONS

Humility

- is a virtue to be desired;
- like everything else, can be overdone;
- sometimes becomes the cause of pride;
- does not glory in its achievements;
- is not a respecter of persons.

Gratitude. Jesus sets us several examples in thankfulness. When He instituted what we usually term the "Lord's Supper" He offered thanks. At that memorable event of the resurrection of Lazarus, before all, that they might hear and be blessed, He lifted up His eyes and gave thanks. While we are enjoined to give thanks for everything (1 Thess. 5:18), yet there are some definite things to which attention is directed. The first that makes appeal to us is Paul's desire that we should offer thanks because God hath made us meet to be partakers of the inheritance of the saints (Col. 1:12). What a glorious future awaits the redeemed! How majestic the inheritance! Is it a wonder we are reminded of our duty in expressing appreciation? The second particular expression of Providence for which singular thanks should be offered is "forbearance and longsuffering" (Rom. 2:4). The weakness and frailty of human flesh are a continual demand on the forbearance of God. Our offenses are multitudinous, both by deliberate and unintentional acts; notwithstanding daily provocations, God's long-suffering is such that He deals with us kindly and gently. It may be best expressed in these words: "Little children, sin not, but if ye do sin, ye have an advocate." The third signal objective of prayer, but perhaps the most neglected, is the remembrance before the throne of grace of those who are in authority (1 Tim. 2:1). Especially do we in this country where freedom of worship is a government-secured and protected privilege have reason to be grateful. Is it assuming too much to say that recognition of this constitutional grant in true and sincere thanks by the Christian population will go a long way in insuring the continued maintenance of this priceless heritage?—C. E. R.

JUNIOR CLASS

Topic: The Man Who Thanked Jesus. Text: Luke 17:11-19. Memory Verse: "And (he) fell down on his face at his feet, giving him thanks" (Luke 17:16a).

Review. For our review we shall have some one read the sentences they wrote in last Sunday's lesson, only read them just as they happened in the story. If you did not get the sentences written, let two children play the story without using any words.

Lesson Story. When Jesus was here on earth He did many wonderful things. Our lesson today is one of them. One day Jesus was journeying along the road to Jerusalem.

Just as He came near to a village He met ten men who did not seem to want to come too near to Him. And no wonder, for all ten men had that terrible disease, leprosy.

As Jesus came nearer, they cried out, "Jesus, Master, have mercy on us."

Jesus said, "Go, shew yourselves to the priests."

But what was most surprising was that as they went they were all healed, or cured of their leprosy.

One of them, when he found out that he really was rid of his dreadful disease, started back toward Jesus. All the way he praised God for healing him. And as he came to Jesus, he fell on his face and thanked Jesus again and again for making him well.

Jesus asked, "Were there not ten cleansed? Where are the other nine?"

But only the one ever returned to thank Jesus.

Memory Verse. What did the one man do when he returned to Jesus? "And (he) fell down on his face at his feet, giving him thanks." Say it together.

Notebook. Divide your picture page into four parts. Above the first part write "Scene I." In this part draw a picture of Jesus walking along the road. Have a village in the background with road leading to village. In front of Jesus and near the village draw ten men. Above part two, write "Scene II." In this part have the same scene, only have men closer to Jesus. Have the men saying, "Jesus, Master, have mercy on us." Make Jesus answer, "Go, shew thyself unto the priests." Above part three write "Scene III." Just like the others, only have men walking away from Jesus. Above part four write "Scene IV." In this picture draw the man at Jesus' feet. Copy the following blanks in your notebooks, and fill the blanks with the correct words. (1) Jesus was going to _____. (2) He came to a small _____. (3) There He met _____ who were _____. (4) They said, "_____, Master, have _____ on us." (5) Jesus answered, "Go shew yourselves to the _____." (6) As they went they were _____. (7) Only _____ out of the _____ who were _____ came back to _____ Jesus.—V. C. T.

AMONG THE CHURCHES

MINNESOTA JUNE CONFERENCE

Extensive plans are being formulated for the June conference to be held at Mora, Minn., the most recent development of which is the assurance that Bro. and Sr. C. E. Lapp will be present to assist. The evangelist and his wife will be accompanied by Bro. James McLain, their efficient song leader. A large attendance and a most profitable gathering are anticipated.

NORTHWEST IOWA

Another beautiful Easter Sunday has passed, and we met at the home of J. Arthur Johnson with a very good attendance. We are sorry Bro. A. M. Jones was unable to come on account of illness.

We had Sunday school and Communion and one sermon.

We hope to meet at the Harold Smith home May 3.

Mrs. Anna Boyanovsky.

BRUSH CREEK, OHIO

On April 8 ten of the church ladies met with Mrs. Magaw for a sewing bee. Their work is much appreciated.

Easter Sunday school attendance was 138.

All are invited to worship with us at the annual meeting, June 7-14. If you plan to come write us a card at Tippecanoe City, and reservations without cost will be awaiting you. Elder M. W. Lyon, a former local pastor and present pastor at Cleveland Golden Rule Church of God, will teach and preach at this meeting. Bro. Lyon is consecrated and capable. His work will help you if you come. Bible classes for all ages will meet each week day at 2 p. m., and evangelistic services will start at 7:45 p. m. An all-day program with dinner at the church will be held on the last Sunday, June 14.

S. E. Magaw, Pastor.

OUR GRADUATING CLASS

Names are beginning to reach us in response to our request published in The Herald of March 17 for the names and addresses of young people who are to graduate from high school and college this spring. We remind our pastors, Sunday school teachers, and parent readers again that we wish to recognize in a fitting manner these young folk as they pass from school into the responsibilities of adult life. They are the coming Church of God. Upon them will soon rest the duty of carrying the work of the church forward. Please send their names and addresses to us as soon as possible, stating whether or not they are already members of the church.

MOOREFIELD, NEBRASKA

The gospel work is going on here in a fine way. Not very many in number, but mighty in faith and grace.

Wilsie McKnight has been with us for several Sundays, and we have been blessed by his work in the gospel. He preached his farewell sermon Sunday evening, and will soon be on his way to other fields of labor.

The offering last Sunday was \$12.24, which goes to the evangelistic fund.

May the Lord bless the general work.

Brethren, pray for us.

E. E. Giesler, Pastor,

A BUSY WEEK AT THE OREGON CHURCH

As was reported briefly in last week's issue, the church at Oregon, Ill., had a very full program preceding Easter. The four Protestant churches of the city, Methodist, Presbyterian, Lutheran, and Church of God, conducted community services in the Church of God each night and a three-hour service on Friday. Attendance was excellent throughout, and on Friday some 360 were counted by the ushers as they left the church.

Easter Sunday, which had been designated as spring Rally Day for the Sunday school, brought an attendance of 156. The high school class, under the direction of Mrs. Benjamin Carpenter, its teacher, presented a beautiful pageant which was written by Mrs. Mary A. Gesin especially for the occasion.

The evening service on Easter closed with a solo by Bro. Harold Hardesty, which was illustrated dramatically with pictures of the crucifixion and resurrection thrown upon the front wall of the church.

All Sunday evening services in Oregon have been discontinued for the summer except those of the Church of God.

BURR OAK, INDIANA

This last week has been a busy one, getting ready for Easter and enjoying the union services.

We had 65 present at Bible school, all remaining for the morning service, at which time Sr. LaMunion's pageant was given to an audience of thankful hearts. Afterward the writer spoke on the subject, "The First Resurrection." The evening was given over to another splendid pageant, directed by Sr. Hatten. Both pageants gave us thoughts that should help us to understand more fully the meaning of the resurrection. Not many churches have two pageants in one day. In fact, it is sometimes difficult to get folks interested enough to have one. Our people are at all times anxious to keep up the interest, and we are thankful for their fine interest.

We were happy to have Bro. and Sr. Fetters of Lucerne attend Easter services. We hope they will come again.

The Morning Star Class enjoyed themselves at their regular monthly meeting at the home of their teacher, Sr. Hatten.

Bro. Arch Guge's mother of Kokomo is visiting here for a time.

A. E. Hoskins, Pastor.

EASTER AT SOUTH LAWN CHURCH Grand Rapids, Michigan

Our people here at South Lawn Church enjoyed the sweetest Easter we have had for some years. It was an inspiring day in every way.

Following a period of cloudy, disagreeable weather Easter gave us sunshine and more warmth. The church had been beautifully decorated, and for the morning worship hours the building was filled to capacity. When the invitation was given seven came forward, which, added to the one of the previous Sunday, made a group of eight. Baptismal service was held in the afternoon, followed by the right hand of fellowship and Communion. We wish to present to the brotherhood the following as new members of our church: Ralph Downing, 132 Himes St., S.E.; Charles Bush, 21 Washington, S.W.; Mr. and Mrs. Joseph Holland, 160 Abbie, S.E.; Mrs. Glenn Dolph, 147 Maplewood, S.E.; Miss Beverly Dolph, same; Miss Geraldine Louks, 116 Allen Rd., S.W.; and Miss Jeannette Siple, 135 Pennell, S.E.

Charles, Beverly, Geraldine, and Jeannette are young people in our Sunday school and Berean classes. The others are adults of mature years. We are indeed happy to receive this new life into our church family and we pray God may richly bless them and us in our associations.

All were able to see Sr. VanFleet able to attend the baptismal service Easter afternoon, and to have Sr. Fletcher and daughter from Kalamazoo with us for the day.

F. E. Siple, Pastor.

The newest class of South Lawn Church of God Sunday School in Grand Rapids is composed of advanced young men and women, and was organized in January under the leadership of Mrs. F. E. Siple. They go by the name of "The Crusaders."

This group has been making some real progress since their organization, and thinking that one of their immediate aims might prove of interest to many, we are outlining it briefly here.

The Crusaders are sponsoring a "Go-to-Conference Club," with the idea of getting a number of people to attend our national conference at Oregon in August. Membership in this club is open to anyone in the Sunday school. Each member is required to turn in to the treasurer a definite, stated amount of money regularly, preferably each week, so

BETWEEN YOU AND ME—

A letter from C. W. Howe indicates that Mrs. Margaret Moore, 200 Norwood St., Waterloo, Iowa, was stricken with apoplexy about seven weeks ago. Her present condition is very unfavorable. A daughter, Viva, of Washington, D. C., is assisting in her care.

The death of Mrs. Thomas McDonald, South Bend, Ind., a former member of the old Antioch Church near Argos, Ind., occurred on April 9. Burial was on the 11th. Services were conducted by F. L. Austin. It is hoped a complete obituary will be furnished later.

A letter from F. A. Stilson, pastor of the Church of God at South Bend, Ind., remarks the return of him and his wife to South Bend after a four-month trip through the South. "Mrs. Stilson," he writes, "is feeling fine at this time." They live at 411 E. South St.

Mrs. Olive Wood of Golden Rule Home has been suffering from megrims and other illness for the past several days, and is under medical care. She formerly lived at Riverside, Calif.

that when conference time comes the means will be at hand with which to go. We believe there are many young folks who spend summer vacations aimlessly and without any lasting benefits, and that with some one to direct them in the saving of their money for a really worth while purpose, they will find the summer to have been both profitable and pleasant.

We selected Miss Evelyn Barr as leader of this club, and you who met her at Oregon last year know that we chose well. She is using every means, from conference pictures to her own enthusiastic talks, to infuse the Sunday school with the conference spirit.

The Crusaders' class slogan is, "I can do all things through Christ which strengtheneth me." Our prayer is that we may help many to a firmer foothold in the gospel and a clearer ideal of Christian service through attendance at General Conference this year.

Mrs. F. E. Siple.

CLEVELAND, OHIO

Pre-Easter evangelistic services came to their climax in the Easter Day services at which, as usual, there was excellent attendance, including many faces we had not seen for a long time, and which we should like to see oftener. Bro. and Sr. Patrick and Cecil came up from Ashland, Ohio, to be with us for the day and added much to its enjoyment. The morning service included two baptisms.

We were glad to welcome into our fellowship after their baptism Mrs. Fred (Edna) Tavenier of 13305 Eaglesmere Ave., and Mrs. Martin (Wylodine) Lederer of 549 East 140th St. Sr. Tavenier has been one of our most active workers for quite a while. Two months ago her oldest son, Fred, Jr., obeyed the gospel, and the hearts of both were made glad, as well as those of all present when, at the final service Easter Sunday, the husband and father stepped forward to express his desire for baptism. Sr. Lederer has not been attending so long, less than a year, but has been very regular at both Sunday school and church of late. She has been making a habit of taking the small children home, several blocks away, after Sunday school, and then returning for church. And she is always back on time, too.

We pray for God's Spirit to rest upon both of these new ones in the faith, that they may always walk worthily before their Lord and Master.

The week day services prior to Easter were not well attended at any time, although several were consistent in coming. We are grateful to the Father for the two consecrations and trust that the seed sown may bear fruit at some later time.

The union Good Friday three-hour service of eight churches of northeast Cleveland almost filled the church, and was greatly enjoyed. It was one of the most helpful in many years, we feel.

M. W. Lyon, Pastor.

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.

THE STUDENT'S NOTEBOOK

Judaism. "This is the Jewish religion as it flowed from the fountain of divine revelation and lived in the true Israel, the spiritual children of Abraham, in John the Baptist, his parents and disciples, in the mother of Jesus, His kindred and friends, in the venerable Prophetess Anna, in Lazarus and his sisters, in the apostles and the first disciples, who embraced Jesus of Nazareth as the fulfiller of the law and the prophets, the Son of God, and the Savior of the world, and who were the first fruits of the Christian Church."—History of the Christian Church, by Philip Schall, Vol. I, p. 70.

According to the same historian, Jewish synagogues were established throughout the world, where monotheism was taught, preparing the way for the coming of the gospel.

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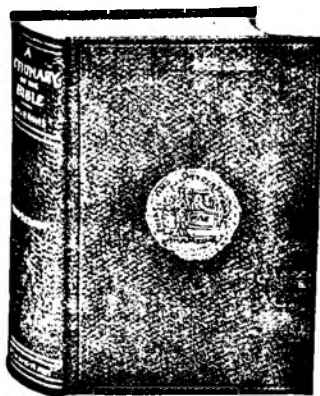
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

THE SHEARERS AND THE SHORN

(Continued from Page Three)

told the Germans never to forget Alsace-Lorraine, but never to mention them. The best way to get rid of French troops was to do the best that Germany could do to meet French demands.



The Locarno Conference of 1925 was the historical parallel to the Congress of Aix-La-Chappelle: each gave peace to Europe for a time. At Locarno Germany guaranteed "security" to the French border. The Rhine

Valley was made a neutral zone by the "Rhineland Security Pact" of 1925. Nothing was said about withdrawing troops, but as a requisite to the security of the Rhine all troops, both German and enemy, were withdrawn. If a dispute arose under this treaty it was to be referred to a commission created by the treaty with appeal to the Hague Court, and then to the Council of the League of Nations. Germany was required to enter the League of Nations as a prerequisite of ratification. Furthermore, Germany negotiated arbitration treaties with each of the nations on her border: Belgium, France, Czechoslovakia, and Poland, all of which treaties were dependent upon the previous one signed by Great Britain, Belgium, France, Italy, and Germany. France also signed treaties, "underwriting" all these treaties, with Poland, Belgium, and Czechoslovakia. Thus was France's "iron ring around Germany" completed with German consent and cooperation. But such things were too good to last. That they did last until the depression of 1929 is a tribute to the level-headedness of the diplomats who framed them: Chamberlain, Briand, and Stresemann.

But just as the work of Aix-La-Chappelle was undone by the French Revolution of 1830, so was Locarno undone by the depression and the consequent Hitlerite Revolution of 1930-3 in Germany. Hitler has always made it clear that his goal is the destruction of the treaties of Versailles and Locarno. They both stand voided to date! Arms equality was given Germany in January, 1933; March 16, 1935, universal military conscription was reinstated in Germany; later the same year an Anglo-German naval accord allowed the Germans to build their navy to former strength; and Hitler's definite abolition of the military clauses of the Treaty of Versailles followed. The date of dedication of the new French fortifications stretching from Switzerland to Belgium was chosen by Hitler to march his troops into the Rhineland to break the Locarno treaties (which had already been broken by the withdrawal of Germany from the League of Nations). That momentous day when Germany's unemployed accepted the statements of Adolf Hitler that the Treaties of Versailles and Locarno were responsible for their unemployment, Germany set herself on the road to the next war. *That momentous day when Hitler marched his troops into the Rhine Valley, Germany announced to the world that Europe had changed from a post-war condition to a pre-war condition.*

What an anomalous situation is found in Europe: Germany is apparently faced on the one hand by a set of four determined nations who demand withdrawal of troops from the Rhine: Great Britain, Belgium, France, and Italy. But the price of Italian adherence, on the other hand, is the removal of sanctions! Great Britain will not hear to removing sanctions from Italy, and will not make the demands to Germany on the other hand in the form of an ultimatum! (See statement of Captain Anthony Eden on the occasion of its presentation to Germany.) Thus France and Great Britain are divided over the status of a possible foe and a possible ally! Thus have the two dictators of Europe put France and Great Britain in a bad place. None can move without fear of raising up in conjunction those two foes on their borders. Before these two crises, Ethiopia and Rhineland occupation, are gone we can be sure that the Japanese-Mongolian border "sore spot" will flare anew. (After this article was written, or in early April, war was nearly started between Japan and Russia by so small an event as a fishermen's quarrel at Lake Bor on the border between Manchukuo and Outer Mongolia.—Editor.)

Having looked at all these events in the world can we turn to the Bible and deny that the world is setting itself toward the time when the nations are to meet in the "Valley of Decision"? when all nations shall be gathered before Jerusalem? when the Lord shall "go forth and fight against those nations, as when he fought in the day of battle"? or in the words of Ezekiel: "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" (38: 22)?

THE OCCULT POWER

(Continued from Page Nine)

Isaiah 38:18: "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

John 3:13: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (These are the words of Jesus.)

We have not exhausted all the Bible references by any means on the subject of death, but enough at least to show that at death there is no activity of thought, emotion, love, hatred; nor physical activity. If dead people are in heaven in that condition, it is strange, shockingly strange indeed, that the mediums can communicate with them.

The power of clairvoyance is claimed by the medium in a mesmeric state under supernatural power, thus making it a religion. The majority of fortune tellers do not claim for their art any religious significance, but rather a special occult or psychic gift, something not common with the regular run of humanity. The question often asked is, How long will his practice of divination last? Just as long as superstition on the part of people with money to spend for it lasts.—L. A. Palmer in *The Bible Advocate*.

THE RESTITUTION HERALD

VOLUME 25

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NUMBER 31

Burden Bearing

By Lottie E. Young

WHEN we think over the names of the men who played a large part in Bible times what a diversity of characteristics they possessed! Some of us may think of Abraham as having first place when he exhibited such marvelous faith as to be ready to sacrifice his longed for and dearly beloved son at God's command, while others might think of Moses with his patience on that long and trying journey from Egypt to the Promised Land with "a wicked and rebellious people," or of David with his forgiving spirit when he was persecuted by Saul, and later betrayed by the son Absalom, whom he idolized; of John with his ever tender "little children, love one another"; or of a dozen other characters who appear in the matchless Book.

But to me the Apostle Paul takes first place from many angles. What a gap there would be in the New Testament if his letters to the various churches which he founded, and of which he wrote (after telling of the different trials which had come to him), "Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches," were omitted. Did ever man carry a greater load than he? Perhaps because he was so "pressed" is the reason why he could write to the Galatian brethren as he did. In the 6th chapter of this letter are two verses which apparently contradict each other, and consequently have puzzled some. One says, "Bear ye one another's burdens"; and the other, "Each man shall bear his own burden."

The poet Longfellow wrote, "Into each life some rain must fall; some days must be dark and dreary"; and doubtless there are few persons in this world who would claim they were without a special burden. Poverty, sickness, loss of children, friends, or property would likely be some of the woes named, and often the hardest to be borne are those seldom mentioned. These are the responsibilities of life which come to all (sometimes through our own foolishness or carelessness) and have to be borne by every individual without human help.

Now what about bearing "another's burdens" if we are cumbered with so many of our own? Possibly the 1st verse

*"Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee."*

of chapter 6 will give us an idea—"Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." If a professing Christian has been found guilty of some grave misdemeanor what should his church brethren do? Shun his company, shrug shoulders when his name is mentioned, and have nothing to do with him in any way? Remember how the pitying Savior treated the sinning woman, and how conscience smote the hearts of her accusers when Jesus said, "Let him that is without fault cast the first stone," so forcibly that they each one departed sidently without any action.

How fallible the best men and women in the world are! Have you never said, "How can anybody do such a disgraceful thing!" and when you have been tempted, perhaps less severely than the one you were criticizing, have you always kept in the straight and narrow way? Let us heed the Apostle's words, "Restore such a one in the spirit of gentleness," not with a "I am holier than thou" air, but tenderly and lovingly, remembering our many faults and failures.

Some have such heavy burdens that we are apt to say, "How can they bear them!" and there is only one answer which can be given, to take the advice which the Apostle Peter gave—"Casting *all* your care upon him: for he careth for you." I heard of a lady one time who lost a son so suddenly and cruelly that the rest of the family were crushed. Some one asked how the mother was bearing it, and the answer came, "Mother is wonderful, but you know she has something the rest of us do not possess," and that was the peace of God, that which Jesus promised His followers no matter what trials they would have.

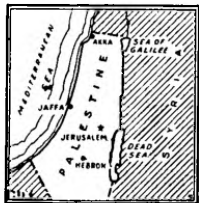
What then are we to do when burdens press us down? Listen to what Peter told those who were likely to endure martyrdom in any number of cruel ways—"Continue steadfast in your faith, knowing that the same sufferings are being accomplished in your (Please turn to Page Nine)

Abreast of the Times

Arab-Jewish Riots Rage in Palestine

"Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, . . . I will slay my brother Jacob."—Genesis 27:41.

JERUSALEM, April 22.—For the past four days violent anti-Jewish riots have been carried on by Arabs who bitterly resent the rapid increase in the Jewish population of Palestine. Ever since the British mandate was put in operation the large Arab population of the country has strongly opposed the settlement of Jews in the country, and frequently has shown its disapproval by rioting and acts of violence which have resulted in the injury and



death of many of both races.

During the past few days the contest has been renewed and nearly 200 persons have been wounded and a score or more killed. The center of the trouble is in Tel Aviv, a strictly Jewish city of close to 100,000 population, where the Hadassah Hospital is said to be filled with those who have been injured in the fighting in and around Jaffa, Hebron, and Tel Aviv. The Jewish Telegraphic Agency reported that 6,000 Jewish refugees who have fled to Tel Aviv for protection are faced with much suffering due to a shortage of food supplies.

Catholics Would Curb Jews

"Thou shalt lend . . . but thou shalt not borrow."

VIENNA, April 3.—Roman Catholics in Austria are joining their German brethren in protesting against the economic encroachment of the Jews upon the business of that country. The Jesuit Father Georg Biehlmaier declared, "We Austrian Catholics do not wish to treat the Jews in any unchristian way but that does not hinder us from saying openly that we prescribe certain definite rights or limitations for them." The suggested limitations would be imposed on Jewish business enterprise and financial policies.

Political Issues in the Church

"Wherefore come out from among them."—2 Cor. 6:17.

COLUMBUS, Ohio, April 18.—According to *The Literary Digest*, General U. S. Grant is said to have remarked that there were three political parties in the United States, the Republican, the Democratic, and the Methodist. *The Digest* continues:

"On May 1 (Europe's Labor Day), Republicans and Democrats, perhaps a few Socialists and Communists, Methodists all, will gather at Columbus, Ohio, for the General

Conference of the Methodist Episcopal Church. Judging from the pre-Conference declarations of various groups and individuals, political as well as ecclesiastical issues will be raised."

The Methodist Federation for Social Service has outlined a definite program which includes the following:

That an effort be made "to abolish the profit system in order to develop a classless society based upon the obligation of mutual service." To further this purpose the Federation intends to ask the General Conference: (1) "To declare that the Christian religion compels us to reject the method of the struggle for profit as the economic base of society. (2) To approve the method of social-economic planning under democratic control, with social ownership of all things necessary. . . . (3) To declare that the change from a blind profit economy to one that is intelligently planned for social ends should be sought by education and democratic discussion, not by violence."

These political demands being made by the Methodist Federation for Social Service are bitterly resented by many laymen and not a small number of ministers in the church. The layman's group which met last July in Chicago (see *Abreast of the Times*, July 23, Aug. 27, and Sept. 3, 1935), voiced its protest in this resolution:

"The fundamental object of the Methodist Episcopal Church is the building of Christian character. The message of the church is personal, individual. . . . 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."

In a resounding attack upon the political tendencies being shown by his church, Rev. Smith of Oklahoma charges that the advocates of the "social gospel" are forsaking the historic purpose of John Wesley. "What these Methodist Reds want," he declares, "is an approximation of the Russian system. They favor Communism, with the atheism left out, but there is reason to infer that they wish it, even with the allied atheism, if that is the only way it can be gotten."

THE RESTITUTION HERALD

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"The Titanic Is Unsinkable"

By Cecil A. Smead

"How shall we escape, if we neglect so great salvation?"—Hebrews 2:3.

THE greatest ship in the world" sailed west from England on her maiden voyage the 10th of this month just twenty-four years ago. The 2,201 persons on board felt perfectly safe. "The *Titanic* is unsinkable." No one doubted it.

Sunday was a fine, clear day. Some of the passengers attended services and sang hymns. There was gayety on board this palatial, luxurious liner. Why not? "The *Titanic* is unsinkable."

Wireless messages crackled into the radio shack. Things about icebergs ahead. A near by ship was stuck, surrounded by ice. But other things were more important. The *Titanic* rushed on, and so did the gayety. "The *Titanic* is unsinkable."

And then came 11:40 that night. Most of the passengers were in bed. A few gamblers were left in the smoking room. Suddenly there came the lookout's futile cry, "Iceberg! Right ahead!" Propellers churned full speed in reverse. Too late! There was a slight shock, a momentary scraping, a little listing of the deck, some ice strewn around. A few sleepy heads stirred around a bit. The gamblers still played poker, unconcernedly. Why bother? "The *Titanic* is unsinkable."

But far below, forward, the sea was rushing in through a 300-foot gash in the bottom. The *Titanic* was mortally wounded. The wireless operator who had been too busy to pay much attention to iceberg warnings now spent fateful hours frantically sending: "CQD—CQD—CQD." Many ships changed their courses and rushed to help. But only one was close enough, the ship, twelve miles away, surrounded by ice. Without much danger it would be possible for it to make its way out and come to aid. But its wireless operator had sent his last message to the *Titanic*, had been rebuffed, and had gone to bed. They never knew the *Titanic* was sinking until all was over.

The lifeboats were ordered out. People were reluctant to board them, and they went out half full, a third full. The advertising had been done too well. It had been such a little shock. Why get so excited? Just have a little more faith in what you had proclaimed so loudly. "The *Titanic* is unsinkable."

Rockets hissed skyward. The deck tipped more and more to the front. The boat loading went on. The officers and crew knew, and then the re-

alization dawned upon the passengers: The "Unsinkable" is sinking! There was a rush for the boats. There weren't enough. 2,201 people had been on board. Boats enough for only 1,178. And already over 450 of those places had been wasted because the people had refused to believe the *Titanic* was really sinking. 1,490 must perish. Many or all could have been saved if—if—if—

People prayed. The band turned from ragtime to "Nearer, My God, to Thee, Nearer to Thee." The lights went out. People struggled in the icy water. The *Titanic* stood on end, poised, and then down—down she settled to her last resting place. At 2:20 a. m. a wave rolled the stone over her grave, and there rose on the bitter cold air "one long continuous moan."

Many scriptures crowd our mind. But chiefly at this moment: "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

It was an ordinary salvation in which were saved the survivors from the *Titanic*. There is a big difference between that kind of salvation and the "so great salvation" of our text. When Lazarus was resurrected by our Lord, Lazarus came back to a merely mortal existence, the same as before, to die again sometime. When the Lord Jesus arose after three days in the grave He arose never to die again, "after the power of an endless life." That is what it means by "so great salvation." Saved to immortal life. Never again to suffer pain or death. To enjoy forever the pleasures of God's right hand.

When the Lord Jesus comes back to restore this curse-ridden earth, He shall bring "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). That is the "great salvation" for us, the coming of "the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21). It is the time when "the dead in Christ shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52). Even as the resurrection and change of Jesus Christ surpass the resurrection of Lazarus, so our (Please turn to Page Nine)



Best Sermons of 1935

Defense of the Scripture

THE texts that I would like to use in connection with the subject are as follows: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16, 17); and, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19).

As we who are endeavoring to follow Christ walk the pathway of life, we encounter many who oppose us in the teaching of the Scriptures, which we as believers must defend, in some manner or other. I would like to divide these dissenters into three groups and give ways and means to combat each group.

The first group I would call "The Partial Believers," the most dangerous of all. We have, creeping into many of our churches, those who just believe the portion of the Scripture that enables them to do as they please. Perhaps they believe the doctrine of the church, but cannot understand that the Scripture applies to the "right" way of living as well as the "right" way of believing. To these I would refer the text, 2 Timothy 3:16, 17, mentioned above, especially where it says *all* Scripture. Still others of the "Partial Believers" group claim to believe in God, but never do anything about it. Believing in God, but not enough to accept His Son as their Savior, will do them no good. To these I would refer the text, James 2:19, also mentioned above.

The second general group that we have to combat in our defense of the Scripture is the group that scoffs at the teachings of the Old Testament. These are not as prevalent as they used to be, but are still very numerous. They believe that the Old Testament is a group of stories handed down by the Israelites. Especially do many of these people scoff at the Flood and the story of "Jonah and the Whale."

We may begin by asking the people if they believe in Christ, and the New Testament. If they say they do, then we may prove the veritableness of the Old Testament by the following scriptures:

(1) Matthew 12:38-40, which tells how Jesus gave the wicked Pharisees a sign, saying, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

(2) Matthew 24:36-41 shows that Christ was a firm believer in the Flood, for He compares the last days to the days of Noah, when the people "were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away."

(3) In Stephen's great sermon recorded in the 7th chapter of Acts is again proof of the belief in the Old Testament Scriptures by early Christian writers.

(4) Again in the 11th chapter of Hebrews, that great chapter on faith, are contained the names of practically all men of prominence in the Old Testament.

(5) In the book of Jude many Old Testament characters and stories are also mentioned. In the 5th verse, it tells of the children of Israel being led out of Egypt; in the 7th verse, Sodom and Gomorrah, those wicked cities of old, are mentioned; in the 9th verse, Moses and Michael, the archangel, are mentioned; in the 11th verse, it is Cain, who slew his brother, Abel; and in the 14th verse, it is Enoch, who was not, for God took him, who is mentioned.

There are many more New Testament scriptures which corroborate the Old Testament, but those I have given are surely sufficient to show the scoffers that the Old Testament is as much a part of God's Word as the New.

The third group of people we must combat are the Infidels, composed of those who are total disbelievers in God and the Scriptures. It is hard to even get one of this group to listen to you. But if they will listen there are a few things that we can tell them that will at least make them wonder.

Since they will have none of the Scripture, it is useless to quote it to them. So suppose we begin by telling them of a few everyday wonders of God's world, the things that even become commonplace to the Christian.

The grass is green in color. The chicken eats the grass and grows feathers of various hues; the hog eats the grass and grows bristles of red, white, or black; and the cow eats the grass and produces milk that is white in color. Too silly for a comparison? Perhaps so, but a wonderful part of God's work just the same.

The sun rises each morning and sets each evening. After the sun sets the stars come out, and at regular intervals each month the moon shines in all its glory. Last year I had the privilege of seeing an eclipse of the sun. This eclipse had been predicted over fifty years ago by a scientist in France.

There are many more wonders of nature which prove beyond a doubt the existence of God, such as the planting of a seed to produce a crop; the many trees, some good for fruit, some for shade and beauty, and others for fuel.

The miracle of the production of mankind is one of the strongest proofs that we have of the existence of God. Many scientists have tried to emulate the Creator in this great feat, but so far have been anything but successful.

Then there is the fulfillment of prophecy that we have, such as the return of the Jews to their own land. Each of us may have our favorite scriptures to show this to be so. One of these is in Ezekiel 37. Isaiah 2:4 and Micah 4:3 each tell in identical words of a time when swords shall be beaten into plowshares, and up to a little over one hundred years ago a steel plowshare had not been invented.

Another prophecy that is being fulfilled in a measure is Matthew 24:7: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." No longer do we have to say that these things are happening in a far-off place, for they are coming to pass in our own land.

So let us defend God's Word against these three groups

of people. Let us use Scripture, as Christ did in withstanding His temptation on the mount, as much as possible. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

Are We Ashamed of Him?

By Wilsie McKnight

"And blessed is he, whosoever shall not be offended in me."—Luke 7:23.

AS WE LOOK around us, we see multitudes that do not know Christ, that do not have the hope of eternal life. Days swiftly pass into months and months into years, but they make no effort to change their ways, nor to seek after the "blessed hope." We wonder why this person or that person will not accept Christ; or what he thinks about the future, about death, and about the life on the other side. Very few are really atheists. About everyone recognizes that there is a god of the earth, the sustainer of men, and the deity that controls many of the miracles and phenomena of nature.

There are many reasons and excuses for not accepting their Savior—the Son of God. Self-righteousness makes many blind to the fact that they must "believe on the Lord Jesus Christ" (Acts 16:31) and must "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins"; blind to the fact that they and everyone else are sinners. (1 John 1:10: "If we say that we have not sinned, we make him a liar.")

Many think that if they believe that is all that is necessary (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"), forgetting the other commandments and requisites to salvation. Possibly they, with so many others, are ashamed to acknowledge Christ before men. Many times have I wondered if they think as I did before I was baptized.

For years, yes, ever since I can remember, I believed in the Lord God and in Jesus Christ as my Savior. On growing older, I decided to be a secret Christian—a believer and a good moral man. But after hearing Matthew 10:32, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven," I decided to wait till moving among strangers before confessing His name. How foolish! I thank God that I didn't wait.

The best place to make our first confession of Christ is in our own community, where we are known. The first step may be a little harder, but it will be easier later. It will be much harder to tell our friends of our "new life," that we

have confessed Christ, and also it will save us many temptations. Most of our friends will not try to get us to do things we should not after learning that we are going to follow the Christian way. Then as we go among strange people, we can still retain our Christianity and easily make friends with other Christians.

We shrink from being the first to go down the aisle, taking the minister's hand, and giving our hearts to God; but some one must be first, and if we make the step, others may follow.

We are afraid of losing our friends when making the confession, but we don't at first. Our friends appear the same as before; but, as our thoughts, desires, and actions are spiritual and theirs temporal, we will see less and less of them. But in their stead, we have new friends within the church.

It seems as though everyone in the world is ashamed of Christ, that those that think of accepting Him are offended in Him. It is not because it is not the popular thing of today. It is popular to go to church, help the poor, and to be a good, moral man; but not so in accepting Christ as our personal Savior. Even from the very beginning it was the same as today. The rabbis, scribes, and most of the Pharisees were offended in Him because He had come from the despised Nazareth of despised Galilee, from among common people that had not the higher education; because He had not attended their higher schools of learning; and because He would help the poor and sinful. The disciples were offended in Him the night He was taken for trial, as He had told them beforehand (Matthew 26:31: "Then saith Jesus unto them, All ye shall be offended because of me this night"). It only makes the test harder. If we pass, it will show to God that we are not fickle, that we are worthy to receive the reward. Also, every time we overcome a temptation or trial, the stronger Christian we will be.

Such trials show whether we are able to control ourselves or not. If we cannot rule ourselves, surely we have no business ruling others in the kingdom of God. Such trials make us better men and women, more stalwart Chris-

(Please turn to Page Nine)

Socialism, Communism, Fascism

“Three unclean spirits like frogs.”

ONLY yesterday, men everywhere were inflated with the pride of their accomplishments. They politely bowed God out of His universe. “The theological age is a thing of the past. We are now in a predominantly sociological and economic era,” writes the Jew, Rabbi Edward L. Israel (*Opinion*, November, 1934). But, friend Israel, the theological age cannot be a thing of the past until the God of Israel is a thing of the past! And that is not quite yet! These modernizers remind us of the old colonel, who, crossing a large lake by boat one dark night, ordered his negro oarsman to keep pulling in the direction of a certain bright star. Meanwhile, the old colonel, in his end of the boat, fell asleep. The colored man shortly was heard crying: “Massa! Massa! Wake up! Gib me ’nuther sta’! Ah’s done sailed pas’ dat one!”

The trouble with our dizzied, bedazzled, and befuddled old world is that it thinks it has sailed past the Star. It has lost the way because it has lost the Way. Men have grasped the reins and turned (as they believed) the heads of their magnificent steeds of air, steam, and electricity to ride pompously into their Golden Age. But something suddenly crumbled. At the very gates of their goal, behold: an awful mass of wreckage! The moans of the despairing and the groans of the disillusioned, the pains of *Les Miserables*—hundreds of millions upon hundreds of millions, duped and degraded by materialism, fill the whole earth.

Strange that the bewildered sons of men fail to understand that when the Light goes out, night comes in! Verily, the darkness of materialism even now covers over our modern world so thickly that it can be felt. All the boasted lights of human invention pierce it not. As Egyptian blackness rolls in through miasmie night, strange denizens from the Stygian underworld—marked with all the pagan insignia of that world, swastika, hammer and sickle, fasces, and whatnot—creep forth over the nations of the earth.

It was the Socialist’s god, Karl Marx, who was the first to say: “Religion is the opium of the people.” Again, he asserted: “The idea of God is the keynote of a perverted civilization. It must be destroyed.” It remains for Socialistic France to challenge the right of almighty God to have His message of redeeming love delivered “to every creature” (Mark 16:15), by forbidding to Protestant missions “all extension, all creation of new chapels, and all active proselytizing” in Cambodia and some other territories over which the tricolor floats. It remains for Socialistic Mexico to forbid in its schools all Bible study, the teaching of any religion by a Christian minister, and even grace before meals. In Mexico, you are no longer supposed to thank God for anything—thanks to the denizens of atheistic midnight!

With the growth of “Socialistic” ideals in our own country, the non-Christian forces ascend to the greatest

power they have ever wielded since the Pilgrim Fathers landed upon our shores over three hundred years ago. The Bible is being discarded in our schools, and practically so in our pulpits; the family altar disappears from our hearthstones; the saloon keeper sets up his business in marts he never before was permitted to enter; the harlot (who always offers her wares next door to the rum seller) again flares forth her red light; the foul cigarette for the first time pollutes the breath of our “respectable” young womanhood: the Devil distends with glee, and his cohorts rejoice and make merry!

California goes to the polls and gives nearly a million votes to a Socialist who, in his famous book, *The Profits of Religion* (p. 282), wrote: “From that time (A.D. 365) on, Christianity has been what I have shown in this book, the chief of the enemies of social progress. From the days of Constantine to the days of Bismarck and Mark Hanna, Christ and Caesar have been one, and the church has been the shield and armor of predatory might.” A writer of no less caliber than Walter Lippmann states in his book, *A Preface to Morals*: “The irreligion of the modern world is radical (by which he means Socialistic) to a degree for which there is, I think, no counterpart.” Again, he says: “This is the first age, I think, in the history of mankind when the circumstances of life have conspired with the intellectual habits of the time to render any fixed and authoritative belief incredible to large masses of man.” Thus, as Socialism comes in the front door, faith in God goes out the back door. Socialism seeks to save the man, but insists on killing the Christian.

COMMUNISM? GODLESS!

The Communist joins with the Socialist to affirm: “Christianity is the greatest obstacle to the progress of mankind: therefore, it is the duty of every citizen to help wipe out Christianity.” (Cf. *Boards of the Children*, by Agnes Graham, Hon. Sec., Children’s Faith Crusade.) Communism in the main is Bolshevistic, favoring “the dictatorship of the proletariat” for the carrying forward of the full Marxian Socialist program. All the world knows that modern Communism is avowedly and officially atheistic. Where Communism reigns, the souls of men walk in rags. Nor do their bodies fare much better.

The Communistic hatred for Christ, the world around, is nothing less than diabolical. “The Internationale of Free Thinkers, which operates outside of Russia, has as its emblem an athlete straining to smash the cross upon which the Crucified is nailed head downward” (the *Dawn*, May, 1933). A professor returning from Russia says, in the *Bible for China*, February, 1933: “Children wear blasphemous pictures of Christ in cheap shoes. They carry clubs

picturing Christ as a demon. The stores display pictures of Christ below which is written: 'See Me as I am,' and on the other side is the picture of a devil." On Good Friday, 1930, a crucifix was erected in one of the large squares of Moscow. On that occasion 300,000 children were assembled in the city. A line of march past the crucifix began at nine in the morning and continued until three in the afternoon. The children who marched were in ranks four deep. As each four came in line with the crucifix they were halted. Facing the image of Christ they were "compelled to spit at it."

The New York World cabled Stalin at Moscow, asking him if there were not some good Communists out of sympathy with the party's regulation that all members must be atheists. The Communist Dictator replied: "I do not know of any such 'good Communists'; it is hardly likely that such exist; there is no reason for such in the ranks of the Communist Party." Any member of the party who baptizes or circumcises his child is immediately expelled.

And let none deceive himself into believing that the damning ravages of Communism upon the souls of men are confined to benighted Russia. They are world-wide and increase daily. It is not a Russian but an Englishman, Mr. Middleton Murray, who has written the book, *Necessity of Communism*, and exults: "We may unfeignedly rejoice that Christianity is steadily losing ground in the modern world" (p. 23). Again, he comments: "A dwindling number—a few hundred thousands at most—are believers in the supernatural and a life of rewards and punishments after death. The church, in this country, has become an anti-quarian survival" (p. 43).

The blatant, disgusting forms of the anti-God crusaders so well known to Russia are not so much in evidence in America as yet. However, the "theophobia" in America is even more subtle and dangerous because those who are afflicted with its deadly leprous contagion frequently appear as angels of light. It has become the fad and fashion of our young intelligentsia, especially in our colleges and universities, to look upon their own cynical skepticism as an indication of superior acumen. Dr. Fort Newton says:

"In Russia they destroy churches by atrocity. In America we do it more effectively by attrition—by a deadening indifference. More churches in proportion to numbers have been closed in our rural districts than in Russia—not by force, but by neglect and the swiftly changing conditions of life—closed and nailed up . . . Seventy millions of our people have no connection with any church or synagogue. Only one child in four receives any religious instruction."

Meanwhile, crime wave upon crime wave rolls in upon us, and now even the troughs between the waves have become flooded! God have mercy on the flippant masses of American youth who "have no gospel but a leer, a jeer, and a jug of gin."

"Our civilization cannot survive," said President Woodrow Wilson, "unless it be redeemed by religion." What, then, is the outlook for man's civilization when in the only lands that still hold out some hope to the continuance of Christian faith on the earth—England and America—we see the mighty anti-God frogs of hell's blackest night creeping into the schools of our children—yea, leaving their

slimy trails across the very pulpits, the last line for the defense of faith? Alas! "Saints who once talked with God now shiver around altars whose fires have gone out!"

FASCISM? GODLESS!

Fascism, that despotic principle of human government personified by Mussolini in Rome, even now is leavening many of the most powerful nations of the earth—with Italy, Germany, Turkey, and Japan in the lead. These "three unclean spirits like frogs"—Socialism, Communism, and Fascism—are sure to clash and lock themselves in a death grapple for the mighty seats of power in London and Washington, which Democracy seems about to vacate. When the struggle is over, the Fascist will probably be on top.

Fascism may be less morally "unclean" than either Socialism or Communism, but it is not godly. So far as the Lord God of Israel is concerned, Fascism is utterly godless. Notwithstanding some recent gestures toward faith in God on the part of the great Italian Dictator, and notwithstanding some reported expressed sympathies for the evangelical faith, those who do not allow themselves to be deceived by honeyed words know that the Mussolinian dream still maintains: "We will make Rome the city of our spirit, the pulsating heart, the living soul of the Imperial Italy of which we dream" (Mussolini, on the eve of his famous "March on Rome," October, 1922). In Fascism, "we are confronted at once with a State organization so absolute, so exclusive, as to leave no room for the church of God, as a distinct and heavenly corporation with inviolable laws of her own" (the *Dawn*, London, February, 1933). . . . Mussolini engraves a Bible on one of his postage stamps and talks pleasingly to a Protestant missionary statesman! Very well! Mussolini is the world's greatest political strategist. Let the great Italian Dictator himself define his political philosophy—Fascism. This he recently did for the Italian Encyclopedia. For Fascists he writes:

"Life is serious, austere, religious. All is in the State, and nothing human or spiritual exists or has any value outside the State. Thus Fascism is totalitarian. No individuals, groups, political parties, associations, syndicates, or classes outside the State. . . . (The Fascist State is a) spiritual force. Fascism does not only make laws and found institutions, but it educates and promotes spiritual life. It wishes to remake not the forms of human life, but its content, the man, the character, the faith."

This means nothing more nor less than that Fascism sets God aside and exalts the State above "all that is called God, or that is worshipped" (2 Thess. 2:4). This means a deified State which the true church of our Lord Jesus Christ can never acknowledge, and that martyrs' blood shall again cry unto the God of heaven from the ground. Verily, Rome revives, and revived Rome demands that the bride of Christ shall play the harlot.

The German Fascist, Herr Hoppe, leader of the Hitler youth organization, makes bold to say:

"These days we must march on the rebels and summon all forces for the final battle against Christianity. Germans, free yourselves from the domination of priests, who are alien to our fort, and only deliver you up to Jewish exploi-

tation. We must fight in the true spirit of Antichrist against the last remnant and heritage of Christianity in our northern race. Free yourselves from the Jewish-Christian conception of sinning, compassion, and loving your enemies."

In all Fascist States, morality as well as religion is contained only in the purely civic virtues. To the Fascist, the State is that which the one-time Chancellor of Germany, Herr von Papen, calls "the Holy German Reich, the *Sacrum Imperium*" (London Times, October 4, 1932).

"It is deeply significant," says D. M. Panton, "that General Ludendorff, the spearhead of Germany in the World War, and the living embodiment of the fierce spirit of autocracy which now seems to possess her, leads the Tannenbergl Alliance, which calls for 'redemption from Christ' and the worship of Germany's ancient heathen gods." In the light of the fact that a Jewish virgin mothered the flesh of our Lord, the hatred in German Fascist breasts toward Christ was never more plainly stated than when one of Hitler's chief lieutenants, Goering, declared his policy for the extermination of the Jews in the following words: "No Jews shall be left in Germany but Jewish beggars. An Aryan prostitute is dearer to me than a chaste Jewish woman." There you have the personification of the spirit which, in a frenzy of maniacal venom, will march to Armageddon and commit suicide by making "war against him that sat on the horse, and against his army" (Rev. 19:19)!

A "SPIRITUAL UNITY"? GODLESS!

Socialism, Communism, and Fascism—however discordant they may be otherwise, yet croak together on the subject of "the spiritual unity of all mankind." Socialism and Communism, however, both proclaim that this "spiritual unity" can only come through "the rule of the proletariat"—that is, through the reign of poor dupes who think they reign but never reign! On the other hand, Fascism as loudly proclaims that the needed "spiritual unity" can be enforced only by the sword of Cæsar reincarnate. With them all, any "spiritual union" wrought through the precious blood of a Jew, even Jesus Christ, is anathema! —Dr. L. S. Bauman; condensed from *The King's Business*.

SOCIAL SECURITY

By C. E. Randall

IN THESE days of stress when unemployment and poverty exist throughout the world, there is general recognition of the fact that something is wrong with our economic machinery. Men of all walks of life in every state and nation are offering solutions and panaceas to adjust or change our social order, thereby correcting the evils and abuses existing. The remedies or cure-alls offered are more numerous than the brands of pills in a well-stocked drug store; and each one has its many followers, who heartily believe its claims to be the way of happiness and prosperity. Aberhart offers the Social Credit plan, Coughlin stumps

the country with the idea of remonetization of silver and Government issuance of all money, Townsend leads a multitude of people clamoring for old age pensions. These are but three of the countless remedies offered.

The paradox of this whole business is that so many professing Christians, who should know that such schemes cannot bring permanent or even present security, are among the proponents of the plans. That our present social order is not functioning to the best interests of mankind as a whole goes without saying, but a readjustment of this disordered system must await the return of the Prince of Peace. When He returns man shall not labor in vain, but will enjoy the fruit of his hands and see the reward of efforts in his own possessions (Isa. 65:21-23). A righteous social order that is workable will govern and man will be liberated instead of regimented. No social order is enduring that cannot eliminate war and strife.—*Church of God Messenger*.

A reciprocal copyright treaty was consummated between the United States and Palestine for the first time with the issuance of Presidential Proclamation No. 2058 on September 29, 1933.

STORIES OF GREAT HYMNS

By Mary A. Gesin

BACK of the writing of one of the most universally beloved hymns is an event of greatest tragedy and pathos.

Joseph Scriven was a college graduate, a young man of unusual refinement and education. He was engaged to wed a young and beautiful girl. But on the very eve of their marriage she was drowned. In the dark days of despair and loneliness that followed, Joseph Scriven came to realize what a Friend he had in Jesus. And so came to be written the beautiful hymn that has given comfort to thousands in hours of sorrow, "What a Friend We Have in Jesus."

The author then devoted his life to being a friend to the friendless. The story is told that one day a friend of his, walking with another gentleman, met Joseph Scriven carrying the humble implements of the wood sawer. After they had passed, the gentleman suggested perhaps he could get the services of his friend to saw some wood for him. But the friend assured him such was not the case.

"I will pay him well," said the gentleman.

"That is just the trouble. Joseph Scriven works for only those unable to pay," replied his friend.



"THE TITANIC IS UNSINKABLE"

(Continued from Page Three)

"great salvation" surpasses the salvation of the ones who escaped from the *Titanic*.

Now there is a very real danger that we will miss this "great salvation." When I was attending Bible School one of the students gave us a talk, not on, "What Must I Do to Be Saved?" but "What Must I Do to Be Lost?" His answer is contained in one word, "Nothing." Neglect. That is what caused the *Titanic* disaster. Not enough lifeboats. Neglect of the warning signals. Neglect of the lifeboats they did have. So people hear the gospel message of the great salvation. They do nothing. They neglect being baptized into Christ. They seem to forget that everyone is responsible for his own salvation. God can do no more than freely offer it. Why do not you use as much "diligence to make your calling and election sure" (1 Peter 1:10) as you use in ordinary business transactions? Let me caution you not to trust in the "arm of flesh." It will fail you.

Many are baptized and still do nothing. They still pay allegiance to the old master, sin. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). Their lives still are "dead in trespasses and sins" (Eph. 2:1).

Then so many have been deceived by the almost universal belief in the inherent immortality of the soul. "The *Titanic* is unsinkable" but echoes the argument of the serpent in the Garden of Eden, "Ye shall not surely die" (Gen. 3:4). The Word of our God tells us that we must "seek for . . . immortality" (Rom. 2:7). It speaks of "the King of kings, and Lord of lords; who only hath immortality" (1 Tim. 6:15, 16). "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). No human is invulnerable. No one is "unsinkable" but God. We all are mortal. The icy fingers of death can quickly rip away our life, and we sink to the grave. Only one has come back to stay.

As we read the account of the *Titanic* disaster it seems almost inevitable that it should happen. Such neglect must always end in disaster. So it seems that the person who neglects the great salvation must have an inevitable doom. Things have a habit in the long run of working out according to law. If you habitually flaunt yourself in the face of temptation you must inevitably be ensnared in its net. If you go about needlessly exposing yourself to danger you inevitably must some day be hurt. A city built over a fault in the surface of the earth must some day inevitably be thrown down by earthquake. So the person who persistently neglects his own salvation must inevitably lose it. "How shall we escape, if we neglect so great salvation?"

I know that in the fight for righteousness the greatest enemy we have is indifference. I know that our cry against sin more often goes unheeded. But I also know that there

are moments when almost anyone will heed. And so let us not go to sleep on the job as did the only ship that could have helped the *Titanic*. So let us tell dying sinners of Him who is strong when they are weak. Let us hold aloft the cross of Christ that some might see it and turn to the Savior. Let us cry against all unrighteousness in the church, steering our people clear of the icebergs of corruption that can bring us only misery and at last death. I know it is hard to take for you to be told to drop that cigarette, keep out of that saloon; but, my friend, those are not Christian virtues. There is a long trail of misery in their wake. Their icy fingers have ripped up the back of many a good ship. "By their fruits ye shall know them."

Let me list a few icebergs: "Now the doings of the lower nature are familiar to you, namely, licentiousness, impurity, indecency, idol-worship, magic, animosity, strife, jealousy, ill temper, intrigues, dissensions, factions, envy, drunkenness, carousing, and the like. I forewarn you, as I have already forewarned you, that those who practise such things will not inherit the Kingdom of God" (Gal. 5:19-21, Weymouth).

On the other hand, if you take Jesus Christ as the Captain of your salvation He will sail you over the clear waters of faith, hope, and love. "The Spirit, on the other hand, brings a harvest of love, joy, peace; forbearance, kindness, benevolence; good faith, meekness, self-restraint. Against such things there is no law. Now those who belong to Christ Jesus have crucified the lower nature with its passions and appetites. If we live by the Spirit, by the Spirit also let us be guided. Let us not become vain-glorious, challenging one another, envying one another" (Gal. 5:22-26, Weymouth).

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ARE WE ASHAMED OF HIM?

(Continued from Page Five)

tians; and we will love Him whom we serve. The more we work for Him, the more we will love Him, and the more He will love us.

As we work in the Lord's name, we forget the reproach. We will be looking to the future for ourselves and those with whom we come into contact. It will be work in faith. "Faith is the substance of things hoped for," and "hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Heb. 11:1; Rom. 5:5).

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BURDEN BEARING

(Continued from Front Page)

brethren"—or to put it in everyday language, "Brace up! Everybody has troubles of his own! Just ask our great Burden Bearer to help and you will be strengthened." Cannot we do this now when the heaviest of our burdens are indeed "light afflictions" compared with what the early Christians endured?

On the Shelves

By Arlen Marsh

BIBLE STORY READERS

Out of the huge mass of material that has poured from the presses during recent years is one truly outstanding group of religious readers for children. Like almost everything else published by its producers, the series of *Standard Bible Story Readers* is blessed with a quality phenomenally good.

Book I covers the first grade age (80 cents); Book II, for the second grade, is 90 cents; Book III, third grade, sells for 90 cents; Book IV, fourth grade, 95 cents; Book V, fifth grade, \$1.00; and Book VI, sixth grade, \$1.00. The ages for which the books are intended are, of course, only approximations; for the mentality of the individual child must always govern his reading capacity.

After seeing the color work done by the Standard Publishing Company in its Bible pictures, Sunday school materials, and books, this reviewer is moved to wonder how any of the other similar houses can continue to do business. The illustrating, almost altogether in full color, of these six books is one of the finest examples of the printer's art yet produced by any religious publisher.

Very rarely (approximately once in each volume) a doctrinal error creeps into the text; but these errors are so few in comparison with the astonishingly biblical whole that they may be safely shoved into the background. Songs and poetry lend variety to the more solid prose. The six books average sixty-eight colored illustrations each.

For the parents of children who are still in the elementary grades, the *Standard Bible Story Readers* cannot be recommended too highly.

Standard Publishing Company; edited and prepared by Lillie A. Faris, first grade critic teacher, Training School, College of Education, Ohio University.

THE SECRETARY'S HANDBOOK

Although dedicated to the secretaries of the world by the two authors (Sarah Augusta Taintor, Columbia University; Kate M. Monro, Haaren High School, New York City), this book is more than a manual for stenographers, typists, and bosses of business men; for it offers practically every conceivable thing one could want in the way of grammar, punctuation, letter-writing, social forms, indexing, writing for publication, and general secretarial activities for organizational purposes. Teachers, writers, and speakers, to say nothing of secretaries of young people's societies, conferences, and churches, will find the work an exceptional value.

The book has gone through three editions and twenty-one printings, and is revised to late 1933. Liberal examples of the theory it sets forth are given, and an exhaustive in-

dex makes the finding of any desired material remarkably easy. You'll learn a good many things you never knew before simply from glancing over the pages. Its grammatical standards are not those of the high school English class, but those of the Government Printing Office and the big-time publishers. It does, by the way, act as the style-book for THE RESTITUTION HERALD.

The Macmillan Company: \$2.50.

HURLBUT'S ENCYCLOPEDIA

Like the *Oxford Cyclopedic Concordance*, which is put up in three varieties of bindings separate from the regular Oxford teacher's Bibles, *Hurlbut's Handy Bible Encyclopedia* is a compilation of those helps found in the backs of Bibles, in this instance the International Bibles.

The book comprises more than four hundred pages, and covers the usual combination of concordance, dictionary, atlas, and cyclopedia. The insertion of a number of glossy pages imprinted with photographs enlivens the usual line-drawn illustrations of this type of reference work. (The photographs are not found in the Bibles published by the firm sponsoring this book.)

The type is unusually large for a condensed concordance-cyclopedia, and the subject matter quite comprehensive. Not a bad buy for the price.

John C. Winston Company: \$1.00.

THE STORY OF THE BIBLE

Walter Russell Bowie, rector of Grace Church, New York City, has done little but add to the long list of religious atrocities by writing *The Story of the Bible*.

From the first page of the Preface, the book assumes the invalidity of the Bible narrative, and thereafter acts upon its assumption with a beautifully written revision of the story portions of the Scriptures. Mr. Bowie's literary style is exquisite; his language is a delight; simply to read his work is a pleasure. But Mr. Bowie has managed to inject a shred of doubt as to the authenticity of the Bible "traditions" into practically every one of his 557 pages. The illustrations, however, are excellent.

Abingdon Press: \$3.00.

The value of reading any book comes not from the adoption of its statements as fact, but from the stimulation which it should lend to one's own thought. He who reads only those books which agree with him inevitably stultifies himself with unsound prejudices. It is wondering why he disagrees with an author that builds the foundation for a man's convictions.

Berean Department

ARLEN MARSH, EDITOR

Salem Bereans Reorganize

The Salem Berean Society (Marshall, Ill.) reorganized Wednesday night, April 15, and elected the following officers: president, Harry Goekler; vice president, Ruby Hendrix; secretary-treasurer, Martha Izzard; assistant secretary, Nellie Hendrix; pianist, Rosalie Davis.

Splendid interest is being manifested in our studies each week and the attendance averages about 30. Various new features are being considered in the hope that the attendance and interest will be maintained throughout the year.

—Harry Goekler.

Much Ado About Nothing

A considerable to-do has been raised among religious journals and organizations of late about the political situation both at home and abroad. Notwithstanding the bitterness of the numerous lobbies, platforms, and papers sponsored by Christian groups, however, it is probable that the standard political machines will continue to elect the standard political candidates for a good many years to come.

To devote the attention and resources of the church as a church to solving the political problems of the day is as absurd as trying to stop a hurricane by holding a sheet of paper in front of it. Only when the last convert has been taken into the church and the Christ can reappear will the intricate questions of the world be solved. The earlier this lesson is learned, the better for both the world and the work of God.

The Ages of Man

* * * *

By Norman John Macleod

A lot of humbug has crept into teaching concerning the different stages through which the individual passes before reaching maturity. And yet we can be positive that there are certain rough resemblances to the so-called "ages of man." Undoubtedly the younger adolescent is not interested in the opposite sex: in fact he is often openly hostile; later he comes to the "age of chivalry." Just when he approaches this age is not difficult for a parent or teacher to determine if he watches the way in which the young person takes care of his personal appearance. One must catch the younger adolescent to put shoes on him, to wash his face, neck, and ears, to comb his hair. But when the "age of chivalry" is reached, a complete transformation is often noticed.

Individuals vary always, of course. So does the intellectual level change. To the adolescent in the earlier stage, love tales are "sissified"; he wants to hear of fights for the fights' saks, for the sense of thrill from dangers faced. This is true even of the most sissified boy that can be found.

While after entering the stage of chivalry his hero must do his noble deeds for protection of the weak or for the love of a woman.

A cursory examination of the stories in the Bible will soon reveal that we have materials with which to deal. In the earlier stage such stories as those of Samson will appeal (as long as Delilah is not brought into too much prominence), and of David and Goliath. But where in chivalry could be found any more eloquent examples of such deeds as that in the case of the love of Jonathan for David; or in the actions of Joseph toward his brothers, or toward the wife of his master Potiphar (he went to prison rather than prove his case against a woman)—his moral virtues were tested in like manner as are the virtues of every adolescent, but he did not yield. Think of Abraham, the hero of faith; Isaac, the hero of obedience; Joseph, the hero of brotherly love; not to mention Jesus, the hero of persecutions.

Signs of the Times

"No human being is capable of interpreting aright what the signs are."

With this flat statement, a letter to the editor reaches its conclusion regarding the failure of the numerous prophets of the last century who have set themselves up as infallible seers. The letter cites a number of the charlatans—William Miller, Campbell Morgan, Wilbur Chapman, F. B. Meyer—and decides that "amateur prophets are still victimizing credulous seekers with lo, here, lo, there!"

The idiocy of the prophetic date-setters who have held in practically every year since 1844 that the coming of the Christ was to be within six months, or on this day at that hour, has been more destructive to the work of the church than any other one cause that comes immediately to mind. Evolution itself can boast no more pernicious influence over Christendom than can the failure of the numerical hypotheses of the date-setters.

That many of the signs predictive of the return of the Messiah have been and are being fulfilled cannot properly be denied; but that the deductions reached by the letter to the editor are only logical in view of the long history of unsuccessful prophets is also clear. The inevitable result of the inaccurate prognostications of some Bible students is the implanting of the conviction in the minds of the laity that looking for the second advent is as insane an exercise as looking for Santa Claus.

There are general conclusions which can be reached regarding the so-called signs of the times, or events to occur directly prior to the return of the Christ, but attempts to be exact are both dangerous and absurd—dangerous because of their ultimate effects on the weak, and absurd because of the illogic necessary to support them.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning and thy faithfulness every night."

THE FORGETFUL TWINS

ALMOST bedtime, Martin and Marilyn," said Father one beautiful spring night to the twins, who had been sitting out in the porch swing with Mother. Father had been sitting just on the other side of the open window reading his evening paper.

"You don't need to come upstairs with me, Mother," said Martin. "I can do everything for myself now. I don't need one bit of help."

"Are you sure, Martin?" Mother asked.

"Sure! I don't need any help from anyone all day long, no matter what I have to do," proudly boasted the six-year-old.

"I wonder about that, Son," joined in Father, who had been listening with one ear while he read the paper. "You think that over and see if you really believe you don't need any help at all, and then tell me tomorrow night."

"All right! Good-night Father and Mother," and the little boy marched upstairs.

"I'll come along up anyway and open the windows," said Mother. And Marilyn followed her twin, with Mother bringing up the rear.

Martin was undressed first and knelt beside his bed, saying his "Good-night to God," as he had named his evening prayer ever since he had first learned to say it. And this is what he said:

"For all Thy kind and loving care,
For all Thy gifts so good and fair,
For guarding me upon my way,
For food and clothing day by day,
For parents, home, and friends so true,
Father in heaven, I thank You.
Keep watch o'er me throughout the night,
And call me with the morning light.
For Jesus' sake, Amen."

Mother crossed the hall to Marilyn's room, and when she saw the little girl jump into bed without her usual prayer, she reminded her.

"No, Mother, I'm not going to say my prayer any more. I'm tired of it. Elizabeth told me at school that she doesn't say any, and she has just as many nice things as I do."

Wisely Mother made no comment, quietly going on adjusting shades and windows in both rooms. Then she went downstairs slowly and thoughtfully.

The next morning as usual Marilyn set the simple table in the breakfast nook just off the kitchen. But no cheery smile and happy "thank you" came from Mother's lips. She brought in the morning paper for Father, but he seemed too busy to notice her little kindly errand.

At noontime Marilyn brought a pretty bouquet of flowers for Mother from a neighbor's garden. "How pleased Mother will be," she thought as she skipped along the walk. But Mother was too busy at the oven to turn around and notice the bouquet.

"Put them in the blue glass bowl and set them on the living room table," was all she said. And the little girl's eyes filled with sudden tears at her disappointment.

The class had been talking about animals at school, sheep and lambs especially. Their teacher had tried to discover the greatest good we get from the sheep. No one seemed to know. So the teacher explained how their nice warm sweaters and coats were once wool on the sheep's back.

Martin remembered the lessons on Creation they had studied at Sunday school, and he knew God had made the sheep just as He had all the other animals.

All these things went through the little boy's mind when Father asked him that night if he still thought he could do everything for himself without a bit of help from anyone.

"No, Father, I guess I need sheep to give me my warm coat and cap. I didn't think about that," said the small boy.

"And what about the logs you enjoyed watching burn in the fireplace last winter, Son? Where do we get them?" Father asked.

"From big trees, of course."

"God makes them grow, doesn't He, Son?" said Father.

"And many other things—fruit and cereal for our breakfast and vegetables for our dinner. I guess we all need help from God, Son." And a thoughtful little boy went up to bed.

Meanwhile Marilyn was telling Mother how disappointed she was because Mother had not said, "thank you," all day, even though she had tried so hard to be helpful.

"I thought perhaps you wouldn't mind if I didn't say it, dearie. You thought last night you wouldn't say thank you to God. All day long He is giving you something. Don't you think He is as grieved as you are?" asked Mother.

Surprised and not a little ashamed, Marilyn knelt beside the bed to say her usual "Good-night to God." And she never omitted it again.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 6. — May 10, 1936

EFFECTUAL PRAYER

Luke 18

Devotional Reading: 1 John 3:18-24

GOLDEN TEXT

"God be merciful to me a sinner" (Luke 18:13).

PRACTICAL APPLICATIONS

Prayer

- is merely talking with God;
- in unbelief is wasted time;
- is not aided nor hindered by one's grammar;
- is an exhaustless source of power to the true saint;
- in faith, through storm and stress, goes to the ear of God.

Faith Quickening. The very act of prayer quickens our faith and with the offering of each prayer a consciousness of the value of prayer increases. The actual offering of a prayer is nearly as stimulating to faith as the answer. Especially is this true with the person whose prayerful life is one of "continuing instant in prayer." Of course prayer to be really worth while in the securing of blessings must be a prayer of faith. It requires faith; it gives faith. "If any of you lack wisdom, let him ask of God . . . but let him ask in faith." Herein lies the secret of successful prayer. Faithless prayers go unanswered and with an ever-decreasing amount of faith (Luke 18:8) there will be a steady increase in the number of "sounding brass" prayers. It is not to be inferred from the above statements that negative replies are the results of faithlessness. A negative reply does not, however, mean the ceasing to importune for the sought for blessing. The parabolic teaching of the lesson is contrary to such a thought. Jesus in His garden pleadings gives ample ground for belief that repeated requests are not offensive to the Father.

For Benefit of Others. Prayer oftentimes benefits others. Not through the answer alone, but through listening to the petitioner offer the prayer. There are those who offer objection to public audible prayer, by saying that prayer should be offered in silence and in our closets. Observation usually reveals that this is merely an effort to escape prayer altogether. Jesus in His prayer at the tomb of Lazarus prayed aloud in order that His hearers might hear Him (John 11:42). Faith-inspired prayer is a blessing to the hearers as well as to the one offering the supplication.—C. E. R.

GOLDEN TEXT

"God be merciful to me a sinner" (Luke 18:13).

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). The publicans were counted sinners whether they were or not. It was possible for them to know Christ, and the one in this parable knew the need of forgiveness. God's mercy endures forever. We are told in John 9:31 that "God heareth not sinners," so this man must not have been what we would call an out-and-out sinner, for his prayer seems to have been answered.

Every Christian needs God's mercy. Every Christian needs to be humble. "For whosoever

exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11). Which do you prefer, to exalt yourself now and be humbled in the hereafter, or humble yourself now that the Father may exalt you when Christ comes?—L. A. R.

SENIOR AND ADULT

Topic: How Shall We Pray Effectively?

Introduction. In view of the topic, and in spite of the fact that the entire 18th chapter of Luke comprises today's lesson, it is well to eliminate from consideration those verses of the chapter (18-35) which do not directly concern the subject. This deletion leaves the parable of the unjust judge, the parable of the Pharisee and the publican at prayer, and the healing of a blind man—certainly an adequate source of discussion for one Sunday school lesson. To pray effectively, is it necessary that some request for something be positively answered?

The Judge. Verses 1 to 8 of the lesson hold remarkable evidence of the value of persistence. There is, however, one notable difference between the effect of persistence on God and its effect on men (v. 7). Does this parable contradict the teaching that repetitions are useless and meaningless (Matt. 6:7)? What kind of repetitions is referred to by Matthew? Is importunity in religion a good thing; that is, is persistence in obeying God, talking with Him, reading His Word, worth while? Can a man truly be a Christian and not be persistent in his approach to God?

Two Prayers. The Pharisee and the publican clearly illustrate men of today as well as men of yesterday. Human nature does not change, and men now desire the plaudits of the crowds for their open practice of religion quite as much as did the Pharisee of whom Jesus spoke. Which is the more likely to receive praise for his piety, the Pharisee-like individual or the publican type? To which, according to the Christ, will go the ultimate rewards? Is public prayer usually perfunctory, habitual, lacking in real expression of devotion? Why? Is it easier to express one's prayers privately? Why? Is there, then, any value in public prayer? If so, why? Are testimony meetings of the old-fashioned sort of any value? Are they decried by this parable of publican and Pharisee?

Healing. This is by no means the only instance mentioned in the Bible of Jesus' healing a man of some infirmity because of his faith. Define faith. Is it an integral, inseparable part of effective prayer? Can there, indeed, be real prayer without it; or is faithless prayer merely an assortment of meaningless words? Lightfoot, an English bishop of the seventeenth century, has said that "prayer is the bucket to draw our water." Is this correct; that is, should we expect our prayers for material things to be answered materially?

Should miraculous answers to prayer be expected? What is the chief reason that prayers may go unanswered?—A. M.

JUNIOR CLASS

Topic: How Two Men Prayed. Text: Luke 18:9-14. Memory Verse: "Lord, teach us to pray" (Luke 11:1b).

Review. Today we shall just ask if there is not some one in the class who would like to stand and tell us just what Jesus did in our last Sunday's lesson. Then we shall have some one repeat the memory verse, also.

Lesson Story. Another one of Jesus' beautiful stories today. This one is told to us to teach us a lesson about prayer. Again, it is a story about two men. The first one, Jesus said, was one of the Pharisees, who were supposed to be a very religious class of people. Let's see what he is saying as he is praying there in the temple. Here it is; listen: "God, I thank thee, that I am not like other men." Then as he glanced around he saw another man praying there. As he looked at him he said, "I'm glad I'm not like this other man. I fast twice a week. I give tithes of all that I possess." There he stands simply telling God how good he is, and how much better he is than any other.

But let's look at the other one. He stands there with bowed head. He looks so sad, and let's see what he says. "God, be merciful to me a sinner." That's all, but how earnestly and pleadingly he says it.

Now I'm asking you this question: Which one's prayer do you think God was glad to hear? Which one was answered? If you are undecided read Luke 18:14. Let's bow our heads and each one of us offer a little prayer to God silently.

Memory Verse. The disciples once said to Jesus, "Lord, teach us to pray." We can repeat the same request.

Notebook. At the top of our picture page write, "Two Prayers." On the top half of your page paste or draw a picture of a man praying. Below it write what the Pharisee said. On the bottom half paste a picture of another man praying. Below it write what the publican said. Then write, "God was more pleased with this man's prayer," then draw an arrow from this sentence up to the correct picture. Match these sentences.

1. Two men went
2. The Pharisee said,
3. He was glad he was
4. The other man said,
5. God was more pleased
1. "I am glad I am not like other men."
2. with the publican.
3. to the temple to pray.
4. "God, be merciful to me a sinner."
5. not like the publican.

—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Annual May Meeting, Fonthill, Ont. May 29-31
 Annual June Meeting, Brush Creek, near Tippecanoe City, Ohio June 7-14
 Minnesota State Conference, Mora, June 11-14
 Indiana Bible School and Conference, North Salem, near Plymouth, June 17-28
 Illinois Bible School and Conference, Oregon August 4-16
 General Conference, Oregon, Ill., August 4-16
 National Berean Day, Oregon, Ill., August 10
 Ministerial Association Conference, Oregon, Ill. August 4-16

MAY MEETING, FONTHILL, ONTARIO

The Church of God at Fonthill, Ont., will hold its annual May Meeting on Sunday, May 31. Bro. F. E. Siple of Grand Rapids, Mich., is the expected speaker, and it is planned to start the meetings on the evening of Friday, May 29, with three services on Saturday for those who can attend, and all-day services on Sunday. Those who come from distant points will find accommodation, and should notify Bro. C. E. Randall, Fonthill, as early as possible, that plans may be laid, for we expect an unusually large attendance from out-of-town this year.

Arthur Gilbey, Secretary.

SOUTHERN CALIFORNIA

Springtime seemed to come with one glorious sweep on Easter Sunday in Los Angeles. And with Easter and spring came one of the largest groups that we have had in attendance for some time. Bro. and Sr. Reid from Pasadena; Sr. E. Knott, who now lives in Glendale, were among those not ordinarily in attendance. The Clines from Long Beach were welcomed back, Sr. Cline having been kept at home by illness for a long time.

At the Sunday school hour the children entertained with some special numbers of music and recitation, followed by the usual visit of the Easter bunny with his colored eggs and other accoutrements of the Easter season.

Special music was furnished at the morning worship hour by Duncan Macleod, who sang three numbers: "Gloria in Excelsis" from the "Messe Solennelle" by Gounod; "Angels Ever Bright and Fair" from "Theodora" by Handel; and "Sheep and Lambs" by Sidney Homer.

At Pomona the Easter services were largely dramatic both in the morning and evening. A dramatization of the familiar Easter theme: "He Is Risen" occupied the morning worship hour, a production mostly by younger people; and at the evening hour the dramatic presentation by the men's class: "The Conversion of a Pagan," centered around the conversion of Cornelius, the Roman centurion. Sr. Dorothy Adamson Prickett furnished incidental music for the drama and Duncan Macleod repeated some of the numbers that he had sung in the morning at Los Angeles.

The people in Los Angeles have been enjoying a visit from Bro. and Sr. Ellis and their son Eldridge, from Waterloo, Iowa. They came to southern California to escape the ice and snow of the Eastern winter. We are sorry that they have been able to spend so little time with us, but hope that they will return to these parts later.

Norman John Macleod.

GREETING TO BRO. LYMAN BOOTH

Last Wednesday, April 22, Bro. Lyman Booth, one of our most appreciated contributors, passed his 87th milestone in the journey of life. Bro. Booth was born near Honey Creek, Ind., in 1849 and came to Illinois, where he has since resided, in 1853.

His writings, which have appeared for many years in our various church papers, have aroused much interest in the great truths for which he stands. He is the author of several excellent works on biblical subjects, of which his "The Mystery of Iniquity Explained" is probably the most exhaustive.

We congratulate Bro. Booth on his strength of mind and body, and assure him of the love and appreciation of the brotherhood everywhere for the contribution he has made to the literature of the Church of God.

ARKANSAS CITY, KANSAS

Our Sunday school has about the usual attendance. We are handicapped by being located among so many church people of various denominations. Missionary work is almost impossible, for the reason each church, like our own, is trying to keep their young people and old in their churches; and as we differ so much in doctrine from them, they like to let us alone. But we have a loyal little church and it is gaining in church attendance. Sunday morning services are well attended, for which we are thankful.

Our pastor, Sr. Lucille Le Crone, has organized a teachers' training class. Their books have arrived and their first lesson was Thursday night, April 16, at the church. They expect to continue with the lessons each Thursday night.

The Doreas Society met on April 15 at the country home of Sr. Andy Reed. For this date an all-day meeting was planned, and the day was spent in quilting, hemming tea towels, and piecing blocks for a quilt to be given to the conference at Oregon, Ill., for use in the dormitory. At noon a covered dish dinner was served and work again resumed until late afternoon. The meeting closed with devotions, to meet in two weeks with Sr. Robison.

On Easter Sunday the church enjoyed an all-day meeting. Sunday school at 9:45, followed by a short Easter program by the Sunday school classes. At 11 a.m. the pastor preached a very inspiring sermon: "Because I Live, Ye, Too, Shall Live." At the close of her sermon an invitation was extended to those who might want to accept Jesus as their personal Savior. We were rejoiced to see one of our young married couples, Mr. and Mrs. Merritt Fouts, make the good confession, and come out on the Lord's side. They were buried with Christ in baptism by Bro. John Fisk, and arose to walk in newness of life. May God bless and keep them always.

After baptismal services, a basket dinner was served in the basement of the church. Those present with us from a distance were brothers and sisters from Milan, Caldwell, Wellington, and Attica. We all certainly enjoyed the fellowship of those dear ones.

At 2:30 we again assembled in the auditorium. Sr. Le Crone gave a sermon on the Passover. Following the sermon Communion service was observed. So ended a peaceful, happy day.

Mrs. A. J. Chaplin, Secretary.

PENNELWOOD CHURCH, GRAND RAPIDS

The Pennellwood Church has completed a wonderful two weeks of pre-Easter services. As well as conducting the evening services, Bro. Austin very ably taught two study classes each afternoon, one for adults and one for young people, from which wonderful spiritual growth was felt. The attendance was good throughout and a full day Easter Sunday, beginning with a sunrise service, was a fitting close. At the afternoon service the following took on the name of Christ in baptism: Mrs. Lucy Hann, Mrs. Orah Kahler, Mrs. Clara Bloore, Miss Betty Bloore, Miss Frances Munshaw, Miss Martha Townsend, Miss Doris Slocum, and Robert Slocum.

We were glad indeed to have Bro. Cecil Smead from Blanchard with us one evening.

The day Bro. and Sr. Charles Simpson were preparing to start their return trip from Tampa, Fla., Sr. Simpson had the misfortune of falling and splintering the bones of the right ankle and spraining the left. This will necessitate the postponing of the trip for several weeks. We pray for a speedy recovery for her.

Arthur Hale, who was very seriously injured in a car accident recently, is still confined to his bed but is improving.

Mrs. L. F. Slocum, Secretary.

DIXON, ILLINOIS

The annual election of church officers was held at the church Monday evening, April 6, at 7:30.

The following officers were elected: trustee for three years, F. E. DuVall; elders, William J. Eckert, Lester Payne; deacons: Charles E. Miller, William G. Ford, Dewitt C. Dauntler, F. E. DuVall; deaconesses, Lillian Dauntler, Agnes Eckert; secretary and treasurer, Jessie Ford; pianist, Elizabeth Ford; assistant pianist, Ada Drew; choir leader, Lila Wagner.

The church work is going on as usual with two preaching services each month. Bro. Connor has delivered some interesting lectures on doctrinal subjects at each evening service.

The senior choir rendered two beautiful anthems on Palm Sunday in honor of our resurrected Savior, which was appreciated by all.

The young people's Berean class is held each Sunday evening at the church at 6:30, and is in charge of these young folks. A different member is leader each time. They also have had a speaker at different intervals. Charles E. Miller spoke on "Good Citizenship"; Arlen Marsh, "Tithing"; Leland Hanson, "Responsibility." These talks were instructive and educational.

On Easter Sunday at the Sunday school hour a short program was given in memory of the resurrection. The program follows: medley of hymns, Elizabeth Ford; prayer, Mrs. William Eckert; recitation, Helen Szpinden; song, "O Morn of Joy," Mary Jane Hoey, Jane Ford, Catherine Ruppert, Jean Ford; responsive reading; "Old Rugged Cross," Mrs. William Wagner, Mrs. R. C. Drew; recitation, Shirley Myers; song, congregation. After this the classes had their regular study period.

The Doreas Society meets twice a month. At this time some plans are being made for a small bazaar to be held in the fall. This group helps with the finances of the church work whenever possible.

Jessie Ford, Secretary.

PACIFIC COAST TOUR

The last three weeks of our work in Washington were very encouraging and we regretted saying good-bye to the many dear ones whom we have learned to esteem very highly. The few faithful ones at Felida are clinging closely to the fundamental doctrines of the Scriptures, even though they have had to witness a falling away of some who were not rooted and grounded in the truth for lack of definite teaching.

In Grass Valley, the home of dear Sr. Mary Hunt and son, Bro. Lester, we were offered the neat, commodious schoolhouse by the three directors in which to conduct regular services, and our greatest regret was that we could not continue in this field. Our first meeting in this district was held in Sr. Hunt's home, with most of the Felida brethren accompanying us. The interest was very good. The last one was held in the schoolhouse on March 22.

The next day we drove to Tacoma by request of dear Bro. L. G. Jaegar, who had been near death's door, but was slowly improving. We esteem it an honor to have the friendship of a man of such quiet dignity and deep spirituality, and the pleasures of this visit with him and his daughter, Sr. Mabel Burk, and family, will continue with us for weeks to come.

As we consider one of the pleasant duties of an evangelist is to visit the aged, especially those unable to longer take an active part in the Lord's work, we could not leave Tacoma without seeing Sr. Isabelle Brown, a resident of the beautiful and commodious Toby Jones Home in the north part of the city. She will be 95 next December 15. Aside from failing eyesight, she is enjoying life to the full and loves to recount her experiences in coming into the knowledge of the truth.

We also had the pleasure, together with Sr. Burk, of driving to Seattle and taking luncheon with Sr. Anna M. Young and family. That she is young was demonstrated by the graceful manner in which she presided as hostess to this little informal gathering, and yet she confessed to having passed her 86th milestone on last January 10. It was here that Bro. T. D. Foster of Mt. Vernon came to call and to accompany us back to Tacoma to see Bro. Jaegar.

By previous arrangement we had the pleasure of holding two meetings in Aberdeen on Wednesday and Thursday nights. Sr. Edna Arthaud is the one who has demonstrated that an isolated member need not join the ranks of those who are teaching error but can, by holding a small class and sending The Restitution Herald to those she contacts, arouse people's interest in the truth. On Wednesday evening eighteen assembled in the home of her daughter, Sr. Verna V. Weatherwax, and I spoke first on "Immortality," after which I was requested to explain man's condition in death. The interest was so strong that the service was continued twice the usual length.

We visited those interested next day and held a service that evening in the home of Sr. Coughenour, explaining the fundamental doctrines of the Scriptures as the Church of God teaches them. Four confessed their faith in these doctrines and we drove to the Christian Church at 10 p.m. and assisted them in applying the seal of that faith in the waters of baptism. One of those immersed at this time was Sr. Verna Weatherwax, who had formerly been connected with the Seventh Day Adventist Church. Then her daughter, Miss Patti A. Weatherwax; Mrs. Lillian Pashkowski; and Mrs. Gussie Coughenour were baptized.

Others were interested and no doubt would have been obedient could we have continued long enough to have given further instruction, but we feel that Sr. Arthaud will keep up the work she has so ably begun and we will find that the Lord has more people in this locality.

We enjoyed a delightful visit with one of our former Indiana sisters in the faith and chum of our daughter, Mrs. Esther Bartmess and family. She will join this little group in the promotion of the gospel.

Our last service in Washington was at Felida the 29th. We spoke in the morning on "What We Believe," and in the afternoon on "The Second Coming of Christ." The basket dinner in the church was also an enjoyable event.

The loving hospitality of Bro. and Sr. Wallace Woolf we have never seen excelled anywhere; neither will we soon forget it. One baptism that I neglected to report last summer was that of this dear sister, who had come to the conclusion that her knowledge of the truth was inadequate at the time of her former immersion.

There are others who we feel should seriously consider their status before God in the light of His revealed will, as the Scriptures are very clear in this matter, and we cannot afford to be indifferent or to accept man's decision.

In ten months, nine baptisms have, we feel, added to the strength of the cause and we trust that seed has been sown that will be watered by efficient workmen in the Master's vineyard. My prayer is that those who have been discouraged will obtain new zeal and press on toward the great prize that lies at the end of the race.

We called on Bro. and Sr. Charles Brooks of Newberg, took dinner with Bro. and Sr. R. Skeels of Monmouth, made some calls in Corvallis and Eugene, spent a day with Bro. and Sr. Scroggs and Bro. Austin Scroggs of Murphy, and held our last service in Sr. Edna Chamberlain's home in Medford, which consisted of a sermon followed by the Communion and a prolonged song service which no one enjoyed more than Bro. and Sr. Scroggs, who have not been able to attend a service for over four years. We persuaded Sr. Scroggs to sing that favorite of many who have enjoyed the paths of her sweet voice in the past, viz., "The Diadem Bright."

Emma C. Railsback.

A letter from Sr. E. C. Railsback dated April 7 reported that "while picking wild flowers in the woods near the home of Bro. and Sr. Scroggs" (Murphy, Ore.) she contacted poison oak, with a resultant swelling of her face so great that her right eye was nearly closed. Her address for the next few weeks will be 2335 S. Highland Ave., Los Angeles, Calif.

F. A. Stilson, president of the Indiana State Conference, announces the dates for the conference and Bible school to be June 17-28; the place, North Salem Church, five miles north of Plymouth, Ind.; and the principal speaker, S. J. Lindsay, Tempe, Ariz.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. J. E. Miller (Heating Plant)	\$ 3.00
Lottie E. Young (Easter Offering)	15.00
Jennie Baker	1.00
Mr. and Mrs. Russell Harman	20.00
Lucy B. Groat	20.00
Harriet E. Boice (Easter Offering)	10.00
South Bend, Ind., S.S. (Easter Offering)	10.52
Brother and Sister	2.00
Marathon, Iowa, S.S.	5.00
Ida F. Orem	7.00
Mr. and Mrs. J. E. Miller	2.00
Mr. and Mrs. F. A. Stilson	5.00

MARINCO JANE McDONALD

Marinco Jane Lawson was born in Whitley County, Ind., March 17, 1851.

At the age of a few months she with her parents moved to Fulton County, Ind., where her father passed away; then the family moved to Rush County, where they lived with her grandfather until she was three years old, when she came back to Marshall County, where she lived until 1919, at which time she came to South Bend, Ind.

At an early age she was baptized by Bro. Richard Corbaley and continued her membership at Antioch as long as there was an organization, then entering her membership at the Plymouth Church of God at Plymouth, Ind. Her whole life has been lived with the hope that she may see her Savior when He comes.

In 1875 she was married to Thomas McDonald, who passed away January, 1912. To this union two children were born, Fred Otto having died in infancy, and Mrs. F. B. Fox, with whom she has made her home.

The foregoing life record was written several years ago by the deceased. Following her death on April 9, 1936, the daughter and her faithful husband executed the wishes of a loving mother in full.

Sr. McDonald had lived a life of hope in the resurrection as promised by her Lord and Savior. A testimony of the influences of her life was solemnly attested by the home being filled with friends and neighbors for brief house services. This was repeated at Plymouth, where the church was filled by bereaved friends both new and old. Her life of faith in her Savior ennobled her to many.

Burial was made in the late afternoon of Eastertide Saturday, beside her long deceased husband, in the Pisgah Cemetery in the vicinity of the old Antioch Church. It was there that she had wished to rest til the call to resurrection. Would that the call might have sounded on the following morn of Easter.

Soon His victor's "shout" shall sound.

F. L. Austin.

For children, pocket Bible No. 29 is satisfactory at a very low price: self-pronouncing small type; text only; artificial leather cover; red edges; no helps nor maps; 75 cents each, postpaid; 6 for \$4.00; returnable sample sent for 20 cents. Address the National Bible Institution.

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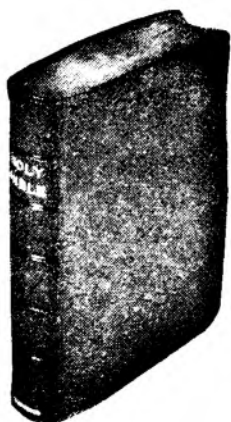
When?

Why?

At the End of Spring

Graduation is a happy time. Children look forward to vacation; adolescents hope for college entrance in the fall; young people leave high school and university seeking to put their education to practical use in the business world; and parents, relatives, and friends wonder what will be the best way of showing their esteem for the graduates, and at the same time of helping them along life's road.

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8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chû-shân-rish-â-thâ'im king of Mês-ô-pô-tâ-mi-â: and the children of Israel served Chû-shân-rish-â-thâ'im eight years.

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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, MAY 5, 1936

NUMBER 32

Best Sermons of 1935

Peace

THE definition of the word "peace" is "a state of quiet or tranquillity; freedom from war; quietness of mind or conscience; harmony." These are some of the definitions we find in our dictionary, and we turn in our Bibles to the 1st and 2nd chapters of Genesis, where we find the account of the creation of the heavens and the earth, then the separation of the waters from the waters, and on the third day of creation the dry land appeared. At the command of God the earth brought forth grass and herbs yielding seed after its kind, also the fruit trees, and all manner of trees yielding fruit whose seed was in itself. Then the fourth day He made the sun and moon and stars. "And God set them in the firmament of the heaven to give light upon the earth." Then on the fifth day the creation of the fowl and the fishes of the sea. On the sixth day He created all the living creatures that move upon the earth. Last of all man was created and given dominion over all the other creatures upon the earth.

The Bible states that not only man, but all other creatures, were formed of the dust of the ground, and upon Adam was placed the honor of naming all the beasts of the field and the fowl of the air. God had "planted a garden eastward in Eden, and there he put the man whom he had formed." "The Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from man, made he a woman, and he brought her unto the man."

Here was a scene of perfect peace. The man and his wife, living in a garden which the Lord Himself had planted, in a perfect state of happiness, with the earth and all it contained under their control. How could a more peaceful condition be found or imagined?

Many people today are skeptical about this being the true origin of man, believing it to be an allegory, or a tradition handed down from antiquity. However, we have the testimony of the Apostle Paul, verifying the account of creation as given by Moses. In Acts 24:14 we read, "But this I confess unto thee, that after the way which they call



heresy, so worship I the God of my fathers, *believing all things* which are written in the law and in the prophets." So if we reject the testimony of Moses, we must also reject the witness of the Apostle Paul, and also of Jesus Himself in Luke 24:27, where it is stated, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." So all the vital

statements in the Old Testament are confirmed by Jesus and His apostles.

In the 3rd chapter of Genesis we have the account of the temptation and the fall of man. The woman believed the falsehood of the serpent when he told her she would not surely die if she should eat of the fruit of the tree of the knowledge of good and evil, and she ate of the fruit of the tree, "and gave also unto her husband with her; and he did eat." For this transgression they were sentenced and driven from the garden. In 1 Timothy 2:14 we read, "And Adam was not deceived, but the woman being deceived was in the transgression." In sentencing the man the Lord 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."

Paul confirms this sentence in Romans 5:12, where it is stated, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." In Romans 3:10 we read, "As it is written, There is none righteous, no, not one." And in the 23rd verse: "For all have sinned, and come short of the glory of God." Then again in Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment." So by the sin of the first man, peace was taken from the earth, and a curse was pronounced upon it and its inhabitants.

(Please turn to Page Nine)

Abreast of the Times

Living Like Grasshoppers

"And the grasshopper shall be a burden."—*Ecc. 12:5.*

CHICAGO, April 28.—Lorado Taft, the famous sculptor who designed the Blackhawk Monument which overlooks Rock River at Oregon, said on his 76th birthday, which occurred today, that most Americans live as grasshoppers do, without thought for the future or the past. It is undoubtedly true that but a very small percentage of our people take time from their pleasure-seeking and money-grubbing to consider the meaning and value of life in relation to the possibilities of eternity. The warning of Jesus addressed to all such people should be frequently recalled: "Thou fool, this night thy soul shall be required of thee."



Palestine's Treasury Surplus

"Thou shalt lend unto many nations."—*Deut. 15:6.*

LONDON, May 1.—In contrast with the latest report that the treasury of the United States, "the richest nation in the world," faces a deficit of around \$6,000,000,000, the little country of Palestine, having a territory approximately the size of the State of Vermont, has a surplus in its national treasure chest of \$25,000,000. Last year witnessed the arrival in the country of 61,541 Jews, who enriched their fatherland with \$75,000,000 in fresh capital. The total number of Jews now in Palestine is said to number 375,000 as compared with the 56,000 who were residents of the country before the World War.

Esau and Jacob Continue Age-Long Struggle

"The one people shall be stronger than the other people; and the elder shall serve the younger."—*Gen. 25:21-23.*

JERUSALEM, April 28.—The jealousy that animated Esau and Jacob from the beginning, and the struggle that started between them before their birth, seems destined to continue until the Prince of Peace shall come and weld into one all of the opposing races of men. In our last issue attention was drawn to the Arab-Jewish riots that have been raging in Palestine. Latest advices from the Near East indicate that the trouble is far from being over. A British Government communique states that seven volleys were fired by police at Nazareth today when an Arab mob stoned the officers and refused to disperse when charged by police armed with truncheons. The number of Arabs who have died since the recent outbreaks began on April 19 rose to seven when an Arab succumbed in a Jaffa hospital to injuries received last week.

A New York Arabic daily, *Al-Hoda*, declares that "the nationalist spirit among the Arabs in Palestine is rampant, especially after the recent success in Syria and Egypt. From our viewpoint Palestine is an integral part of Southern Syria, and the Palestinians would have a lot to gain by joining the Syrian independence movement. The recent riots in Palestine represent the eternal blood feud of races in the East."

Prayers or Parties

"Caring more for pleasure than for God, keeping up the forms of religion, but resisting its influence."—*Am. Tr.*

NEW YORK, May 1.—Commenting on the modern methods of church work practiced by Dr. Randolph Ray, rector of the famous "Little Church Around the Corner," of this city, *The Literary Digest* remarks:

"Like other successful (?) preachers, he passes more time on his feet than on his knees. One of his greatest successes is his Thursday Night Club, made up of students of drama, art, and music. . . . For years the ministers of New York City—perhaps no less cross-sectional than those of Kansas City or Jacksonville—have been struggling to keep abreast or a little ahead of their times. Many have built bowling alleys, billiard rooms, athletic fields, little theaters, social centers, dance halls."

All this effort has been made to provide "wholesome pleasure" for the young people "in lieu of the old hell-fire-and-damnation upon which they turned their backs more than a generation ago."

How literally are these sincere and zealous religious leaders fulfilling the prediction of Paul in his warning addressed to Timothy concerning the "last days"! And how easy it is for any church, with the purest motives in mind, to lower the spiritual tone of its effort by substituting "wholesome pleasure" for the heart-cleansing truth of the gospel. Spirituality, separation from the world, are the evidences of Christian success rather than increased numbers brought together and held in the congregation by the appeal of free amusements.

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ADOPTION

By Lyman Booth

ADPTION implies a change of family name. It may affect one or more persons. It also implies the performance of certain legal requirements. The laws may not be the same in all countries, but the result is the same. In the United States a person is a minor, and in passing from one family to another it loses its parental name and is given another—its adopted name. It then becomes an equal heir with the other children in the estate of its adopted parents. It is legally entitled to the same privileges and protection with other members of the family.

For all who have been marked out for sonship through Christ Jesus there is also a certain prescribed holy, legal process of adoption. It is clearly and definitely stated and is unchangeable, yet simple and easily understood. It is of divine origin. Its beauty consists in its brevity and the wonderful results obtained in its operation. All who would avail themselves of the benefits to be obtained in this adoption must comply with certain requirements before receiving this new name. The applicant must be capable of understanding gospel terms when stated in his or her native language.

The human race is divided into two families, known by several terms: just and unjust; righteous and wicked; saints and sinners; good and bad. One is poor, "without hope and without God in the world"; the other rich in that they are the sons of God.

All are sinners by birth, having been sold into the slavery of sin and unto the bondage of death by Adam. Many remain sinners and die in sin, while few become sons of God by adoption. The law governing this adoption is ordained by God and was taught by His Son and His apostles.

There are some who claim that our text teaches the doctrine of predestination. That some were "marked out" for destruction and some for salvation before the foundation of the world. If that be true what becomes of man's free moral agency? Where is there any incentive to do good works? If a person's eternal destiny is determined before the world was, he would have no choice between life and death.

The idea of predestination as taught in this instance relates more particularly to the design which God had in mind before the foundation of the world for the purpose of choosing from among the nations a people for His name, rather than to the one to be chosen. He, no doubt, had it in His mind from the beginning of His dealings with man, for we read, "Known unto God are all his works from the beginning."

"Even as he chose us in him before the foundation of the world, that we might be holy and blameless in his presence; having in love previously marked us out for sonship through Christ Jesus for himself, according to the good pleasure of his will."—Ephesians 1:4, 5; Diaglott.

We cannot deny the fact that there is a system of operation instituted and guided by the agency and government of the Almighty, but it is only when we are informed in the Christian knowledge that we know what this divine system is—even the

purpose of God before the foundation of the world was laid, to make it the manifestation of redeeming love. Would it be any comfort to rational beings to be assured that this world and its affairs were drifting along without design or purpose; that redemption was an afterthought, an expedient born of necessity to remedy an unforeseen accident or calamity? On the other hand, does it not comfort everyone, taking his position by the side of the Son of God, to be informed that the one grand purpose, which includes every other relative to mankind, is that which according to His good pleasure God hath purposed in Himself, that in the dispensation of the fullness of time He might gather together in one all things in Christ, that we should be to the praise of His glory who place our trust and hope in Christ?

As a doctrine, predestination has more to do with a plan than with individuals. Every wise builder has a definite plan or blueprint, showing full and complete instructions about the work to be done and the materials to be used. He knows he will have to use so much of one kind of material and a certain amount of another, but he does not know which piece of material may be accepted as fit to enter into its construction or which will be rejected, until each shall have been inspected.

God, who is all-wise, is no exception to this rule. He evidently had a wise plan before Him when He created man and knew what the result would be in His dealing with man. He had our Lord in mind, also His work of redemption, even before Adam was created. He spoke of Him when He said to Eve that the seed of the woman should bruise Satan's head. At various times He spoke, through His prophets, of Messiah until He did come. He also foretold of His future coming and glory when all things shall be subdued unto Him, and God is all in all. No doubt when God talked with Eve He beheld the consummation of His most wonderful work and saw the innumerable host of redeemed gathered round the throne, singing anthems of praise to Him that sat upon the throne. His fore-vision of such a rapturous picture must have been one of extreme joy and glory.

Right here is where those who believe in predestination and those who believe in preexistence meet on a common level. They hold that Jesus virtually taught preexistence in His prayer in John 17:5, when He said, "And now, O Father, glorify thou me with (Please turn to Page Eight)

The Blessing of the Gospel

By R. H. Judd

THE answer to the question "What is the gospel?" is presented by various persons in different ways. It is true there is one gospel, but the writer thinks that we should rejoice in the many aspects in which it may be expressed. Each one of us lives one life, but that one life is the expression of the many things that go to make it complete. Some, in explaining the gospel, look forward to future conditions, which are really the outcome, or development of what has gone before, and it is this latter aspect that the writer feels has been too quickly passed over in our church testimony.

We cannot travel any highway without first having a right starting point, and the highway to eternal life, more than any other, must begin there, for there is but one entrance (John 10:9; 14:5, 6), and only by following from the start can all the rich and necessary experiences of the one way culminate in final and full success.

Then what is the starting point of the gospel? Surely it is the good news of present personal deliverance from the dominion of sin. Sin is the one thing that blocks the way to blessing. As a "thick cloud" it stands between ourselves and God. The whole ritual of Israel was to bring home this fact. No blessing of any kind could be expected from God without first a sin offering or confession of sin be made. Very many scriptures testify to this. David said, "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

The truth that God is "merciful, gracious, and longsuffering . . . forgiving iniquity, transgression, and sin" is indeed His outstanding characteristic, of which Scripture gives abundant testimony (Num. 14:17-19; 2 Chron. 30:9; Neh. 9:17; Psalm 10:3, 8; 86:15; Joel 2:13; Isa. 43:25, 26).

If God then so abhors sin, but is full of compassion toward the sinner, may we not expect to find that it will be the prominent theme in reference to the promised Messiah? and before blessing can come to earth's people, either individually, collectively, or nationally, sin must first be confessed and forgiven.

In what is probably the most remarkable prophecy concerning the Messiah ever penned, viz., Isaiah 53, the subject of sin and its forgiveness through the person of the Messiah is the paramount theme of the prophecy. In one form or another it finds expression in almost every verse of that wonderful prediction. Can we wonder then that it is presented to us as the great underlying *fact* of the gospel? The first fact recorded in the Gospels concerning the Christ is: "Thou shalt call his name JESUS (Savior): for he shall save his people from their sins." This is given us as the

starting point in all the Gospels (Matt. 1:21; Mark 1:4; Luke 1:31; 3:3; John 1:29). In Luke 1:31 it definitely precedes the announcement of the kingdom in the remarkable verse that follows. Our Lord Himself gives the same order in Matthew 26:28 and 29. So marked a feature was this in the life of our Lord that the Pharisees and scribes murmured, saying, "This man receiveth sinners." Then follow those beautiful parables of the lost sheep and the piece of silver, and heaven itself rejoicing even over *one* sinner that repenteth.

We may not stay to point out how Jesus Himself sought out the individual sinner and gave the assurance of sins forgiven. The Epistles ring with the message that "Christ died for the ungodly" (Rom. 5:8), and verse 10 tells us that we are reconciled to God by the death of His Son, but we are saved by His (resurrection) life. "Who is he that condemneth? Shall Christ Jesus who died, yea, rather, that is risen from the dead?" (Rom. 8:34, R.V. marg.).

Many scriptures show that not only the death, but the resurrection, of Christ was essential for our justification. Peter says, "Having raised up his Son Jesus, sent him to bless you *in turning away every one of you from his iniquities.*" Here the individual note is strongly emphasized, and how readily we can join in with Peter's declaration

MOTHER'S DAY



Never too busy, she was, to hear
The little doubt or the little fear;
Never too busy to set aright
The dreams that haunted the darksome
night.

Never too busy to read a book
Of fairy tales in some hidden nook.
Never too busy to kiss or to praise,
Never too busy to fill our days
With the faith that lives and the joys
that start

From the deepest depths of a mother's heart.
Never too busy, she was, to give
The love that will always grow and live—
And we who have taken her gifts must know
That they make a part of the debt we owe;
A debt of hope when the way is hard,
Of cheer when the soul seems battle-scarred,
Of smiles to brighten a tired face—
Never too tired to kiss or praise.
Mother's Day? They are all her days!

—Margaret E. Sangster.

that *blessing* comes to each one who turns away from his iniquities.

In 1 Corinthians 15 Paul puts "first of all" the fact that "Christ died for our sins," and in 1 Timothy 1:15 he states that the very purpose of Christ's coming into the world was "to save sinners." The very way he puts it shows clearly that this phase of the gospel had so impressed those who heard it as to become a fixed thought in their minds and was passed from one to another as a "faithful saying." That the words of Jesus, "I am not come to call the righteous but *sinners* to repentance," were probably the basis of that "saying" there can be little doubt, for they are recorded in three out of the four Gospels. The general

appeal of the gospel is brought out by the statement that "Christ Jesus came into the world to save sinners." Its individual appeal is brought out by Paul's indictment of himself as "chief" and its objective—"that *in me*, as chief, might Jesus Christ shew forth all his longsuffering *for an example* to them which *should believe hereafter* unto eternal life."

In the next chapter, 1 Timothy 2, Paul says, "God will eth that all men should be saved and come to a knowledge of the truth." Then he states in concise and clear language what is that truth, viz., "There is *one God and one mediator*, between God and men, himself man, Christ Jesus."
(Please turn to Page Eight)

Double Honor

By Sydney E. Magaw

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."—1 Tim. 5:17.

HALF the population of a town caught colds. Was the local physician to blame? Few, if any, had consulted him. Home remedies had been depended upon. The doctor's services were considered too costly. Where is the fault when a congregation catches cold? Too often the minister is blamed. He is a target often hit. Antidotes: "Against an elder receive not an accusation, but before two or three witnesses." "Rebuke not an elder, but intreat him as a father." "If any man desire the office of a bishop, he desireth a good work." "Let the elders that rule well be counted worthy of *double honour*." No congregation can be healthy if it readily lays every blame for its own colds upon the minister. Consult him. His services are not too costly. Skilled labor is cheaper than home remedies.

There is an honor bestowed upon the ministry that is not merited. David said only of Jehovah, "Holy and reverend is his name" (Psalm 111:9). "Reverend" occurs no other place in the Bible. It is applicable to God and no other. Christendom has robbed God and squandered His title upon man. No man is reverend, for no man is God. "All have sinned, and come short of the glory of God" (Rom. 3:23).

However, there are honors due the ministry. Ministers are "sent." "How shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Ministers "are ambassadors for Christ," who "pray you *in Christ's stead*, be ye reconciled to God" (2 Cor. 5:20).

God has made many "able ministers of the new testament" (2 Cor. 3:6). They deserve "double honour." As Paul bore in his body "the marks of the Lord Jesus," many

loyal Church of God ministers received shame instead of honor for the gospel's sake.

The Greek word for "honour" of 1 Timothy 5:17 is *timee*. Though commonly translated "honour," it is also translated "price," "prices," "sum," and "precious." Numerous times *timee* means money. See Acts 4:34: "*Prices* of the things that were sold"; Acts 5:2: "Kept back part of the *price*"; and verse 3: "*Price* of the land"; Acts 7:16: "Abraham bought for a *sum* of money"; etc. Is not a loyal minister worthy of double money?

It is probable that Paul referred to the elder's *wage* in this "double honour" quotation, for the next verse, 1 Timothy 5:18, explains, "Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward." In 1 Corinthians 9:9-14 Paul reasons, "Doth God take care for oxen? Or saith he it *altogether* for our sakes? For our sakes no doubt this is written: . . . Even so hath the Lord *ordained* that they which preach the gospel should live of the gospel."

Hard-working oxen demanded good care, and it came directly from the very grain they trod. Ministers who "pre-side well" (Emphatic Diaglott) deserve a double salary though they may be very thankful to receive a full salary and grin on a half salary. This "double honour" is due directly from the grain the minister is preparing for the Lord's garner; the minister's workmanship owe the debt. The Levitical priests lived on Israel's *tithes*. The ministry cannot live, it will cease, if driven to the fields, trades, relatives, or Federal relief.

Let no minister covet; let all ministers "rule well"; and let all congregations of the Church of God count their elders "worthy of double honour, especially they who labour in word and doctrine."

The Law, the Covenant, and the Sabbath

By James A. Patrick

AND the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34:27, 28). "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone" (Deut. 4:13).

In Joshua 7:11 the Lord told Joshua that Israel had broken the covenant by stealing. "Thou shalt not steal" was one of the Ten Commandments.

What covenant was this? Turn to the 9th chapter of Hebrews and read beginning at verse 1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 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 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; and over it the cherubims of glory shadowing the mercyseat."

We see that this covenant was the first covenant, and going back to chapter 8:13 we read, "In that he saith, A new covenant, he hath made the first old." From verse 6 and on of this chapter we learn that the first covenant was faulty and a better covenant was to be made. In verse 6 it is said that Christ is the mediator of a better covenant, and in verse 7, "For if that first covenant had been faultless, then should no place have been sought for the second." So we see the first covenant was faulty. What was its fault? In Romans 8:3 we read, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the weakness of sinful flesh, and for sin, condemned sin in the flesh." So the weakness or fault in the first covenant was the weakness of the flesh. No one but Christ ever kept it and no one but Him could keep it, because of the weakness of the flesh.

"But," some one will say, "Romans 8:3 speaks of the law, and you are writing about the covenant. Are they not separate and distinct?" I have shown that the Ten Commandments are the covenant. Now notice Paul says in Romans 7:1, 7: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? . . . What shall we say then? Is the law sin? God forbid. 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." "Thou shalt not covet" is one of the Ten Commandments, and here Paul calls it the law. I

know people talk about the moral law and the ceremonial law, but the Bible knows nothing of these two laws. I read in Exodus 12:49, "One law shall be to him that is home-born, and unto the stranger that sojourneth among you." This statement is repeated in Leviticus 24:22 and Numbers 15:16. The Bible says there is one law; let others say what they may.

It is sometimes said that the Ten Commandments are the law of God, and the rest of the law is the law of Moses. In Exodus it is said, "Moses wrote all the words of the Lord." Notice it is said that Moses wrote *all* the words of the Lord. We read, "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do." Here it is called the book of the covenant. In 2 Kings 22:8 it is recorded that a book was found in the temple which, it seems, had been lost for some time. In this verse it is called the book of the law. In chapter 23:2 we read, "And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him . . . and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." In chapter 22 it is called the book of the law, and in chapter 23 it is called the book of the covenant; so these two terms, "book of the law" and "book of the covenant," are used interchangeably of the book in which Moses wrote *all* the words of the Lord. In Matthew 15:4 it is said, "God commanded, saying, Honour thy father and mother"; and in Mark 7:10 we read, "For Moses said, Honour thy father and thy mother." So again we see that the Ten Commandments were called both the law and the covenant, and that they were called the law of Moses and the law of God. Another proof that the Ten Commandments are called the law of Moses is found in Hebrews 10:28. "He that despised Moses' law died without mercy under two or three witnesses." In Deuteronomy 17:2-6 we find that men died "at the mouth of two witnesses, or three witnesses," because they "served other gods"; they violated the first of the Ten Commandments. In Hebrews 10 it is said to be the law of Moses. There is much of such evidence, and yet there are people that contend that the Ten Commandments are the law of God and the rest the law of Moses.

Not only is it contended that the Ten Commandments are the law of God and the rest the law of Moses, but, by some, it is contended that the Ten Commandments are not the covenant. Why is this contention made? Because we find in the 8th and 9th chapters of Hebrews that the old covenant was done away. So if the Ten Commandments are the covenant, and they are according to the first scriptures quoted in this article, then they were done away. Let us read Hebrews 8:13: "In that he saith, A new covenant, he

hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." When was it ready to vanish away? Let me ask another question in the language of Paul: "Wherefore then serveth the law?" And then he replies, "It was added because of transgressions, till the seed should come." For how long was it added? "Till the seed should come." When the seed had come it was old and ready to vanish away. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Gal. 3:19, 24, 25.)

I wish I could quote all of Galatians 4 beginning at the 21st verse, but space forbids. Will you kindly read all the verses, and I will quote only a part of them.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all . . . Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." I wonder how many of us have cast out the bondwoman—old covenant, Ten Commandments.

I have often said I do not keep any of the Ten Commandments. After I had made this statement at the Nebraska Conference last summer, a good brother asked me
(Please turn to Page Eight)

The Sign of His Coming

Acts 1:12

By O. J. Parker

IN ORDER to prepare the people on the earth for His coming, that this great and glorious event may not come upon them unawares, the Lord has set forth in His Word many signs which show the nearness of this event. The unparalleled running to and fro, the remarkable increase in knowledge, the striking activity in inventions—all were foretold in the prophecies of Daniel 12:4.

The world-wide distress of nations and the fears that strike into the hearts of the human race when they look into the future were also given as signs of the coming of Christ (Luke 21:25, 26).

The trouble which is brewing and constantly breaking out between capital and labor is also foretold as a sign of the times (James 5:1-3).

The conditions of the religious world, its love of self, its boasting, its pride, were all foretold (2 Tim. 3:1-5).

Christ's purpose in coming back is to establish a righteous kingdom. In the vision of Daniel the kingdoms of the earth are represented by a great image, the materials of which degenerate in character, until from the head of gold we descend through silver, brass, and iron to the feet made of a mixture of iron and clay.

In this vision of Daniel, the kingdoms of the earth are represented by a great image, grand and imposing, which degenerates in character; and then with a suddenness which takes the world unawares, a great stone is cut out without hands. Here is foreshadowed the fact that earth's kingdoms would degenerate, and the race would become so sinful that the might of an offended God would at last smite them, resulting in their utter extermination, while their de-

struction would be followed by a better order of things in the kingdom of God, represented by the stone.

Passing on to the prophecy of Joel, we find him predicting the same events and the utter overthrow of the enemies of God (Joel 3:13).

War will be the last scene on the stage of action. See Matthew 24:6, 7.

There is not a nation in all history that can stand justified before God. As a result of sin, commotions rack the world today. Turmoil reigns everywhere; black clouds hang with evil presage on all earth's political horizons; mutual hatred embitters the relations of nations with each other; self-destructive infatuation prevails.

Feverish restlessness exists in the world.

Man's fairest schemes result in failure.

There is distress of nations with perplexity. Men's hearts are failing them for fear, and for looking after those things which are coming on the earth (Luke 21:26).

The nations are heaving in restless fury, like the roaring of the sea in a great storm, and the reason for it all is that the world is at war with God. It is at war with His truth, His holiness, His justice, His people, His purpose, and His law.

Read Ezekiel 38:1-14. And for this will the Lord close His controversy with the nations. In this manner He will confound His adversaries. In this manner will He condemn the world with an overthrow. This will be Armageddon, when the nations of the world unite against God, against His people, against His truth, against His law, and make war with the Lamb; then the Lamb shall overcome them.

THE LAW, THE COVENANT, AND THE SABBATH

(Continued from Page Seven)

when I had committed my last murder. I told him I did not refrain from committing murder because one of the Ten Commandments says, "Thou shalt not kill," but because I love God and my neighbor according to the commandments which Christ said were first and greatest. If my forethought hadn't come behind I would have asked him when he had kept his last Sabbath; for if he refrains from killing because it is said in the Ten Commandments, "Thou shalt not kill," then he must keep the seventh day Sabbath, for one of the Ten Commandments says, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." If one of the commandments is binding, they are all binding, for we read, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2:10, 11). Here James is discussing the Ten Commandments and calls them the law. At Acts 15:10 we read, "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?" Peter makes this remark after some one had urged that the disciples keep the law of Moses, because it was the ministration of death (2 Cor. 3:7), and none of them could keep it. That it was the ministration of death is proved by the fact that Israel, to whom it was given, is nationally dead; and the law, Ten Commandments and all, was their national law. No wonder Paul admonishes us to cast out the bondwoman and her son. Yes, because to keep the Sabbath, one of the Ten Commandments, is, by that act, to deny Christ. Let us read Colossians 2:16, 17. "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." The Emphatic Diaglott renders the last phrase of this quotation, "But the body is Christ's." Christ's body is the one that casts the shadow. If we keep the shadow, do we not deny the substance? If I had tried to burn the shadow of trees for fuel last winter, I should have been frozen to death.

Another question asked me at the Nebraska Conference was, "Is there anything in the Ten Commandments against a good man?" Yes, everything. Why? First, they were faulty; no one but Christ could keep them. Second, they were the ministration of death written and engraven in stones. Let us read 2 Corinthians 3:6, 7: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, . . . which glory was to be done away." How was the glory to be done away? "For if that which is done away was glorious, much more that which remaineth is glorious." The glory was done away because the

thing that gave the glory was done away. Third, they could never give life. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness had been by the law" (Gal. 3:21).

THE BLESSING OF THE GOSPEL

(Continued from Page Five)

That is, or should be, our message. Have we any right to deviate from it in any respect? One God, and one Mediator, and the reason for a Mediator is plainly stated in Hebrews 9. Sin is that reason, and every other problem in Scripture sinks into insignificance until these two great truths of *one God* and *one Mediator* are given due recognition.

The Church of God, which perhaps more than any other, believes in one God, stands in a unique position to carry this message of forgiveness and life everlasting to those around them, and depend upon it, people thus blessed through our message will seek through us further light from the Living Word.

ADOPTION

(Continued from Page Three)

thine own self with the glory which I had with thee before the world was." With a display of triumph they say, "Doesn't that teach the preexistence of Christ as plainly as words can tell it?" To one who is not acquainted with the Scriptures, who ignores the rules of reason, as well as the observation of the order of natural reproduction of species, that might appear true. But is it? We will not question our Lord's words, but readily admit He spoke the truth, but not in the sense that Jesus existed in bodily form. They forget that "God speaks of things that be not as though they were" and that the coming of Christ was the proof of that statement.

The glory which Jesus had with His Father before the world was, was vested in His Father. God was the possessor of all things in heaven and earth. Jesus, being the only prospective son, was the only prospective heir to God's estate, as well as the object of His fatherly love and glory. Jesus had an inherent title to His Father's glory and estate many centuries before His birth, even before the foundation of the world. Thus we see an unborn child is heir to its father's possessions, his love, and attributes of character.

Since God knew from the beginning that He would have a Son in whom He would be well pleased and since He also had a preview of the glorious work the Son would do for Him, He also had a preview of a mighty host of holy and blameless ones associated with the Son and in His name, who were "previously marked out for sonship," all of which was "according to the good pleasure of his will." Thus it was that God chose us through Christ for sonship. Since Jesus was the only person born to the sonship of

God, no one else can claim the same relation to God except through the divinely prescribed process of adoption which He has made known through the gospel.

There are five important and necessary things to be observed in order to be adopted into the family of God. First, one must hear and learn the terms of adoption. Second, he must believe them firmly; this is called faith. Third, he must change his mind toward God and forsake his former manner of living; this is called repentance. Fourth, he must make confession of his belief in those terms, which is called faith. Fifth, he must comply with those terms and obey them by immersion in water. These terms must be complied with in every particular, for God accepts no half-completed contracts. We may justly call it a contract, by which, if performed faithfully by us, we are to receive an inheritance in the estate of our adopted Father, also His protection, and the added free gift of eternal life.

In brief, repentance is a change of mind or purpose to God. Conversion is a change of life or a new life for God. As generation precedes birth, so regeneration implies a new birth, a new birth from water as our Lord explained to Nicodemus. This new birth and new life bring us into family relationship with God and we are accounted "sons of God" by adoption. Being thus adopted, we are given a new name, and we find new employment under better conditions. This new employment is called sanctification because we are set apart for a holy purpose, or a consecration of all to God, being dedicated to God, or devoted entirely to His service. In His service we find justification, being made free from guilt. Glorification, which is a new standing before God, we gain when the manifestation of the sons of God shall have been made after their resurrection.

This glorious state of being has been made possible by the Son of man, for we read in John 1:12, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The beloved Son of God became the Son of man that He might make children of God out of the children of men. Being children, we are "heirs of God, and joint heirs with Christ," and since Christ has become our brother we can joyfully cry to the Father of our brother, "Abba, Father." To no other can we appeal; no other power do we know than the privilege and power of faith which inspire us to exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

To call God "Father" was rare by Old Testament writers, but in the New He is called by no other so often as this. The Lord made the name "Father" common among His disciples and taught them in their discourses, prayers, and writings to use it. By it we are made to understand that all our mercies are of God and that we, who are His children by adoption, are given boldness to pray for good things.

A father's love for his children is not content for the good of his children alone, but expects a return of the same personal affection. He must have a return of love or he is not happy. Then is God, as Father, who is infinite love, less worthy to receive our warmest expressions of our love, both in words and service?

The test of inward love is the outward life. The sons

and daughters of God are not satisfied merely with outward reformation, but seek earnestly for inward purity. Their desire is not only to keep free from the show of sin, but the heart pure from the guilt of sin. Paul dissuaded his converts from sin by reminding them of the promises of God, which promises are that He will work with them by His Spirit and give them "a new heart and a new spirit, and renew them in the spirit of their minds." He said, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). His principle of action is not, separate yourselves from all uncleanness in order that you may secure the right to sonship, but, because you are the sons of God, therefore, be pure. It is not, labor that you may be saved, but, labor because you are accepted in the beloved. They who do not and cannot feel remorse under their imperfections, and do not endeavor to do better, were never really good. It is a plain contradiction for one to think he is secure in his choice, and to think he is prepared for the felicities in the coming kingdom, and not labor to cleanse himself from all pollutions of the flesh and spirit, and to perfect himself in the love of God.

Yes, God did foreknow, but His foreknowledge was for Himself rather than for me. While I feel His favor brought the terms of salvation and justification to me, I am sealed for His blessings only by complying with His terms. I can only know that I am chosen of God by making Him my choice first, and by showing my election in regeneration, the proof of which is in the uprightness of my conduct.

By "the manifestation of the sons of God" is meant their being arrayed in the glory of their Lord and Savior, as pictured in the vision on the mount of transfiguration. It is not merely the glory of their perfected and immortalized bodies, nor the glory of their triumph over death and the grave, nor yet the glory of their bright abode and the sweet fellowship of all the saints into which they will have been admitted, but with the more effulgent glory reflected upon them by their glorified Prince, who is the brightness of the Father's glory. This will be their complete manifestation. Where is there a person so dead in trespass and sin who would not love to be in that happy, glorified company? Then let us wait patiently for the adoption, that is, the redemption of the body, when we shall see Jesus as He is and be like Him, delivered from the body of sin and death. Then as children of the resurrection, changed into the likeness of the transfigured Savior, we shall know as we are known, and in perfect union and communion with our Lord and all the saints shall serve Him evermore.

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BEST SERMONS OF 1935

(Continued from Front Page)

Paul in Romans 7:14 exclaims, "For we know that the law is spiritual: but I am carnal, sold under sin." In Romans 6:16 we read, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto right-

eousness?" Then by obeying the serpent in the Garden of Eden, the first man Adam became a servant of the serpent, and doomed to death. But Jesus says in John 10:10, "I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep." Man because of sin was under the sentence of death, and was by nature a child of wrath, even as others (Eph. 2:3).

In verses 12-22 we read of the natural state of man before he accepts of the conditions of salvation and becomes an adopted son of God. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off (the Gentile), and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

We often hear of the fatherhood of God and the brotherhood of man, but from the Scriptures we learn that God is only the Father of that portion of the race who have accepted of the conditions of salvation and have been adopted into His family. In Galatians 3:26-29 we find the law of adoption: "For ye are all the children of God *by faith in Christ Jesus*. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The promise here referred to is briefly stated in Romans 4:13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." The seed here spoken of is the Lord Jesus (Gal. 3:16). So God has promised the world to Abraham and Christ and those who belong to Christ.

Since man first sinned by eating of the forbidden fruit, God has given His law to the world, but very few have directed their lives by its requirements, and so Jesus tells us in Matthew 7:13, 14 that but few of the children of men will find the strait and narrow way that leads to life, but the great multitude take the broad way that leads to destruction.

The history of the past is largely one of oppression and

cruel wars. Once the world was deluged with water and all the inhabitants drowned, save those who were in the ark. Today we have similar conditions in the earth; just as Jesus said they would be just before He comes to earth again (Matt. 24:37-41).

In Genesis the 6th chapter we read of the conditions that prevailed in the days of Noah. "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

When we view the conditions in the world today ("evil men and seducers shall wax worse and worse, deceiving, and being deceived"), we are prone to wonder how long it will be before the world will be in the same evil state that it was in the days just prior to the Flood. Crime is increasing; unemployment leads to crime. It is an old saying and a true one that "Satan finds work for idle hands to do." Is it any great marvel, therefore, that, with many millions out of work, and dissatisfaction and strikes among those who are employed, crime and violence should increase? Jesus tells us in Luke 21:25-36 what the conditions would be at the time of His return, and admonishes His servants, "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."

In Zechariah 8:9, 10 we read, "For before these days there was no hire for man, nor any hire for beast," and in Daniel 12:1-4 we are told, "And there shall be a time of trouble, such as never was since there was a nation even to that same time." In Zephaniah 1:14-18 we read of the conditions of distress and the cause of it all: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. *And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord.*"

In these statements we find the real cause for the distress that is upon all nations. "They have sinned against the Lord," and the conditions are as they were in the days of Noah. So, instead of destroying the people with a flood, we see and hear of cyclones, of hurricanes, of devastation wrought by flood, by terrible earthquakes, by dust storms, unprecedented heat and cold often out of season, thereby ruining the fruits of the toiler. It seems as though the forces of nature were working to cause fear and distress among the inhabitants of the earth. What is the cause of it all? Wickedness in all its loathsome forms, says the Word of God. Jesus says in Matthew 24:12, 13, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

Brethren, which class do you and I belong to? Has our love grown cold, the Laodicean condition, or will we be among those who will endure unto the end? The Prince of Peace is coming soon.

Berean Department

ARLEN MARSH, EDITOR

Young People's Conference

As a guest speaker for the Young People's Conference of Minnesota, held at St. Cloud on April 18 and 19, I was asked to write a report.

The conference convened at 11 a. m. Saturday, April 18, with a Bible lesson led by Bro. J. R. Le Crone, his subject being "How Young Christians Can Work." It proved to be very interesting. In the afternoon a Bible lesson was led by the writer on the subject of "Early in the Morning." Then a business session was held which will no doubt be reported by another. Saturday evening, after a song service, Bro. Wilsie McKnight of Moorefield, Nebraska, spoke on the first part of the theme, "Jesus Is Coming Soon," identifying Jesus as the Son of God and the seed of Abraham through whom all nations of the earth will be blessed. After a social time, we all scattered to the homes of the St. Cloud Bereans to obtain a short but restful night's sleep.

Sunday was a beautiful day, the warmest of the season. Sunday school convened at 10 a. m., followed by the second sermon of the series, in which the writer endeavored to show without a doubt that Jesus is coming again to fulfill the promise made to Abraham, Isaac, and Jacob. After dinner served at the church, a varied program put on by the several societies was enjoyed by all. Bro. John Savage had arranged an educational tour for us, which was also enjoyed. The concluding sermon was given by Bro. Le Crone, who emphasized the fact that "Jesus Is Coming Soon."

These young people are to be commended for their wonderful work that they have done and they will yet do, for they are sponsoring Bro. McKnight in evangelistic work over the State for the summer.

The societies of Mora, Eden Valley, and St. Cloud were represented, in addition to some isolated members.

It was a privilege and a joy to meet with them, and I recommend them as an example for all Bereans.—Gerald L. Cooper.



Red Sails in the Sunset

The sails of the world Ship of State are fast turning red in the glow of the sunset of civilization. Students of politics, economics, and society, not noted previously for undue pessimism, frankly confess their belief that war, inevitable and deadly, will mean the end of civilization as it now is known if that war is allowed to reach world-wide proportions. Decimation of populations is freely predicted; destruction of industry and commerce, stagnation of scientific progress, and retrogression of culture are expected to

follow hard after any general or universal clash of arms.

During such a period, it is interesting to note the increasing attention being devoted to biblical prophecy, particularly with regard to that concerning the second advent of Jesus Christ. Cliques formerly bitterly disunited have joined hands in a not unsuccessful effort to spread the tidings of an approaching series of divine judgments to culminate in a war popularly styled Armageddon. Those who formerly held little or no interest in religion have come to anticipate with no small degree of fear the coming of the One whom they have disregarded.

This movement toward the practical application of the Bible to current events had its primary origin in the William Miller activities of the early and middle nineteenth century. Unfortunately, in spite of the fact that Adventists trace the genesis of their church to that activity, and in spite of the fact that many members of the Church of God could, if they only knew, trace their present church affiliation to the same work, the name of Miller now stands for little more than a somewhat ambiguous and ethereal figure of history.

Confirming a lifelong impression that fiction can provide quite as liberal an education as any textbook, *Hard Money*, product of the prolific Clarence Budington Kelland, presents in the course of its story of frenzied finance a graphic picture of the conditions prevailing at the time of the William Miller movement.

New York City business was in a turmoil; stores and offices were closed; commerce almost stood still. Publicans and sinners felt a vague dread of what was to come to pass; Pharisees and scribes gathered themselves with the Sadducees and prayed mightily—and noisily—to their God. The repercussion of the failure of the Miller predictions to materialize filtered throughout the religious cosmos and bent the faith of a multitude.

Mr. Kelland has painted, in *Hard Money*, a vivid portrait of the reaction of the public of 1844 to the prophecies of Mr. Miller. The book is fiction, yes; but it has been called, so accurate is its history, more of a biography than a story. Authentic as to dates and names and places, with the exception of the names of the chief characters, *Hard Money* plays a merry melody of words. For the Adventist, the single chapter on the Miller movement is worth the purchase price (\$2.50), for anyone who likes to read, the book offers plot, suspense, characterization, and an unusual side of Kelland's genius with a typewriter.

Hard Money is without bias, although written from the viewpoint of a hard-headed financier. As the march of booted feet grows louder in the earth, it would do no harm were those interested in Adventism to read the book and learn of how they started, without the boring obligation of pouring over pages of dull, uninvigorating history.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

“Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.”

THE MOST DISTINGUISHED GUEST

JESUS and His disciples were on a trip. They had been traveling through the country of Perea that lay to the east of the Jordan River. But Jesus never took a trip merely for His own pleasure. No, indeed!

Everywhere that Jesus went He was spreading the good news of the kingdom of God. The gospel, we call it. He was teaching His disciples, as they traveled, all about the kind of people who would be in this kingdom of God.

Besides all this, He never lost an opportunity to do a kind deed for some needy person that He met along the way. In this manner He gave His disciples the very best kind of a lesson on the things He wanted them to know. He showed them by example.

It was no doubt by a shady brook or a refreshing stream that they found as they traveled southward through Perea, that Jesus talked with His disciples about forgiveness and humility, as we studied two weeks ago. Farther on, perhaps, as they rested, He gave them that wonderful lesson on prayer, our last week's lesson.

You see, Jesus knew that soon, all too soon, He must leave His disciples. And He wanted them to understand, as fully as they were able to understand, His mission in the world and His message to all people.

Near one of the villages of Perea He had healed the ten lepers, only one of whom took time to thank the Healer. And that was His chance to talk to the disciples about being thankful for all blessings. They were having a “good” trip, surely!

It was early spring and almost time for the yearly feast of Passover. Jesus wanted to keep this feast in Jerusalem with His disciples. For He knew it would be the last one He would eat with them.

So they crossed over the Jordan River from the country of Perea into the country of Judea. And it was at Jericho that they made the crossing.

What does the city of Jericho make you think of? The good Samaritan, I'm sure. It was only a few weeks ago that we studied about him. Today we will see what Jesus did in the city of Jericho.

Jesus, you know, was always doing some kind deed. And just outside the city of Jericho He did something very won-

derful for a poor blind beggar. Look in your Bibles and see what it was. You will find this touching story in Luke 18:35-43. Do not miss it; you will enjoy it very much.

At last they reached Jericho, called the city of palms and perfumes. It had a tropical climate and was the garden spot of Judea. It was sometimes called the Pantry of Palestine. Queer name, wasn't it?

Figs and dates grew in abundance, oranges and bananas, also. A forest of palms encircled the city. But now travelers find only a few mud huts, some hotels for tourists, and no beautiful gardens. The land is no longer fertile as it was in Jesus' time.

We find our loving Savior generally in the company of the poor, but today's lesson shows Him the Guest of a very rich man. The rich man, in this case, was more needy than many very poor people. For he needed Jesus to show him the right way to live.

In verses 2, 3, and 4 of our lesson several interesting things are told of this rich man. See if you can find them.

Now Zacchæus was most likely overseer over all the tax collectors in the city and country around Jericho. He was a Jew and was hated by all the people because, like the other tax collectors, he took as much money from the poor as he could possibly get.

I wonder why such a man wanted to see Jesus? Perhaps he had heard of that great tax collector, Matthew, whom Jesus had called to be one of His disciples. Maybe he realized his wrongdoings and wanted to correct them.

What happened when he met Jesus? Look in verse 5. Jesus knew this rich man's name and all about him, even before Zacchæus told him. He knew that Zacchæus needed Him, too.

What do you think Zacchæus and his distinguished Guest talked about at the dinner table? Write what you think might have been their conversation.

At any rate, after the meal was finished Zacchæus promised Jesus he would give half of his wealth to the poor and if he had taken more than his share from anyone he would give that man back four times as much as he had taken from him. The presence of Jesus at Zacchæus' table made a different man of him surely.

We have in some of our homes a motto which reads, “Jesus is the unseen Guest at our table.” I wonder if we ever stop to think of Him that way. Let's do it and see if it makes different boys and girls of us, and different fathers and mothers as well.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. — May 17, 1936

JESUS INSPIRES HONESTY

Luke 19

Devotional Reading: Psalm 15

GOLDEN TEXT

"Thou shalt not steal" (Ex. 20:15).

GOLDEN TEXT

"Thou shalt not steal" (Ex. 20:15).

This is one of the ten commandments given to the Israelites at Mt. Sinai. But it is just as good for us as it was for them. When one came to Jesus and asked what he should do to be saved, among other things He quoted this text, so we see it has to do with eternal life (Matt. 19:18). Paul also quotes it in Romans 13:9 in his admonition to love one another.

If we would abide by the Golden Rule, do to others as we want them to do to us, we would never take anything that belongs to another; for we do not want others to take what belongs to us. Which is better, to live by Christ's teaching, for our text is a part of His teaching, or steal and suffer the consequences? Let us do the thing that is right in the sight of Christ and the Father. Live without stealing.—L. A. R.

PRACTICAL APPLICATIONS

Honesty

- does not allow of false balances;
- does away with selfishness;
- requires a man earn his pay;
- will not permit an employer to pay starvation wages;
- is not Christianity, but a Christian must be honest.

Fair Wages. Honesty in capital and labor would eliminate all industrial strife. The employer who despoils his help to increase his profits is a menace to our economic life. The laborer is worthy his hire (Matt. 10:10). A woe is pronounced against him that builds his house by unrighteousness and uses his neighbor's service without wages (Jer. 22:13). Every employer should give his servants wages that are just and equal (Col. 4:1). If it is wrong in the industrial world for employers to pay starvation wages to their employees, is it wrong for churches to hire pastors and pay them less than that which is usually termed "starvation wages" for common labor? Keeping back the hire of the laborer is fraudulent according to James, and it would be well for many church boards to consider the scriptures which are usually applied to worldly employers as applying to themselves.

Honest Labor. Honest labor is as much a duty of the employee as honest wages are the employer's. The man who loafers and kills time is a thief of time. He is stealing from his master. Idleness when engaged in by choice is iniquity (Ezek. 16:49). A considerable portion of the idlers of the country at present and especially that division that roams the highways are slothful, lacking industry and initiative. They are ever waiting for breaks and looking for the soft snaps. A good dose of Paul's remedy is the only cure. "If any will not work, neither should he eat" (2 Thess. 3:10). As reference was made to the church

as employer, so we consider the employee, the pastor, who takes advantage of his liberty and fools away his time. He is as dishonest as the man in the ditch who deliberately loafers when the boss is not around.—C. E. R.

SENIOR AND ADULT

Topic: Taking Religion Into My Business.

The Lesson. Again the lesson is an entire chapter of Luke, this time the 19th. And again some verses, for the sake of coherence, should be eliminated, this time 29-44, 47, 48.

Zacchaeus. An understanding of the publicans of Jesus' day is an absolute necessity to a comprehension of this section of the lesson. The demand for some thorough teacher's guide like Peloubet's, Tarbell's, or Snowden's, or for a good Bible dictionary, is made positively acute. No teacher can be entirely successful without adequate means for research. Who were the publicans? What did they do? Why should Zacchaeus imply that he had unjustly taken money from others? What was the Roman taxation system? Was the fact that a man was a publican necessarily an indication that he was a sinner? Was he always considered a sinner at that time? Why? Are modern capitalists always criminals? Can a man secure wealth without cheating the public? Must a man part with his wealth to secure salvation? Why? Why should Jesus have chosen to dine with Zacchaeus? Are the poor quite as likely to sin as the rich? Are they more likely to repent? Why?

The Talents. This parable encompasses verses 11 to 28, and is one that is generally ignored by most church members. Snowden suggests the problem for study in connection with the story of Zacchaeus, but it has better application with this parable: Does individual temperament make it easier for some to be Christian than for others? If so, why? Is a good speaker bound to enter the ministry if he is to be a Christian? Must a good public school teacher handle a Sunday school or Bible class? Should all singers and musicians serve in the church choir, orchestra, or other musical organizations? Can personal talent be turned to as good use for God in the channels of ordinary business as in specific church channels? Brutus killed Caesar because Caesar was ambitious. Jesus taught men to lay up treasure in heaven, not in earth (Matt. 6:20, 21). Do these ideas contradict the thought that one's talents should be developed by use to their highest capabilities? What is ambition? Can a Christian desire to get ahead in the world? Should he desire to do so? If so, why?

The Temple. Verses 45 and 46 contain a lesson for every church that prefers to secure its money from commercialized suppers, bazaars, and shows rather than from the God-given plan of tithing. Why did Jesus object to the presence of the merchants and money brokers in the temple? What was the practice of the merchants in charging for their sacri-

ficial wares? of the money changers in converting foreign coin into local coin?—A. M.

JUNIOR CLASS

Topic: The Man Who Climbed a Tree. Text: Luke 19:1-10. Memory Verse: "Cease to do evil; learn to do well" (Isa. 1:16c, 17a).

Review. As our last lesson was about prayer, let us all stand and repeat the Lord's Prayer. Now let's repeat our last memory verse.

Lesson Story. Have you ever been in a crowd, trying to see what was happening in front of you? No matter how hard you tried you just could not see one thing. If you have you know just how this man felt in our story today.

Once upon a time when Jesus was here on earth He was going from Jericho to Jerusalem. Great crowds of people were gathering to see Jesus. In this country lived a very rich man named Zacchaeus. He wished very much to see Jesus. But he was so very, very short that he knew he never would be able to see in that crowd.

Then a plan came into his mind. He found out just which way Jesus was coming, so he ran there and climbed up into a sycamore tree.

When Jesus came to the tree, He looked up and saw Zacchaeus. He said, "Zacchaeus, come down, for today I am going to stay at your home."

Zacchaeus immediately came down, and how pleased he was to think Jesus was going to his home.

But the people commenced at once to find fault. They said, "Just think, Jesus has gone to be the guest of a man who is a sinner."

Zacchaeus said to Jesus, "I will give half of my goods to the poor. And if I have taken anything from any man falsely, I will give him back four times as much as I have taken."

Memory Verse. We all do wrong at some time or other. Although we do these things, we should always try to do better, for our Bible says, "Cease to do evil; learn to do well."

Notebook. We are sure to want to make a picture for our picture page today. Draw a road, with trees at the side. In one of these trees draw the little man Zacchaeus. Draw Jesus riding along the road. Divide your next page into three columns. In the first column write, "What Zacchaeus Did." In the second column write, "What Jesus Did." In the third write, "What the People Did." Now take words and write them in their right columns: (1) Was riding along a road. (2) Crowded along the road to see Jesus. (3) Was so small he could not see. (4) Said, "Come down." (5) Climbed a tree to see Jesus. (6) Said, "He has gone to be the guest of a sinner." (7) Was happy to learn Jesus was to be his guest. (8) Was willing to go to the home of a sinner. (9) Was glad to make the wrong he had done right. (10) Is willing to save any sinner.

—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Annual May Meeting, Fonthill, Ont.	May 29-31
Annual June Meeting, Brush Creek, near Tippecanoe City, Ohio	June 7-14
Minnesota State Conference, Mora	June 11-14
Michigan Bible School and Conference, Pennellwood, Grand Rapids	June 15-21
Northwest Conference, Corvallis, Ore.	June 16-21
Indiana Bible School and Conference, North Salem, near Plymouth	June 17-28
Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.	August 4-16
National Berean Day, Oregon, Ill.	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Iowa Bible School and Conference, Waterloo	August 17-23
Missouri Conference, Blush	August 17-23

Names continue to come in for "Our Graduating Class." All names which are to be listed in our baccalaureate number of The Herald should reach us not later than May 20. Remember we want both the names and addresses of all of our young people who are graduating from high school or college.

MAY MEETING, FONTHILL, ONTARIO

The Church of God at Fonthill, Ont., will hold its annual May Meeting on Sunday, May 31. Bro. F. E. Siple of Grand Rapids, Mich., is the expected speaker, and it is planned to start the meetings on the evening of Friday, May 29, with three services on Saturday for those who can attend, and all-day services on Sunday. Those who come from distant points will find accommodation, and should notify Bro. C. E. Randall, Fonthill, as early as possible, that plans may be laid, for we expect an unusually large attendance from out-of-town this year.

Arthur Gilbey, Secretary.

MICHIGAN STATE CONFERENCE

The 79th Annual Michigan State Conference and Bible School will convene at the Pennellwood Chapel, 28 Allen Road, S.W., Grand Rapids, from June 15 to 21 inclusive.

Elder Sydney Magaw of the Brush Creek Church, Ohio, will be the guest speaker.

He is planning to bring a new chart representing God's plan of the ages, which will be used for the Bible school. Classes for all ages will be held twice daily during the week.

The conference board urges you to give your whole-hearted cooperation to make this a conference and Bible school like the ones we older members so well remember.

If it is impossible to bring your young folks for the entire week, please send them.

At your earliest convenience, kindly notify the secretary of the number from your community planning to be present. This will help the Entertainment Committee in making reservations.

Mrs. L. F. Slocum, Secretary,
635 Alexander St., S.E., Grand Rapids, Mich.

NORTHWEST CONFERENCE

The annual meeting of the Northwest Conference of Oregon and Washington will be held June 16 to 21 at Corvallis, Ore.

The first Bible school ever sponsored by this organization will be held with two sessions daily for each of the three classes: adults, young people, and juniors; and it is receiving excellent support.

The school provides a rare opportunity for those who are contemplating baptism, and also for those who are already members, to search the Scriptures under the guidance of one of the most learned ministers of our faith, Elder Norman John Macleod of Pomona, Calif., who will have charge of the young people's classes. Elder Macleod will also speak at the evening services. The junior class will be instructed by Sr. Carl Weatherwax of Aberdeen, Wash.

A hearty invitation to attend these services is extended to all the brethren, far and near. We urge everyone to plan to attend the full six days. Please send in for room reservations early, stating the names and addresses of each member of your party, including children. Also let us know when and how you will arrive. The chapel address is N. 17th St., between Van Buren and Harrison Sts.

Address all correspondence to the secretary, whose name and address appear below.

A great amount of credit for the upbuilding of the work in the Northwest goes to Sr. Emma C. Railsback of Los Angeles, Calif., who spent nearly a year as minister in this field. We are truly grateful to Sr. Railsback for her efforts in uniting a scattered people.

Another sister to whom much credit is due is the conference president, Minnie Rogers of Eugene, Ore., who has labored and prayed unceasingly that everything done would be to the upbuilding of the work, hence to the glory of God.

The success of this meeting now depends on YOU. What are you going to do about it?

Gladys E. Barber,
1553 Adams St., Corvallis, Ore.

A BUSY SUMMER IN PROSPECT

As usual, Bro. S. J. Lindsay is looking forward to a very busy summer. According to present plans he and Sr. Lindsay expect to leave Tempe, Ariz., for their home in Oregon, Ill., May 25. From June 17 to 23 he will be in attendance at the Indiana Bible School and Conference; in the early part of July at Delta, Ohio; at the Virginia Conference, July 23 to August 2; Illinois Bible School and General Conference, August 4 to 7 inclusive; Eastern Nebraska Conference, Omaha, August 9 to 16; Blush, Mo., Conference, August 17 to 23; and near Oneal, Ark., August 25 to 30.

The strength of Bro. Lindsay's work lies in the simple and positive way in which he presents the fundamental truths of the gospel. He firmly believes that these truths are essential to salvation and indicates in his manner the sincerity of his convictions.

REPORT FOR APRIL

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Funerals, 1. Money received: Pleasant View, \$28.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$7.50; conference board, \$7.00. Expense, \$15.00.

J. H. Anderson, Indiana Evangelist.

BURR OAK, INDIANA

In one of our last reports we called attention to our Berean work as not so well attended. At this writing we are happy to report something that is very encouraging. Previously we held an informal meeting discussing plans to interest folks to come. Our conclusion was to divide the group, those under 20 and those over 20 to be in separate classes. A contest is on between the two sides. Each side chose a captain. The side winning by getting the most out to Berean will be served with a fellowship dinner. Our first night of study we had 27 present, the largest attendance since we have been here. The study chosen is taken from the Truth Seekers' Quarterly lessons on the covenants, by J. H. Anderson.

Services at Kokomo, Ind., on April 26 were very pleasant, and we are thankful for them. At home, we left the Sunday's services in charge of capable ones. Bro. Melvin Osborn spoke at the morning worship. At the evening meeting Sr. Pearl Zechiel conducted a good devotional.

The Gospel Seekers' class meeting was held at the home of Marjorie Hatten. A splendid time was enjoyed.

We are getting ready for a beautiful Mother's Day program. The play will be given under the direction of Louise LaMunion.

A. E. Hoskins, Pastor.

The Easter sunrise service which is held each year between the two buttes just outside the city of Tempe, Ariz., was conducted this year by Bro. S. J. Lindsay, pastor of the Church of God. Bro. Lindsay in his remarks emphasized the fact that our entire hope for a future life rests upon the possibility of a resurrection from the dead. Such gatherings provide a splendid opportunity of presenting the truth without giving offense.

Attendance at the Oregon Sunday school is improving. At a recent regular session of the school 151 were reported present.

BITS OF THE MAIL

"Can I say the Best Sermon on 'Love of the Truth' is Bro. Patrick's? It sounds firm, just like him."—Mrs. W. L. H., Eden Valley, Minn.

"Am sending \$2.00 to send The Herald to some one unable to pay for it. Agree with you it is a better way to evangelize, as in so many cases there are not enough to go to hear them."—Mrs. L. C., Adrian, Mich.

"I enjoy many articles published in The Herald. Of late, I have especially liked those on marriage and divorce, 'The Support of the Ministry,' and 'A Message to Modern Baruchs.' They have helped me to get a better understanding of these things."—Mrs. C. C. E., Wortham, Texas.

"I think I was the most interested in No. 3 of the Best Sermons of 1935 ('What Is Life?' by S. J. Lindsay), but they were all good."—Mrs. G. R., Wauseon, Ohio.

As noted in the Conference Calendar, the date of the Iowa Conference for 1936 will be August 17-23, at the church and campground in Waterloo. Berean Day will be Thursday, August 20.

MARGARET VIOLA MOORE

Margaret Viola Renner was born in Lanark, Ill., December 27, 1864, the daughter of William H. and Mary Renner. In 1877 she came to Blackhawk County, Iowa, with her parents, locating near Laporte City.

She was married to Samuel W. Moore March 17, 1885. Her husband died April 11, 1888. Mrs. Moore was a member of the Church of God and a life member of the Woman's Christian Temperance Union.

Surviving are two daughters, Fern, 200 Norwood Ave., Waterloo, Iowa, and Mrs. Carl Stuhler, Washington, D. C.; one sister, Mrs. Fred Wilcox, 223 Vine St., Waterloo; and two brothers, Oscar Renner, three miles north of Waterloo, and Walter Renner, Highway 218 between Waterloo and Cedar Falls; also, one granddaughter, Jean Maxine Stuhler.

Funeral services were conducted by the Iowa state evangelist, Mr. J. W. Williams of Gladbrook, Iowa. His text came from Luke 8:53 with Revelation 14:13.

O. J. Allard.

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THE RESTITUTION HERALD

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.

SHOWER — SHOWER — SHOWER

ATTENTION: Ladies and Doreas Societies of the Church of God (Men not necessarily excluded)

You are cordially invited to attend —

The Event: A Shower.

The Time: Thursday afternoon, June 4.

The Place: Golden Rule Home, Oregon, Illinois.

The Purpose: To replenish and provide necessary equipment for the Conference Dormitory, Kitchen, and Dining Hall.

If you cannot attend in person we shall be pleased to accept your "proxy" in the form of a gift. Please mail all articles to Mrs. Lewis Lindsay, Oregon, Illinois. They will be kept unopened until the Shower when, under the supervision of the combined Doreas Societies of the Dixon, Oregon, and Rockford churches, all articles will be unwrapped and recorded.

If it is impractical or inconvenient to mail articles, such as dishes, etc., we shall be glad to receive a contribution in money—from a dime up—which will be applied to the purchase of the items most needed.

Following is a list of the most necessary items, some of which have already been provided or pledged, as noted:

18 sheets for single beds	3 dozen cups
24 sheets for double beds	3 dozen glasses
1 dozen pillows	6 dozen cereal dishes, 6 inch (3 dozen provided by Dixon and Rockford Doreas Societies)
1 dozen pillow cases	6 dozen sauce dishes, 4 inch
Some lightweight quilts for single and double beds	2 sauce pans, 2 quart.
2 dozen hand towels	1 large frying pan
1 dozen dish towels (provided by the Rockford Doreas Society)	1 large roaster
1 dozen aprons (pledged by Margaret Duvall)	1 kettle, 16 quart

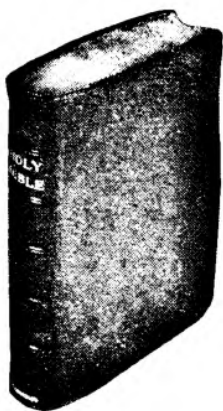
If any individual or group plans to furnish all or a large part of any one of the items listed please notify Esta L. Starbuck, 624 Rockton Ave., Rockford, Illinois, as soon as possible; and it will be recorded in THE HERALD in order to avoid unnecessary duplication.

Shower Committee:
Esta L. Starbuck,
Mrs. L. E. Conner.

At the End of Spring

Graduation is a happy time. Children look forward to vacation; adolescents hope for college entrance in the fall; young people leave high school and university seeking to put their education to practical use in the business world; and parents, relatives, and friends wonder what will be the best way of showing their esteem for the graduates, and at the same time of helping them along life's road.

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Special sale prices will apply on the Bibles listed here during the months of May and June only. These books have been selected for your attention because we feel they are particularly suitable for gift purposes and will give permanent satisfaction to those fortunate enough to receive them. They all are durable, but are bound in unusual leathers of exceptional beauty. There

is a variety calculated for all pocketbooks and tastes; but if what you desire is not listed we can supply it to you from the largest stock of Bibles in northern Illinois. Inquiries will be answered promptly without obligation to you.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chū'shān-rish-ā-thā'im king of Mēs-ō-pō-tā-mi-ā: and the children of Israel served Chū'shān-rish-ā-thā'im eight years.

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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, MAY 12, 1936

NUMBER 33

Best Sermons of 1935

Pray for Us

IT IS SAID that when Alexander the Great was preparing to take a city, he would stand outside the city gate with a flaming torch in his hand. Then he would call to the city to open its gates to him, threatening to use the last embers of the torch in his hand to ignite flame-carrying projectiles that would burn the city to the ground. He often made good his threat.

The inhabitants of the cities so besieged were in a sad plight indeed. To open their gates meant slavery, the separation of families, and hard labor under intolerable conditions. To stand fast and refuse to surrender was almost certain death. Sometimes they chose one course, sometimes the other. Whichever course they took, Alexander was sure to plunder their homes and enrich himself at their expense. We pity them the necessity of making such a choice.

There is, however, even now one standing at the gates of every city, at the portal of every home, and at the door of every heart. He requests admission and surrender. There the similarity to Alexander the Great ends, and from that point on we can speak of these two only in contrast. He does not seek to force an entrance, neither does He threaten those who refuse Him. Yet those who refuse Him entrance harm themselves far beyond any power of an Alexander to harm or destroy. Alexander came to destroy. Jesus comes to save. Listen to His words of kindness as He stands before the closed door. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Surrender to Him means not unbearable slavery but inconceivable freedom and joy, not being ground under the heel of an oppressor but elevation to a position of rulership. "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).

Alexander the Great came threatening destruction—Jesus comes saving from destruction. The torch that is to light the flame of the conflagration from which Jesus came to save is in the hands of God. Peter describes the awful

"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.

scenes of those last days in the following words: "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. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Some five hundred years before Christ Jeremiah found the world evil. He declared: "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lamentations 3:22). Peter agrees that the Lord is merciful, but points out that He has declared his intention eventually to destroy all sin from off the face of the earth. He explains it thus: "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).

Were there an Alexander the Great standing at the door, there would be good reason for hesitation in deciding whether or not to open the door and surrender unto him. With Jesus there can be no reason for hesitation. Resistance means destruction and sorrow—surrender means life and joy. What sane man would resist under such circumstances? The summons to surrender does not rest upon the decision of a neighbor. It is to each individual separately. "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. 6:17, 18).

Immediately upon becoming one of Christ's, each person receives the commission to preach and teach salvation to all with whom he comes in contact. "Behold," says Jesus, "the harvest is ripe. Pray (Please turn to Page Eight)

Abreast of the Times

Ethiopia Conquered by Rome

"Ye Ethiopians also, ye shall be slain by my sword."—*Zephaniah 2:12.*

ADDIS ABABA, Ethiopia, May 5.—After an unbroken history covering more than three thousand years, Ethiopia for the first time has fallen before a foreign invader! Assyrians, Babylonians, Egyptians, Greeks, and Romans either did not attempt the conquest of Ethiopia or failed in the efforts they made to effect its overthrow. The present war began officially last October and has been carried on relentlessly by the Italian forces ever since. Time after time Ethiopia appealed to the



Conqueror

League of Nations, of which both Italy and itself were members, for protection against the invaders, but without appreciable results. The consequence has been that the League and the great nations which have directed its policies have lost much prestige through the weakness they have shown in affording promised protection to a smaller nation.

It is interesting to note that Ethiopia and Libya, often associated in the prophecies (Ezek. 30:5; 38:5; Jer. 46:9; Dan. 11:43), are now declared to be parts of the restored Roman Empire. Their connection, which was established in the historic past, has now become even closer in consequence of the success of Italian arms. The student will watch with interest further developments in this entire region to which the Bible gives so much attention.

Decline in Church Attendance

"That day shall not come, except there come a falling away first."—*2 Thessalonians 2:3.*

NEW YORK, April 30.—Protestant churches are declining both in attendance and membership, is the declaration of Charles J. McCollough, vice president of Babson's statistical organization, made in an address yesterday before the annual meeting of the Association of Statisticians of American Religious Bodies. In 1921, he said, Protestants gained 1,710,000 new members by confession, whereas last year they gained only 990,000. A recent survey of 1,000 churches showed that only 25 per cent of registered members were supporting their churches by personal attendance and that only 30 per cent of the seats in United States churches were being used.

Perhaps the most discouraging feature of Mr. McCollough's report had to do with the Sunday school situation. He declared that Sunday school attendance was declining more rapidly even than church attendance. Between 1931 and 1935 it was lowered 8 per cent, whereas church attendance declined 1 per cent.

Aside from the fact that a decline in religious interest has been clearly foretold in the Scriptures, such a condition must naturally follow the general lowering of the moral standard throughout the world. The churches themselves are largely responsible for their loss of influence through their neglect of real biblical teaching. Thousands of ministers are giving little or no thought to a future life, but focusing their entire attention on the present one. Whatever good that is being accomplished by them is moral rather than spiritual. They are cleaning the outside of the cup but neglecting the inside. They are treating the symptoms of the disease rather than the cause. Nothing but the power of the gospel—the remedy administered by the Great Physician—can remove the cause of all human ills, which is sin.

Methodists Plan Consolidation

"Touch not the unclean thing."—*2 Corinthians 6:17.*

COLUMBUS, Ohio, May 3.—The creation of the largest single Protestant denomination in the United States is an objective of the various Methodist groups, according to plans now being developed at the quadrennial general conference of the Methodist Episcopal Church now in session here. Should the plans now being considered, and which appear to be assured of success, be brought about it will result in an organization having a membership of eight million, as the merger will include the three principal branches of Methodists in this country.

For decades the Methodists have maintained a powerful lobby in Washington through which, even in their present divided condition, they have exerted a strong influence on legislation. (See *Abreast of the Times*, April 28, 1936.) Should the proposed merger be effected their influence will be vastly increased, and our American policy of complete separation between church and State seriously threatened. Strange as it is, every time religion has succeeded in exerting control over government it has resulted in tyranny rather than in freedom. This is a movement that should be watched carefully by the student of prophecy.

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The Affairs of the Nations

UNEASINESS still prevails, at times reaching positive alarm. But before recounting depressing news, it is good to recall that the vast majority of the world's population goes on its comparatively peaceful way. The sunshine and the singing of birds, the voices of little children, the blooming of flowers, still make life gladsome for many.

JAPAN

Two dissimilar reports from Japan, when placed side by side, show how foolish is all self-conceit. In January, 1935, one Japanese speaker said, "Japan can benefit materially from the West, but the East is spiritually supreme, and Japan alone knows true civilization. We must be teachers, and *Japan's duty is to save the world.*" But in March, "an amazing speech in the Japanese Parliament was made, against the Government's inaction to



control ruffians and oppose Fascism, which originates from unseen hands operating behind the police and the military, destroying the freedom of the press, assassinating business men and journalists, and committing unlawful acts of violence with remarkable frequency." There is one land, and one alone, from which the world's salvation must come, and that is Palestine; and from one Person and one alone—the Lord Jesus Christ.

CHINA

The progress of affairs in this vast country has recalled two notable sayings of Napoleon: "There sleeps a giant; let him sleep," and, "When China awakes, the world will be shaken." China is awaking—in sections; and where civilization has most rapidly progressed, there appears that surprising virility of government which has shown itself already in other of the ancient nations which are today waking up after the sleep of many centuries.

The only place where Japan and China are indicated in Scripture is Revelation 16:12, where the "kings of the east" are mentioned: except Isaiah 49:12, where "the land of Sinim" is generally taken to mean China.

PERSIA

This ancient country is also reviving, and has officially reverted to its ancient name of Iran. This strange idea has been evident in various places of late years; and is in line with the revival of ancient peoples, and the return of the center of the world's interest to its cradle, in Babylon, and Egypt, and Palestine.

RUSSIA

This great semi-European country is still an enigma. It is reported that a new wave of terrorism has broken out, worse than before, in which thousands have suffered cruelly.

One observer said that Russia, outside of the model show places, is one gigantic poorhouse, suffering from a man-made famine, with millions on the verge of starvation, and thousands living under appalling conditions; and the output of factories shows enormous increase in faulty workmanship. A new program was issued in 1935, of activity directly inimical to the British Empire. Perfidy is still a characteristic of Russia's rule.



During the year there were two remarkable developments. One was the realization that the almost unrestricted license in connection with marriage has brought such troubles in its train that the authorities have been forced to resort to those restrictions which regulate marriage in saner lands, but from which they flung away so strenuously at first, in the name of liberty. The other development is a return to the principle of allowing a man to do his best in his daily task, and to give him a reward commensurate with his achievements, instead of reducing all to one common level.

GERMANY

In writings concerning prophecy today, Ezekiel 38 and 39 find frequent mention, it being generally taken that, according to the best of our present knowledge, Meshech represents Moscow (Russia), and Gomer, Germany; and Togarmah, Turkey (Ezek. 38:2, 5, 6). These chapters speak of a great confederacy sweeping down on Palestine "in the latter years." The present writer understands that the late Pastor Aldridge took these chapters to apply to the last satanic rebellion, after the millennium (Rev. 20:7-9), and gave weighty reasons for this conclusion. With every respect to that interpretation as being the final application of the chapters, it would nevertheless be unwise to close our eyes to their possible bearing upon events before the millennium, in preliminary foreshadowing of the final fulfillment. The two principal figures, Russia and Germany, are by no means as far apart in political friendship as might appear at present on the surface. Brigadier General F. D. Frost, C.B.E., writes, "Although Germany is persecuting all Communists who have caused disorders in her country, she is not antagonistic to the Russian Government. She has supplied arms and ammunition while she was forbidden to manufacture them in her own country. Germans man Russia's submarine fleets. German gas experts and air mechanics are largely responsible for the efficiency of Russia's air force." Rev. F. W. Pitt writes, "A prominent Soviet leader has said that Russia might ally with Germany, but not with Hitler. Now we are reminded that Bismarck always said that the natural and logical alignment was for Germany and Russia to stand together. The two

countries are poles apart at the present time, but they will ultimately come together. Hitlerism may sweep Russia or Communism may take hold on Germany."

LUDENDORFF AND WAR

Russia is certainly making warlike preparations of vast magnitude; and concerning Germany, Lord Rothermere said, "Germany is on her feet again, and has set a new pace to human endeavor. Hitler's example has encouraged young Germans to improve themselves 30 per cent in physique, and to acquire a zest for work above the already high standard. When the whole generation has grown up under the Nazis, Germans will be almost supermen, and their self-confidence is like a gigantic power house.



Today she is the strongest Power in Europe." One naturally asks, Will all this personal development be directed to useful ends to help the world to a higher level of peaceful and prosperous life? The answer comes from General Ludendorff, who has published a new book, *The Total War*. "War," he asserts, "is the highest expression of the national will to live." He says that Christianity is a foreign doctrine in utter opposition to Germany's racial inheritance, because it restrains the fury of the soldier at the front, and makes no allowance for the divinity of the German race. "The whole spiritual and physical energies of this divine race ought to be concentrated on the conduct of war."

WAR AND ITS HORRORS

But the reaction upon the sane mind of the rapid progress in destructive inventions is that of horror at the very thought of another great war. Mr. Wickham Steed, an editor of the *London Times*, says: "Within a week, probably within a few hours, of the outbreak of a European war, the capitals of the belligerent nations would be reduced to heaps of burning ruins by aircraft." A recent military textbook says: "Incendiary bombs weighing 1,000 kilograms of thermite, which develops a heat of 3,000 degrees, and can eat its way through steel; flames as high as houses; a furnace impossible to extinguish." Mr. F. P. Garvan, president of the Chemical Foundation, says: "Chemistry makes great wars comparatively cheap. One manufacturing plant could produce enough poison in one day to stifle the life of a city like London. Thirty asphyxiating gasses were known at the beginning of the war; today there are more than one thousand." "The possibilities of wholesale slaughter are not imaginable." The British Association of Chemists was assured at Liverpool that "an efficient death ray is no mere figment of the imagination, and that researches are being carried out with invisible rays of such power that they will be capable of exterminating whole populations."

But the following quotation is particularly sinister because it comes from Germany: "It is the special characteristic of the coming war that from its nature it is already now being waged. An army of engineers and chemists in

the laboratories of the chemical factories of Germany is organizing systematic mass murder. Death is preserved; steel bottles are filled with it. The victims, the unknown dead of the future war, are still living peacefully and unsuspectingly; but this is a piece of good fortune which may very quickly be lost."

If the "king of fierce countenance" (Dan. 8:23, 24) is to "destroy wonderfully," how much more must these inventions develop before such a prophecy is ripe for fulfillment?

RETURN TO PAGANISM

It is a remarkable thing that the German nation, while on the one hand casting off the knowledge of God, and forcibly discouraging Christianity, has been rapidly returning, officially, to the ancient German gods, Thor and Wodin. The following passage in Dr. Mosheim's *Ecclesiastical History* bears upon this with surprising cogency: "Under the military class of religions may be comprehended the religious systems of the northern nations (at the time of Christ), since all the traditions that we find among the Germans, the Bretons, Celts, and Goths, concerning their divinities, have a manifest tendency to excite and nourish fortitude and ferocity, an insensibility of danger, and a contempt of life." These are exactly the characteristics re-appearing today in Germany.

Now there is remarkable evidence which traces the religions of the nations back to one single source, and that is ancient Babylon. But Babylon is to be rebuilt, and to dominate the nations again, in religion as well as in commerce and politics; and it would seem that Jeremiah 51:7 is beginning to show premonitions of its final fulfillment in days not far distant. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad."

Is there any connection between Ludendorff's ghastly utterance exhorting to war (with the full knowledge of its terrific possibilities) and Germany's renunciation of Christianity? There is. On his 70th birthday he said, "As for me, I am not merely an opponent of Christianity, but I am literally antichristian and a heathen—and proud of it." Again he said: "It is essential that the people turn their backs on the foreign doctrine of Christianity." The madness of Babylon has entered his blood.

WHAT IS CHRISTIANITY?

Could there be greater contrast than that between Ludendorff's utterances and those of the inspired Apostle? "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Tim. 2:1-3). Yet a still greater contrast is found in Ephesians 4:32. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." This is the Spirit of God and of Christ; the other is the spirit of the Evil One. And it is

very probable that just as a mighty angel stood beside Darius (Dan. 11:1) and imparted strength to him, so some of the malignant principalities and powers (cf. Dan. 10:13, 20) are urging on Ludendorff and others, and filling by their spirit-force that vacuum in their minds deliberately made by the casting out of all that pertains to God and His truth.

BLASPHEMY

That this is actually so becomes more probable still. Revelation 12:7, 9 foretells the casting out of Satan and his angels from the heavenly places, where they carry on their warfare at present. Revelation 13:1-6 shows the great arch-enemy selecting and empowering his instrument on earth, who thereupon, by satanic inspiration, exercises "a mouth speaking great things and blasphemies . . . against God, . . . his name, . . . his tabernacle, and them that dwell

in heaven." Surely it is this very spirit already in preparatory operation that has inspired *The Germanic Bible* published recently in Germany which contains the following creed: "I believe in man, the mighty lord of all earthly powers and things in German, God's beloved son, lord of himself, conceived under the northern heaven; suffered under papists and mammonists; condemned by devils to every sort of hell; and risen again from State and national death, seated with his brother of Nazareth on the right hand of the Eternal, whence he shall return at times to resurrect those buried alive and dead."

This satanic parody of a well-known Christian creed is shocking in the extreme. "O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? . . . Remember this, that the enemy hath reproached,

(Please turn to Page Nine)

"Now Why Tarryest Thou?"

By Sydney E. Magaw

WHEN SAUL was converted to Christ it was the correct time for his baptism. He possibly considered putting off this important work of faith. Then Ananias said, "And now why tarryest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

With the encouragement of Ananias the Apostle was baptized. He did not tarry. Peter preached to many, saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . . and the *same day* there were added unto them about three thousand souls" (Acts 2:38-41). Philip preached to many in Samaria, and "*when* they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:5, 12). The eunuch was baptized without either his or the minister's taking time for a change of clothes (Acts 8:35-38)! Paul and Silas after midnight converted the jailer and his family. Did the jailer tarry even until the morning to obey? No! "He . . . was baptized, he and all his, *straightway*" (Acts 16:30-33).

There is no Bible record of delay for baptism after conversion. Conversion is not completed without baptism. "Now why tarryest thou?" Delay is dangerous. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

Baptism is not the only Christian work ever delayed. Delay is stamped on many congregations. Delay is akin to the bedbug; it attacks while the victim is inactive, but, unlike the bedbug, it does not rouse the sleeper. Instead, delay comforts its victim, and he dreams on in a lethargy.

The church building needs paint, within and without, and the lawn should be seeded, a flower bed made, or some

trees planted. When will the work be done? "Now why tarryest thou?"

Some day, and maybe, you are going to subscribe for THE RESTITUTION HERALD, your own church periodical, the messenger of truths dear to you. When? "Now why tarryest thou?"

You intend to start anew to Sunday school *and* evening church services, and to let Christ get hold of you for co-operation in these services. When will it happen?

You would like to forgive an old enemy. He is still waiting. "Why tarryest thou?"

Some have died intending to remember the church in their wills, but the church did not profit by the intentions!

Church boards and conference boards too often find it difficult to get a quorum, especially *on time*; or having it, to put zeal into any forward movement that will call for the tithe of a wheat check or the sacrifice of five gallons of gasoline. Each regular monthly meeting is a reminder of overlooked duties. A year passes by and the starting place is almost reached which sometimes becomes the ending place.

Action, consecration, *love* for work, are crying needs of the Church of God. The way to get anything done is to do it. "Why tarryest thou?" Christ was a worker. He did not postpone. He worked double time and on time.

If you are converted to Christ listen to Ananias' "Why tarryest thou? arise, and be baptized, and wash away thy sins." Being baptized, "press on." Baptism is initiation. Paul's sacrifices continued over many years and until death. Be a missionary for Christ. This world is dark; the church is lukewarm! Your best efforts are needed. "Now why tarryest thou?"

There is no time like the present.

VISION

By Bessie A. Lawrence

THE wise man Solomon made this statement in Proverbs 29:18, "Where there is no vision, the people perish." Webster gives this definition of "vision": "the picture of something one wishes to exist," and the definition of "hope" as "the desire of good accompanied by expectation; or to trust confidently."

"Declaring the end from the beginning" (Isa. 46:10). God had a vision or a pattern in His mind when He created the earth.

We can look back and visualize or imagine Eden as it was (Gen. 2:8-10). We can also look forward and visualize Eden restored, or the paradise of God which is described in Isaiah 35 and Revelation 22.

Why was Eve tempted? Paul said she was deceived (1 Tim. 2:14) but Adam was not. Mother Eve saw in her mind's eye her condition as Satan pictured it. Moses, by the power of the Holy Spirit, said in Genesis 3:6, "And when the woman saw that the tree was good . . ." She sinned and thereby lost the dominion and made a Redeemer necessary.

Eve visualized Eden restored and the curse removed when God promised Christ as the Redeemer (Gen. 3:15; 4:1). When her first son was born she said, "Now I have gotten a man from the Lord."

Noah saw in his imagination the flood and the destruction of life on the earth as the Lord had told him; so he built the ark (Gen. 6; 7). There had never been a rainfall upon the earth (Gen. 2:6); the people could not visualize the flood; they lacked faith; they didn't believe Noah, so they perished (Gen. 7:21).

In Genesis 12:1 and 2 we read the promises which God made to Abraham, who believed Him because he saw himself as the father of this great nation and therefore obeyed. Now turn to Exodus the 3rd chapter and read of the calling of Moses, who saw what God wanted and visualized the result if he took the people out. In Exodus the 12th chapter God gave the Passover that the people might see. They did see the vision of a land flowing with milk and honey, and so left Egypt. Read Exodus 3 to 8.

Going on to Numbers 13:25, we read the report of the spies. Caleb and Joshua had the vision and tried to picture it to the people. The other ten spies did not see what God had in store for Israel. The people could not see it, either, and wandered for forty years in the wilderness (Num. 14:3).

David caught the vision and made a great nation of Israel. We read of the establishing of his house in Psalm 89:36, and of Christ as heir to the throne (Psalm 110). He visualized and planned the temple, but it was left for Solomon to build. The account of this is recorded in 1 Kings the 6th chapter.

Isaiah wrote in the 64th chapter of the vision he had of the future for Israel. He also visualized the earth with the curse removed and recorded it in chapter 35. The Prophet Micah, too, saw this picture (Micah 4:4).

Jeremiah saw both good and bad, destruction and desolation, as the 25th chapter will tell us. Zechariah paints such a vivid picture in the 14th chapter that we can visualize the battle of Armageddon along with the plagues; also, the final judgments are portrayed in the 4th chapter of Micah.

The 8th chapter of Amos and the 11th verse shows us a picture of a famine for the gospel, "of hearing the words of the Lord." Our imagination can paint all sorts of pictures as a result of this condition.

In reading the Old Testament we see all these pictures that are portrayed therein. These all point forward to Christ the Redeemer. The theme God has woven all through the writings and the vision all the writers had was Christ (Rom. 8:17).

That Christ Jesus had this inner vision is the reason He was able to go through His trial, as we read in Hebrews 12:2, "Jesus . . . 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."

Going on into the New Testament (Matt. 13:34), we learn that Christ Jesus taught only in parables. Again referring to the dictionary, we find that a parable is a mind picture; a fable or narrative; a comparison. To cite one, the foolish virgins (Matt. 25:1-13).

We now look at the thief on the cross. He recognized Jesus as the Christ and visualized His kingdom and Him on the throne, so he declared his faith and hope by asking, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42).

Another instance is found in Matthew 20:20 and 21, where we read of the mother of Zebedee's sons as she visualized Christ on the throne and asked that her two sons be seated, one on the right and one on the left, on that throne.

We have a promise to sit with Him on His throne (Rev. 3:21), and this wonderful picture before our eyes keeps us steady and striving to win "the race that is set before us." However, while He said "he hath revealed them unto us by his Spirit" (1 Cor. 2:10), we at the present time have not a clear vision; as Paul said, "We see through a glass darkly" (1 Cor. 13:12). "Eye hath not seen, nor the ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." Isaiah says the same thing in chapter 64, verse 4, so it is seen that the natural man is limited in his ability to grasp the things of God. So while the finite mind cannot grasp

the things of the infinite, we, according to our several abilities, with His help, can picture these glorious things of God.

He is the hope of the people who suffer afflictions. To quote from Isaiah 29:18: "And in that day shall the deaf

hear the words of the book, and the eyes of the blind shall see"; also Revelation 21:4: "Neither shall there be any more pain."

The poor people can hope, too, and look forward to the
(Please turn to Page Eight)

UNITY

By Lottie E. Young

HISTORY tells us how the great nations of the world began as small communities, a leader appearing in some one who obtained the confidence of his fellow men, and then through conquest small States became large ones, and finally the great empires of the world appeared. We have been studying in Sunday school how Assyria yielded to Babylonia, then to Medo-Persia. Greece came next with its small States warring against each other, but when a common enemy appeared, all united and victory came to them. Great Rome was at first a collection of huts on the banks of the Tiber River, but strong men welded towns into cities until the word "Rome" became the synonym for the whole world.

Our own country was at first just tiny settlements stretching down the Atlantic Seaboard, often having quarrels with each other, but when England imposed its "taxation without representation" upon the colonies, they combined under the leadership of George Washington and wrested this continent from the hands of the mightiest force in the world at that time. Then a union of the settlements was made under a President and a Constitution was framed, with governors, and so the country grew into the mighty force for good or evil which we now know.

How true the motto, "In union there is strength"; and if this has applied in the affairs of the world, is it not equally true in the universe which the Creator has formed and controls? Think of the mammoth worlds, and stars without number, floating in space, and yet moving in such perfect accord the record is, "Not one of them faileth"; comets flashing into vision for a short time, then disappearing for dozens of years, and yet returning so regularly that astronomers can calculate to the day when that will be; and just think of the exactness of the eclipses of the sun and moon, and ponder on the perfect harmony of God with the objects He has created; and yet frail man is called in 1 Corinthians "God's fellow-workers"!

Man may say, "I am able to look after myself; I need no one's help"; but such a thing is not true, as the Book tells us, "No man liveth to himself"; and how truly this is proved in the family when each member has an important part to play if there is to be perfect harmony in it. If father and mother disagree, how long will the children keep from quarreling? And while they may not be able to do as much work as their parents they can begin at an early age

to be helpful and do much to preserve the beauty of the home life.

A couplet runs,

"Some were born for great things,
Some were born for small,
Some it is not recorded
Why they were born at all."

But I believe God has a work for every person, and while the majority of mankind may not be ordained to be prophets, missionaries, pastors, or teachers, we can all do something in the work of service for the building of the body of Christ and be pillars in that great temple of the future, which the Lord has promised those who are overcomers shall be, a temple of which Christ is both the corner stone and the capstone. The Apostle Paul tells us the object of the service we render here is to attain unity in faith, and as we reach maturity have the full measure of development found in Christ. That we must not remain as children, tossed about by every wind of doctrine which men may devise, but hold to the truth and grow into perfect union with Him who is the head—Christ Himself. For it is under His control that the whole system, adjusted and united by each ligament of its equipment, develops in proportion to the functioning of each particular part, and so builds itself up through love into union with the Father.

Men have departed far from that time when the early church had all things in common, each member working for the good of the other, and when "Jesus and the resurrection" was the message each gave to those with whom he associated, so splits innumerable have come to the church founded by Jesus Christ. Now "we see as in a glass darkly," but some day it will be face to face, and a wonderful future lies before the child of God when we shall be "for ever with the Lord," all our petty faults and failings done away with, living in perfect union with the great Life-Giver. Strife and dissension will be past forever in that glorious kingdom of which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him"; and the closer we live in union with our family, our friends, our church, the more perfectly will we be able to comprehend the words of Paul, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all"—perfect unity.

VISION

(Continued from Page Seven)

time that David spoke of in Psalm 132:15: "I will abundantly bless her provision: I will satisfy her poor with bread."

He is the hope of the sinner. But first it is necessary for that sinner to see himself as he is "outside the fold," "lost and undone," "without God, and without hope in the world," covered with sin and condemnation. When he sees himself in this condition he need not despair, but take hope in seeing himself washed and made whole—clean in the blood of the Lamb. "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

Paul had his hope in "the promises made unto our fathers"; that is, the resurrection of the dead (Acts 26:6-8). This was Daniel's hope, too. Daniel 12:2: "Many of them that sleep in the dust of the earth shall awake," etc. They often pictured this hope in their writings.

Job said (19:25-27) he knew that his body would be raised and that his Redeemer would stand on the earth and he (Job) in his flesh would see God. This mental vision is what gave him his wonderful patience.

David hoped that he would be like Christ in the resurrection (Psalm 17:15), "I shall be satisfied, when I awake, with thy likeness," looking ahead to that time.

The hope of the Christian is: the redemption of the body; to be glorified with Christ (Rom. 6:19-25).

Titus gives us the vision of Christ's coming in the 2nd chapter and the 13th verse, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"; and Paul in the letter to the Thessalonians (1 Thess. 4:14-18) says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," etc.

What a picture is given us here! What faith we should have! Vision is based on faith, and "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

John gives us a vision of what we shall be in 1 John 3:2: "But we know that, when he shall appear, we shall be like him," etc. What a wonderful thought. Let us get our Bibles and read and think of all the beautiful qualities and the abilities Jesus had in His possession, after His resurrection, and visualize if we can what it will mean to be like Him! The Book is full of beautiful pictures that should encourage the followers of the Lord.

The last picture I wish to bring to your minds is the one John portrays for us as recorded in the 20th chapter of Revelation and the 6th verse. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

May we as followers of Him always keep this bright picture before our eyes, remembering that "without vision the people perish," that we might hear the "well done" and receive a crown of life!

When we come as repentant sinners to God, I think He

looks at us in our sins, then turns His eyes, as it were, to the cross of Calvary and sees His only begotten Son, the Perfect Man, nailed to the cross, dying with the sins of all mankind upon His head, pouring out His very life's blood for our salvation. Then I think God looks back at the sin-covered man and sees him cleansed with the blood of the Lamb, washed and made white as snow, covered with the righteousness of Christ, as Jesus says, "Father, he is mine, I bought him with my very life's blood!"

Friends, Jesus the Christ poured out His life on Calvary's cross, that we might have life and have it more abundantly.

He left us here to tell the story. "Occupy till I come." Preach the gospel. Let us tell the story of Armageddon, yes, but preach the cross of Christ!

○

"We can teach what Jesus taught us,
Say what He to us has said,
Share the blessings He has brought us,
Point the light that leads ahead;
By our acts and deeds we show Him
To the eyes that sin makes blind, -
They through us may learn to know Him,
Thus the way of life they'll find."

○

BEST SERMONS OF 1935

(Continued from Front Page)

ye the Lord of the harvest, that he will send forth workers into the harvest."

What then of the Christian who decides that now that he has surrendered himself and is assured of his own salvation he will not concern himself with others? Is he not right in concluding that to point out to others that they have strayed from the way of salvation might arouse antagonism and promote hard feelings? Why then should he take such risks? Why not let well enough alone?

The Christian who sits meekly by and "lets well enough alone" is not worthy of the name he bears. He has entirely misapprehended the mission that has been given him. Jesus never asked any man to fight against his neighbor. Rather has He asked His followers to fight for their neighbors and the sin that threatens the eternal welfare of their neighbors. "For we wrestle not against flesh and blood," explains Paul, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Jesus fought not against the Pharisees, but against their self-righteousness and corruption of the Scriptures. Neither did the apostles fight against the rulers of their time, but they valiantly battled against spiritual wickedness in high places. To be sure they suffered for so doing, but every man of God will be willing to face deprecations, neglect, ridicule, and worse for having done that which was right in the sight of God.

The question of whether or not to speak to your neighbor concerning his salvation is not, nor ever will be, a matter of leaving well enough alone. It is a vital question of life and death to the neighbor. Something must be done, and done quickly, or he may be forever lost. Many and varied are the signs that indicate that the torch in the hand of God is nearly burned out and the destruction of sin and sinners alike is just ahead. "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" (Heb. 10:37, 38).

If time permitted, I should like to point out many of the signs that indicate that the end of the time of grace, when men may surrender to Christ, is near. For the present one example will have to suffice. God foretold that at the last day He would gather His people Israel once more to the land He has promised them for an everlasting possession. When we keep this fact in mind the following figures assume a great importance.

At the time that the Israelites returned to Palestine from their captivity in Babylon there were approximately 50,000 of them in the land. At the present time there are 400,000 Israelites dwelling in Palestine, and a probability that from 100,000 to 250,000 will be forced to return there within the next few months. Truly there can be little doubt that the torch is already flickering. If anyone is to be brought to Christ it must be done soon.

Before we close, may I speak to you directly and plainly on behalf of the leaders of this church. Until now we have worked on the theory that if we preached the Word of God from the pulpit and in the Sunday school classes, others would accept them and apply them to their own cases. We have ignored personal differences between the members on the grounds that we were sure that as soon as they became sufficiently imbued with the spirit of Christ they would settle their own difficulties. The policy has been an utter failure. *No reconciliations have been effected, and comparatively few have been brought to surrender themselves to Christ.*

When one plan fails it is time to try another. From henceforth, with the help of God, we intend going directly to the negligent, to point out to him his negligence and to endeavor to get him to put first things first. To those whom we believe to be in error, we will point out personally where in we believe the error to lie. Further, we expect to do our utmost to cause old wounds to heal, in order that the parts of the body of Christ may work together more effectively.

We realize that in so doing we are running the risk of arousing antagonisms that have been slumbering, and of having them diverted to ourselves. We realize that there is a possibility that some may resent our interest. Yet knowing these things, we choose this risk in preference to facing our Master with the admission that we knew that these conditions existed and did nothing about them.

May I earnestly beseech all who are within the sound of my voice this morning that you will take this stand with us. And should a brother take it upon himself to point out to any of you an error or to speak to you concerning your salvation, please remember that he does so in Christian love.

If he has the spirit of Christ he would consider himself forever unfair to you if he failed to do so.

In closing may we appropriate to ourselves the request of Paul in closing his letters to the Ephesians and to the Colossians. Pray for us "always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:18, 19). "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest as I ought to speak" (Col. 4:2-4).

HANDEL MADE EASY

A TOURIST, wandering round a village churchyard, fell in with some members of the choir coming away from rehearsal. He asked one of them what music they had been singing. The answer was "Handel." "Well, but," said he, "don't you find Handel rather difficult?" "Why, no, sir," was the reply, "not very; you see, we alter him." I am afraid that this is what many professing Christian people are doing with the beautiful example our dear Lord has left us to follow, they alter it as they conform to the world and its ways.—G. H.

THE AFFAIRS OF THE NATIONS

(Continued from Page Five)

O Lord, and that the foolish people have blasphemed thy name. . . . The dark places of the earth are full of the habitations of cruelty. . . . Arise, O God, plead thine own cause . . . the tumult of those that rise up against thee increaseth continually" (Psalm 74). Surely these stirring words are coming into their own. But the long-suffering of God is waiting on to the end, as in the days of Noah; and the terrible day of His wrath is coming when "he that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2:4, 5); and those fearful words of Proverbs 1:27, 26 will then apply, "When your fear cometh as desolation, I also will laugh at your calamity."

THE ONLY PLACE OF PEACE

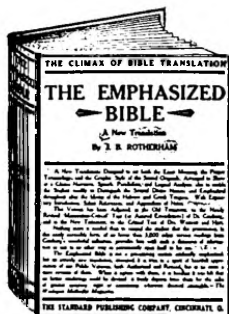
When poison gas and thermite bombs begin to fall, and death rays point their destructive eyes, where shall safety be found? There may be spots on earth more safe than others then, but there is no certainty for human life on earth. Surely it is highest sanity to "lay hold on eternal life" through Jesus Christ. Infinitely more precious do these great words become: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm 91:1), and, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength (Isa. 26:3, 4).—William Campbell in *The Bible Standard*.

On the Shelves

By Arlen Marsh

EMPHASIZED BIBLE

This is one more of those things for the student who loves his technicalities. Say the publishers: "A new translation: designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals; arranged to show at a glance narrative, speech, parallelism, and logical analysis; also to enable the student readily to distinguish the several divine names; and emphasized throughout after the idioms of the Hebrew and Greek tongues. With expository introduction, select references, and



appendices of notes. This version has been adjusted, in the Old Testament, to the newly revised 'Massoretico-Critical' text (or assured emendations) of Dr. Ginsburg; and in the New Testament, to the critical text of Drs. Westcott and Hort."

Which covers about everything. Inside, what with footnotes and symbols and indentations, the book looks like Buck Rogers' nightmare; but once the reader has fought through the emphasis and the symbolisms, he can find underneath an astonishingly interesting translation of the Bible. For the one who likes his Scriptures inundated with the water of detailed analysis, the Emphasized Bible is excellent; but for the casual reader, it is something better left alone. In common with twenty-odd other versions, it is "the climax of Bible translation." The publishers admit it.

Joseph Bryant Rotherham, responsible for the monumental tome, prints the remark made to the thief on the cross as, "Verily I say unto thee this day," and in numerous other respects places himself in remarkable agreement with our own convictions. The language is that of Elizabethan England, however, and consequently a bit difficult to understand here and there.

Standard Publishing Company: four editions — Old Testament, in three separate volumes, \$2.25 per volume; Old Testament, in one volume, \$5.50; New Testament, in one volume, \$2.25; entire Bible, in one volume, \$7.50.

BIBLE HERO STORIES

For the parent or teacher who wants to give his children something unusually good in the Bible story line, and at the same time who is unwilling or unable to pay a large price, *Bible Hero Stories* are a veritable godsend.

There are at present ten separate books in the series, each bound in heavy paper with colored cover illustrations.

All volumes are liberally provided with multi-color pictures. The text is printed in large, clear type, but is not self-pronouncing.

Occasional doctrinal errors creep into the stories, of course; but fortunately they are only occasional. Some of the books have none at all; and the few mistakes that do occur are primarily in the form of implications rather than direct statements. None of the books may be said to be spoiled for general use.

The stories are told in language suitable for children of junior Sunday school class age. Their history is biblically accurate, and their coverage of each subject adequate for most needs.

The ten books include two on Jesus, one on Daniel, one on John Mark, one on Peter, one on Joseph, one on David, one on Moses, one on Paul, and one on Esther.

Standard Publishing Company: 18 cents each; \$1.80 per dozen.

HOW TO CONDUCT A FUNERAL

The book is brief and pithy, and is one of the best manuals for ministers on its subject. Order of service, requirements of minister and director, methods to be used at funerals involving fraternal practices, suggestions as to length of sermons and services and as to hours for calls, are all included. Sixty pages of information invaluable to any pastor. Author, E. G. Haley.

Standard Publishing Company: 35 cents.

"ON BOOKS FOR TO READE I ME DELIGHTE"

The value of books to mankind can never be adequately measured. It was Paine who, through his writing, kept the American Revolution alive; they were propagandists who, by garbled news items, drew the United States into the holocaust that was the World War; it was the writing of the prophets and Christian disciples that made Judaism and Christianity permanent rather than temporary forces.

Nor has the value of books to the student of religion perished from the earth in days when much religious literature is skeptical. New methods, new thoughts, new evidence of Bible truth, must forever be being introduced to the public if the church is to go on. It is more than a duty, it is a privilege, of Christian leaders to hold themselves with or ahead of the mental processes, arts, and sciences of their times; and for this end no source is so worth while as philosophical and evidential books.

Berean Department

ARLEN MARSH, EDITOR

Go to Conference

The Go-to-Conference Club sponsored by the Crusaders, advanced young people's class of the South Lawn Park Sunday School, Grand Rapids, is one of the most worth while movements that has come to our attention in some time. Each week those who are members of the club deposit a specified sum with the treasurer; and at the time of the General Conference, the accumulated reserve will be used to provide transportation and expenses for all club members to the conference and Bible school.



Were Berean organizations, composed principally of young people, to back local movements similar to this, it is certain that interest in the national work of the church would be augmented and that cooperation among local congregations would be considerably improved. Illinois is centrally located, and division of expenses would materially decrease the burden upon individuals; so it is probable that Go-to-Conference Clubs would mean a radical increase in attendance among both young people and adults at the business and study sessions of the conferences.

Aside from making the General Conference more representative of the Church of God as a whole, the presence of those formerly strange to the national sessions would undoubtedly mean the production of new plans and ideas for the future. Nor would the National Berean Society be exempt from the general improvement. From all angles, the Go-to-Conference Club is strongly to be praised.

The Appeal of Drama

* * * *

By Norman John Macleod

The Hebrews had no drama as such. All of their writings are, therefore, permeated with the dramatic appeal. These have been excellently discussed by Haines, *Bible Dramatics*. Where could a more dramatic scene be found than the farewell of Moses to his people? The tried and trusted leader, who had followed that people in another sense through their tribulations in the wilderness, must now leave them at the very point where he would reap the reward of his most faithful services. And how that is dramatized to perfection in the latter part of Deuteronomy: the tribes of the children of Israel are lined up on both sides of the route the leader must take to the mountain; he pauses to bless each; and then with dramatic intensity he appeals to them to "lean on the everlasting arms" and then departs with firm and steady stride to the mountains, and the great leader who has led the slave people out of slavery into na-

tionhood is gone to the lonely fastnesses of Mount Nebo. But how much more the direct appeal of such dramatic scenes as that of the return of the resurrected child to the home of the widow of Zereptah by Elijah; or picture the return of Lazarus to the home in Bethany after that famous "resurrection day." The possibility of these scenes is an inexhaustible source of stimulation. Or think how gripingly can be presented the scenes from the life of the Apostle Paul, enacting the defense of Paul before Festus, Felix, and Agrippa, and his later incarceration in prison. Or to the simple mind of the child the enacted parable appeals as much as to the mind of the most astute adult Bible thinker. Pageantry and dramatics are ever inexhaustible sources of fascination.



It Is Wonderful to Be a Christian

* * * *

By Florence and Harold McCall

The upper doors swing open; they are the very doors of life, a real life, pure and happy.

It is wonderful to be a Christian, to have a character in human history you can trust, and utterly give your heart to.

It is wonderful to have a place which you are always sure of, and to which you can turn in a distracting world.

There is a love that will not let us go. God not only means well, but He means to make us well. It is a joy that eats up the lesser joys of the flesh. Jesus says there is a gayety in the gospel. "My joy might remain in you, and your joy might be full."

There is the joy a negro woman had. While the minister was unfolding the glorious gospel, she kept exclaiming her glory and her hallelujah. Some one tried to keep her quiet, but she only exclaimed, "I can't, for I's overcharged."

The early disciples were overcharged. They had a private reason for being happy, for their happiness was not dependent upon happenings, but upon their relationship with God which could not be disturbed. Blessed is the Christian that has learned to work to the music of the Spirit.

It is wonderful to be a Christian, but it is not wonderful to merely be religious. The world is filled with religion, but it lacks Christians.

When the document of the Y.M.C.A. was drawn up, they first wrote, "Young Men's Religious Association." They decided their movement would be definitely Christian and changed the word "Religious" to "Christian."

It is a great decisive day in a man's life when he decides to be definitely Christian. It is said that there is no cost to be religious, but it costs your very all to be a Christian.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

JESUS TEACHES IN THE TEMPLE

WE LEFT JESUS last week stopping at Jericho, taking dinner with Zacchæus, a very rich man. You remember the good result of the conversation between Jesus and His host. Zacchæus was a different man after his visit with Jesus.

Taking up once more His journey toward Jerusalem, Jesus stopped at the village of Bethphage near the Mount of Olives. He could have finished the trip on foot, as it was only a short distance to the city, but He chose to enter Jerusalem differently.

Do any of you girls or boys know just what our Savior did? I'm sure some of you do. Look in Luke 19:29-35, and you will find the story if you do not know it. It is an interesting story.

How do you suppose Jesus knew a colt would be tied at just that spot, at just that hour? And why was it that the owners so willingly loaned the colt to strangers? Wouldn't you be proud to have Jesus ride on your colt, if you have one? You'd tell Him to keep it as long as He wanted, I know.

Jesus didn't walk into Jerusalem. He rode, and He rode in triumph. The children followed along after and sang songs and waved palm branches. For just a little while He received the homage that was due Him. He was honored as the King that He is to be.

The very first thing Jesus did after He entered the city was to go to the temple. There He found men buying and selling and cheating their fellow men. And He drove them all out.

Every day He taught in the temple and the people were very attentive. The common people, that is. The scribes and the rulers would not listen to Him, but went about trying to find some way of getting rid of Him.

Jesus was always quietly attending to His Father's business, however. At every opportunity He told stories to illustrate the kingdom of God or some truth about the sort of people who were to be in that kingdom.

He could answer the hardest questions, too. No matter what the chief priests or the scribes asked Him, He always knew just what to say to them. They often slipped away, silent and vexed with themselves. But they wouldn't give Him any honor or praise.

One day as Jesus was teaching a little group gathered around Him, He looked up and saw some rich men putting their contributions into the chests which were set for that purpose. No doubt some gave great sums, for they had much wealth.

But along came a woman dressed in very poor clothes. Perhaps she had two or three little children clinging to her skirts. She hoped, no doubt, that no one would see what she had to give, for it was so little.

Only two mites was all she had to give. And that was all she had in the world. It wouldn't even equal a half a penny of our money. But she wanted to give something, even though it was so small.

What do you think Jesus said about her gift? He said she gave more than all the rich men put together! How could that be?

Why, they had so much they didn't have to sacrifice anything to give. But she probably had to go without supper that night.

Have any of you ever wanted something very badly and saved up money for it? Then when it came almost time to get it, a collection was being taken for some one who was in great trouble, or something was needed for your church or Sunday school.

Did you go ahead and buy that nice gift all for yourself? Or did you decide you could wait for those roller skates or that baseball, but the person in trouble needed help at once. Or you'd be ashamed to see your church looking shabby, and you put all you had into the collection.

I hope all of you who are old enough to earn any money of your own, no matter if it is only a few pennies, have done just that. It does make you feel better inside to give to some one else what you had planned to spend for yourself.

Jesus said we should take care that the pleasures of this world and the gathering together of riches do not occupy our time so that we forget everything else. By that He meant selfishly trying to get every comfort while others suffered; using all our time for pleasure until we could think of nobody but ourselves.

The next to the last verse tells us that Jesus taught all day in the temple. But at night He went out into the Mount of Olives under the stars. There He spent the night.

Do you know, I think He was talking to His Father, gathering courage for the suffering He knew lay just ahead of Him.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 8. — May 24, 1936

BUILDING FOR THE FUTURE

Luke 20:1 to 21:38

Devotional Reading: 1 Timothy 6:11-19

GOLDEN TEXT

"In your patience possess ye your souls" (Luke 21:19).

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"In your patience possess ye your souls" (Luke 21:19).

It takes a great deal of patience to accomplish the most worth while things in life. But little is done in a day. It is the patient work of days that brings one into the desired haven. "Possess ye your souls": in other words, hold fast, have control over your lives. It is no easy thing to do this and it takes great patience to succeed in it as it should be done.

If one has control over self, he lives a godly life. None of the evils of the world tempt him; there is neither smoking nor drinking. Drunkenness and revelings are named among the works of the flesh (Gal. 5:21) and "they which do such things shall not inherit the kingdom of God." "But seek ye first the kingdom of God, and his righteousness" (Matt. 6:33), and worldly things will flee to the background. This will take much patience and self-control. Try it and see. It is worth while.—L. A. R.

SENIOR AND ADULT

Topic: Living for Spiritual Ends.

Definitions. One of the primary errors with most Bible classes and teachers is their failure properly to define terms. What is spirituality? What does "spiritual" mean? What, if any, is the difference between the spirit and the mind? Is there any reason for cloaking common things behind ambiguous and unfamiliar terms? What does "living" in the sense of the topic signify?

The Lesson. Today's lesson is so long that no adequate consideration of it can be had by a short study. Covering Luke 20:1 to the end of chapter 21, the whole must be pared for the sake of convenience to approximately the printed text. With the above definitions as an introduction, determine what exact application spirituality has to each part of the printed text.

Scribes. Like the Pharisees, the Palestinian scribes of the early Roman Empire were notorious for their self-righteousness. In modern times, the ministry has degenerated until a large proportion of its membership seeks publicity, applause, and money rather than true piety. Nor is the ministry the only segment of the church to fall, for every church has its important group which feels that the church organization is merely a social order, a means of climbing to better business relations, to better social contacts, to the more abundant life, to the accomplishment of political objectives. Learn what the duties of the scribes were. (The article on scribes in Peloubet's Bible Dictionary is excellent.) Is hypocrisy a common sin among church members today? Are hypocrites generally con-

scious of their hypocrisy? Is there a lesson in these verses against the testimonial meetings of some churches? What is the proof of one's religious convictions?

Money. Although there is a cry that the material and the spiritual are ever at odds, there is nevertheless a distinct connection between the two. Is one truly Christian if he is unwilling to pay (note that the question is not, If he is unable to pay) to support his church, and to pay as liberally as the ancient Jews paid for the support of their temple and the priesthood? What are the results of tithing to the individual (Mal. 3:10-12)? Are these results always obvious? Do they always take the form of financial prosperity? Have business men of large means found tithing successful? On what basis is the tithe levied? Statisticians have computed time after time that, were every church member to tithe, there would be enough money to support every existing church and mission, to pay every minister and missionary worker an adequate wage, and to create new activities in an endless stream. Study the possibilities of tithing in your local church. What would be the result if every member tithed his income? Do beautiful churches influence people toward religion?—A. M.

PRACTICAL APPLICATIONS

Forethought

- is the foundation of success in life;
- must be in harmony with Bible teaching;
- should not involve anxiety;
- above all else should be spiritual.

Definite Planning. The scribes planned for their own future financial security by taking advantage of widows who had confidence in them, and misapplying the funds committed to their charge from such sources. True success in life either from a material standpoint or from a spiritual cannot be achieved through dishonesty.

Giving. Learning to give is even more important than learning to acquire. Paul made the matter of giving an essential part of his teaching to the church. Addressing the elders of Ephesus he said, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

Building. The hope of the Lord's coming is the incentive of the Christian (1 John 3:3) to build his life upon the foundation of which "Jesus Christ himself (is) the chief corner stone" (Eph. 2:20), "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).—G. E. M.

JUNIOR CLASS

Topic: A Poor Woman Who Loved God. Text: Luke 20:45 to 21:4. Memory Verse: "God loveth a cheerful giver" (2 Cor. 9:7c).

Review: This is just the Sunday to use our boys. One boy will imagine himself to be Zachaeus and tell just what he did and said in last Sunday's lesson. Another may tell just what Jesus said and did. The rest can act out what the crowd did.

Lesson Story. Often we see some one put a large amount into the collection plate and we think, "How I wish I could put that amount in, too." Well, we wish you could, too, but let's look at the situation for a minute. Let's see if we can figure out about what his income is. Then let's think of our own income. When we compare the two, we often find we are giving more according to our income than the one who put so much into the collection.

Here is what Jesus saw one time as He sat watching the people put their money into the treasury. A number of rich men came along and put large gifts into the treasury, which was all very good.

Soon there came a very poor widow and she put in just two mites.

Jesus said, "This poor widow has given more than the rich men. She has put in all she had. But the rich have plenty left."

Do you think that the rich should have given more, or the widow less? No, I think not. They gave but made no sacrifice to do so. But the poor widow gave all she had. She had given even what she had to live on.

Memory Verse. God wants us to give for His cause, but the important part is how we give it. If I cannot give willingly and cheerfully to God, I had better not give at all; for "God loveth a cheerful giver."

Notebook. Try to find a picture of this lesson for your notebook. If you cannot, draw a picture of the widow putting her money into the treasury. Paste a picture of Jesus standing near. On the other page arrange these words so that they make good sentences about our lesson. (1) Gifts men casting rich were treasury some into the. (2) Near watching Jesus them stood. (3) Came poor along widow a. (4) Mites she her cast last in two. (4) Said she Jesus all gave her. (5) Loveth cheerful a God giver.

Write what you think the rich men were thinking about as they put their money into the treasury.

Write what you think the poor widow was thinking about as she put her money in.

Write what Jesus was thinking about as He watched them all.

Write what and how you think we should give.—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Annual May Meeting, Fonthill, Ont.	May 29-31
Annual June Meeting, Brush Creek, near Tippecanoe City, Ohio	June 7-14
Minnesota State Conference, Mora	June 11-14
Michigan Bible School and Conference, Pennellwood, Grand Rapids	June 15-21
Northwest Conference, Corvallis, Ore.	June 16-21
Indiana Bible School and Conference, North Salem, near Plymouth	June 17-28
Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.	August 4-16
National Berean Day, Oregon, Ill.	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Iowa Bible School and Conference, Waterloo	August 17-23
Missouri Conference, Blush	August 17-23

MICHIGAN STATE CONFERENCE

The 79th Annual Michigan State Conference and Bible School will convene at the Pennellwood Chapel, 28 Allen Road, S.W., Grand Rapids, from June 15 to 21 inclusive.

Elder Sydney Magaw of the Brush Creek Church, Ohio, will be the guest speaker.

He is planning to bring a new chart representing God's plan of the ages, which will be used for the Bible school. Classes for all ages will be held twice daily during the week.

The conference board urges you to give your whole-hearted cooperation to make this a conference and Bible school like the ones we older members so well remember.

If it is impossible to bring your young folks for the entire week, please send them.

At your earliest convenience, kindly notify the secretary of the number from your community planning to be present. This will help the Entertainment Committee in making reservations.

Mrs. L. F. Slocum, Secretary,
635 Alexander St., S.E., Grand Rapids, Mich.

BURR OAK, INDIANA

So many of our folk have been ill with the influenza that it has hindered the attendance. Sr. Ruth LaMunion was operated on Tuesday night for appendicitis. Sr. Louise LaMunion was ill but is better. Bro. Russel Heiser also has been very ill. Let us pray for their recovery.

A beautiful program is being rehearsed for Mother's Day which will be given the Sunday following on account of the baccalaureate service.

Last Sunday our choir presented a splendid musical program, consisting of old hymns and their history. It made one enjoy these old songs because of the inspiration that caused the compositions. We trust that this may be given again in the near future.

We are looking forward to the June conference at North Salem with great anticipation.

Bro. and Sr. Floyd Stilson of South Bend dropped in on us at the last Sunday morning service. Also, Miss Railsback of Chicago, with her sister, Evelyn Overmyer, sang for us.

A. E. Hoskins, Pastor.

MAY MEETING, FONTHILL, ONTARIO

The Church of God at Fonthill, Ont., will hold its annual May Meeting on Sunday, May 31. Bro. F. E. Siple of Grand Rapids, Mich., is the expected speaker, and it is planned to start the meetings on the evening of Friday, May 29, with three services on Saturday for those who can attend, and all-day services on Sunday. Those who come from distant points will find accommodation, and should notify Bro. C. E. Randall, Fonthill, as early as possible, that plans may be laid, for we expect an unusually large attendance from out-of-town this year.

Arthur Gilbey, Secretary.

SOUTH LAWN CHURCH, GRAND RAPIDS

The new trees planted around the church are making a big difference in the homelike appearance. It does one's heart good to see the steady progress made by a group whose hearts are in the work.

On Wednesday night, April 29, the young people's Berean class had a dinner meeting in the church parlors. About thirty of the high school age were present. The previous week the advanced young people's Sunday school class had their monthly meeting with fifteen present. This is the class from twenty to thirty years of age, organized this year.

At this Mother's Day season the pastor wishes to express appreciation to the many who have so kindly and thoughtfully remembered his aged mother, who resides at 610 N. Pine St., Hammond, La., and who unfortunately fell and broke her leg near the hip several weeks ago. He also wishes to express his gratitude to the heavenly Father for the courage and strength given to her during these trying weeks. Our God is a kind Father, indeed.

At Berean on May 7 Bro. Thomas had arranged several numbers of music with special reference to the Mother's Day season. These were thoroughly enjoyed.

The men are hard at work building the basement under the new kitchen at the annex. As these lines are written the excavating is being finished and the work of laying up the wall is ready to begin.

The ladies department is giving a mothers' and daughters' banquet on Wednesday night, May 13. In order to have sufficient room this is being held at the Godwin School, and the Parent-Teachers Association ladies are serving the dinner.

F. E. Siple, Pastor.

RIPLEY, ILLINOIS

The annual business meeting of the church, for the purpose of hiring a pastor for the coming year, will be held on the afternoon of May 17. A basket dinner will be served at the noon hour. All members are invited and urged to attend.

Our pastor, Bro. Harvey U. Krogh, Jr., has been giving us some very interesting and instructive sermons.

We had an attendance of fifty at Sunday school last Sunday. We have a few new members in our school, for which we are thankful.

The work here is progressing very nicely and we pray we shall continue to be so blessed.

Ednah Cooper, Secretary.

MINNESOTA EVANGELISTIC TOUR

The Minnesota evangelistic tour, with Gerald L. Cooper, John L. Denchfield, and J. R. Le Crone as speakers, began its work on Sunday, April 26, 1936, at Hector.

These services were held at Hector at the home of Bros. Roy and Ellsworth Johnson. The average attendance at the meetings was twenty, and the interest was very good. It is a pleasure to speak to these brethren, who do not often get to meet with others of like precious faith.

As these lines are written, we are at Lester Prairie, Minn. We hope to have good meetings all week, with an all-day meeting Sunday, May 3. There is a possibility of continuing until May 10.

Brethren, we need your prayers in these meetings and ask that all of you will remember us who speak and those who listen, at the throne of grace.

John L. Denchfield.

RECIPROCAL GREETING

I feel that the greetings extended to me in The Herald of April 28, whether or not I have merited them, call for a humble acknowledgment.

If my feeble efforts have resulted in aiding others, be they many or few, to a clearer conception of the truth as taught in the Scriptures, or if my words have lent cheer and comfort to any, I shall feel fully repaid.

However, I have one regret to express, that I have not done much more and better service. I realize that to whom much has been given, much is required in return, not that I have been given more than any other, but that so many opportunities were not improved. Call it sin of omission if you choose.

But if I ask, Who is not likewise guilty? the question does not excuse my negligence, nor the bad deeds done nor the good left undone. God has given us but a few years of mortal life in which to prove ourselves worthy of immortality; but time enough if wisely improved. Much of our aim is to do great things, forgetting the many small ones which outweigh the greater.

Our motto should be, "Do something worth while every day." Remember it is only the worth while things that pay. Labor well done will bring the sure reward, therefore do some little good every day. There are many things to do that we may find, if it is only in comforting some troubled mind. We can sympathize and help and cheer some burdened heart.

Remember God's pity is wider than the sea, for He notes little things, and marks the sparrow's fall. We live but one day at a time, we see and move but one step at a time; He sees the rest and leads the way, and sends to us those things which He knows are best. We must not become impatient for the gifts He has promised, nor anxious for the things of tomorrow, for He says, "Tomorrow's needs tomorrow will supply."

Though I am 87, I am not claiming patriarchal laurels. I am content to let time pass smoothly by while I work cheerfully at the tasks that are thrown my way, enjoying the sunshine and not complaining of the clouds and storm, for I know the bow of promise speaks of a brighter and better day when all labor shall be joyous and rest will be sweet.

People say we are going "down hill" when we are growing old, that our "tale is nearly

told." When speaking of the past they tell of "the days that used to be," as if the future held no hope of immortality; but I do not call it "going down," but we are climbing higher and higher, nearer and nearer to the "glory land," till we can almost see the mansions we most desire, those mansions which Jesus has gone to prepare. If now our eyes grow dim they are only dim to earthly things, while the eye of faith grows keener to discern the Savior's worth. If our limbs falter and our bodies decline, we have the promise that they who wait upon the Lord shall regain their youth.

It is not the years that make us old so much as the lack of faith and hope. The spirit may be young while the frame is bending low beneath the burden of years. Though more than fourscore and seven years the wheels of life have run, God Himself has promised that if I prove faithful and wait upon Him I shall renew my youth. I am "standing on His promises," and "resting beneath the shadow of His wing." I am hoping that when my eyes, now dim, shall open from death's slumber I shall behold our King, and my ears, now dull with age, may hear the harps of angels ring, and join with the blood-washed throng in redemption's triumphal song. If on my head, now hoary, there shall be placed a crown of gold, then I shall feel and know the endless joy of never, never growing old.

May all, both old and young, who read these lines share in God's endless mercies, and receive a gleaming crown, now held in reserve for all who love and serve the Lord of life and glory.
Lyman Booth.

CALIFORNIA CONFERENCE

The California Quarterly Conference was held Sunday, May 3, at the Los Angeles church. We had a very profitable all-day meeting and were supplied, with much good food spiritually and physically.

The Sunday school lesson was led by Bro. Norman Macleod. Two special numbers were given during the church program by Duncan Macleod, our promising young soprano: "Sweet Peace, the Gift of God's Love," and "Sheep and Lambs" by Sidney Homer.

Sr. Emma C. Railsback, who has only recently returned from Oregon State, delivered the morning sermon. She discussed topics with us that never grow old, her subject being, "Doctrines Most Generally Believed by the Churches of God." The first point was: We believe in one God and that He is a rewarder of them that diligently seek Him. Second, we believe in the promised seed, Christ, who was born that we might receive the adoption as sons of God under His law of adoption.

Other points were the mortality of man, the resurrection, the kingdom of God on earth, restitution of all things, and our responsibility to be baptized and to obey God's commandments, concluding with the promise to the overcomers of reigning with Christ on His throne.

Communion service followed conducted by Bro. Macleod, who said that a main point in taking of Communion was a belief in the future communion with Christ in fulfillment of His words, "I will not drink of the fruit of this vine until the kingdom of God shall come." Following the services a potluck dinner was held in South Park.

During the afternoon service Bro. Corbaley from Washington gave us a short talk on his work with the churches in the West. A special violin duet was given by Srs. Marie Bleasdale and Elseleone Nokes, followed by a short talk by the writer.

"Current Events in Light of the Scriptures" was the subject of Bro. Norman Macleod's afternoon address. He described the several

dictators of the world now trying to get the situation into their hands, and discussed England's losing ground in the Mediterranean regions. He stated also that most peace instigators are led solely by those of the Communist Party, and illustrated with his maps further developments of affairs in Europe.

Elseleone Nokes, Secretary.

JOANNE WILHELMINA GRANDQUIST

Joanne Wilhelmina Grandquist was born on June 20, 1935, to Mr. and Mrs. Richard Grandquist of St. Cloud, Minn. She passed away at the St. Cloud Hospital on April 23, 1936.

Services were conducted at the Church of God in St. Cloud on Saturday, April 25, by the pastor, assisted by Bro. Gerald L. Cooper. Interment was made in North Star Cemetery.

With heart-rending grief and sorrow we lay away one who was loved greatly, yet with the abiding faith that "all things work together for good to them that love God," we earnestly look toward the great day of reunion in the kingdom of God. May God keep us faithful.
John L. Denchfield.

BRUSH CREEK CHURCH OF GOD Near Tiptecanoe City, Ohio

The church rejoiced on Sunday evening, May 3, when Miss Clara Davis accepted the Savior's invitation. Baptism followed on Monday afternoon at the pool in Brush Creek on the farm of Bro. and Sr. Charles Doll. With the greater part of life before her, we trust Clara may influence many others into the Lord's fold "while it is day," and that she may receive the royal crown when Christ comes. Her address is Troy, Ohio, Route 3.

The "Gloom Chasers" have again met and conquered the foe, this time in a spring house-cleaning project at the pastor's home. Mrs. Magaw is very grateful for the help. Much to our surprise and joy several returned the second day to finish the task. Thank you, and if we dare say it, "Come again."

A mother-daughter banquet was held Thursday evening, May 7, in the church parlor, followed by an appropriate program in the auditorium. The event will be long cherished. Dad's Day is next.

S. E. Magaw, Pastor.

SHOWER — SHOWER — SHOWER

ATTENTION: Ladies and Dorcas Societies of the Church of God
(Men not necessarily excluded)

You are cordially invited to attend —

The Event: A Shower.

The Time: Thursday afternoon, June 11.

The Place: Golden Rule Home, Oregon, Illinois.

The Purpose: To replenish and provide necessary equipment for the Conference Dormitory, Kitchen, and Dining Hall.

If you cannot attend in person we shall be pleased to accept your "proxy" in the form of a gift. Please mail all articles to Mrs. Lewis Lindsay, Oregon, Illinois. They will be kept unopened until the Shower when, under the supervision of the combined Dorcas Societies of the Dixon, Oregon, and Rockford churches, all articles will be unwrapped and recorded.

If it is impractical or inconvenient to mail articles, such as dishes, etc., we shall be glad to receive a contribution in money—from a dime up—which will be applied to the purchase of the items most needed.

Following is a list of the most necessary items, some of which have already been provided or pledged, as noted:

18 sheets for single beds	3 dozen cups
24 sheets for double beds	3 dozen glasses
1 dozen pillows	6 dozen cereal dishes, 6 inch (3 dozen provided by Dixon and Rockford Dorcas Societies)
1 dozen pillow cases	6 dozen sauce dishes, 4 inch
Some lightweight quilts for single and double beds	2 sauce pans, 2 quart.
2 dozen hand towels	1 large frying pan
1 dozen dish towels (provided by the Rockford Dorcas Society)	1 large roaster
1 dozen aprons (pledged by Margaret Duvall)	1 kettle, 16 quart

If any individual or group plans to furnish all or a large part of any one of the items listed please notify Esta L. Starbuck, 624 Rockton Ave., Rockford, Illinois, as soon as possible; and it will be recorded in THE HERALD in order to avoid unnecessary duplication.

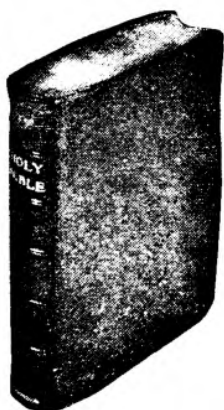
Shower Committee:

Esta L. Starbuck,
Mrs. L. E. Conner.

At the End of Spring

Graduation is a happy time. Children look forward to vacation; adolescents hope for college entrance in the fall; young people leave high school and university seeking to put their education to practical use in the business world; and parents, relatives, and friends wonder what will be the best way of showing their esteem for the graduates, and at the same time of helping them along life's road.

Why not give these students the best book in the world — the Bible?



The Cream of Gift Bibles

Special sale prices will apply on the Bibles listed here during the months of May and June only. These books have been selected for your attention because we feel they are particularly suitable for gift purposes and will give permanent satisfaction to those fortunate enough to receive them. They all are durable, but are bound in unusual leathers of exceptional beauty. There

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chū-shān-rish-ā-thā'im king of Mēs-ō-pō-tā-mi-ā: and the children of Israel served Chū-shān-rish-ā-thā'im eight years.

is a variety calculated for all pocketbooks and tastes; but if what you desire is not listed we can supply it to you from the largest stock of Bibles in northern Illinois. Inquiries will be answered promptly without obligation to you.

Cameo Editions

(Type & Style Pictured)

4XC1 French Morocco, limp (no overlapping covers), India paper, pocket size, red under gold edges; regular price, \$4.75. \$4.25

4XC3 French Morocco, limp, India paper, red-gold edges, pocket size; regular price, \$5.50. \$4.75

4XD3 Persian Morocco (blue), limp, India paper, blue under gold edges, pocket size; one of the loveliest Bibles made; regular price is \$6.00. May-June: \$5.10

These Bibles have only the King James text; no references; no helps.

13C2 French Morocco, overlapping covers, red-gold edges, regular Bible paper, 6 $\frac{7}{8}$ x4 $\frac{3}{4}$ inches; usual price, \$4.25. \$3.90

13XD3 Persian Morocco (blue), half circuit (slightly overlapping covers), leather lined, blue-gold edges, India paper; usually \$9.00. \$7.50

These Bibles have the King James text and marginal references; no other helps.

23XC2 French Morocco, overlapping covers, red-gold edges, India paper, same size as Bible 13C2; sells normally for \$6.75. \$5.95

This Bible has a concordance, marginal references; King James text.

Special Gift Bibles

04321X Pebbled grain Morocco (the finest, softest leather used for Bibles), half circuit binding, red-gold edges, India paper, cyclopedic concordance, chain marginal references; regularly \$10.00. \$8.00

04320X Same as Bible 04321X, but in blue, brown or maroon; we believe these are the most beautiful Bibles made; regularly \$10.00. \$8.00

The above Bibles are printed in black-face self-pronouncing type of good size; each book measures 7 $\frac{1}{4}$ x5 inches.

115X Genuine brown Mission cowhide binding (the most durable of all leather), overlapping covers, pocket size, gold edges, India paper, no references, some helps, good type; \$6.00. \$5.10

For Younger Students

S1901HC Limp imitation leather binding, no overlapping covers, text only, red-gold edges, regular Bible paper, some helps, 47 illustrations in color; regularly \$1.75. \$1.65

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THE RESTITUTION HERALD

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Best Sermons of 1935

Divine Interrogations

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me."—Job 38:3.

THERE are two reasons for asking questions: to get information, and to give information. When God asks questions it is always the latter reason, hence it behooves us to consider them

carefully. Knowledge is often imparted more effectively by the question method than by simple statements of fact. It is not strange, therefore, that we find God frequently employing this method in His Word. God's questions are searching, challenging questions. They reach down into our lives and probe the inmost depths of our secret motives. They lash like a whip; they sear like fire; they accuse like a surprise witness to our motives: or on the other hand, they arouse and inspire; they encourage; they fire with enthusiasm; they challenge men to that divine prerogative of men, the act of thinking. Let us look at a few of the divine interrogations we find in the Book of God.

In the very beginning of human experience the Lord God called unto Adam, and said unto him (Gen. 3:9-11), "Where art thou?" Now it seems that Adam had sinned and his guilty conscience, thus aroused, had impelled him to hide from God. Imagine! Are we to suppose that God is so lacking in knowledge that He didn't know where Adam was? God knew all right, but Adam didn't know! The question found its mark, but Adam dodged the issue, "I was afraid, because I was naked; and I hid myself." Once again that accusing question, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Again the man evades the question, "passing the buck" to his wife, and she in her turn blames the serpent. They could not face the blinding light of those divine interrogations, and so they went out into the black night of sin and condemnation, banished from the presence of their Maker.

But Adam is not alone in his hiding place from God. There are many modern substitutes for the trees of the garden behind which we find it convenient to duck. When con-

Jesus used them; so did God. The power of rhetorical questions forms the theme for this thirteenth selection from the best sermons preached by ministers of the Church of God during 1935.

science accuses, we seek refuge behind the tree of environment or heredity, or the fake bush of psychology called "behaviorism." And yet with all our devices, old and new, we cannot

stop our ears to the voice of God, insistently demanding of each of us, "Adam, where art thou?" It came one day to a prophet of God who had become discouraged and run away from an unpleasant duty. Way down in the far wilderness of Sinai, that still small voice called him back to the manly responsibilities he had sought to escape, by asking, "What doest thou here, Elijah?" (1 Kings 19:9, 13). It is a question that we might well take to heart whenever, by forgetfulness of duty or weariness of the way, we have deviated from the appointed path of the Father.

How must Cain have winced under that accusing inquiry of God (Gen. 4:9, 10), "Where is Abel thy brother? . . . What hast thou done?" And well he might. Was there ever a sin so subtle or so well concealed that it could be hid from God? Can any modern Cain think to take the wings of the wind and fly from the presence of God, or bury his wrongdoing in the depths of the darkest sea, without hearing those terrifying words from the Judge of all the earth, "What hast thou done?"

Then there is the arresting question voiced by Ezekiel the Prophet (ch. 33:11), "Why will ye die?" Why indeed? Truly, as it has been said, those who die the second death are suicides, for, says God, "I have no pleasure in the death of the wicked." He has made clear the way of life and sent throughout the earth His evangelists of mercy to tell the good news of salvation. For men to die is so utterly unnecessary! God does not thrust it upon them; they choose themselves to die in preference to living. But why? Why? This is the question that has come echoing down the centuries to our day. It is the question sounded out by ministers of the gospel to a dying world of men. Is death so attractive and so profitable and (Please turn to Page Nine)

Abreast of the Times

General Allenby Dead

"There is . . . a great man fallen this day."—David.

LONDON, England, May 14.—Viscount Allenby, the World War conqueror of Jerusalem and Palestine, died suddenly today at his home in South Kensington. He was 75 years old. He is survived by his wife, their only son having been killed in action in France in 1917.



The names of two British notables stand out prominently in the minds of the students of prophecy in connection with the overthrow of Turkish authority in the Holy Land and the opening of the country to Jewish settlement. The name of General Allenby comes first in point of time, as it was he who opened the way for the Jews' return, and the second is the name of Earl Balfour, who, when Foreign Secretary of Great Britain during the war, pledged the British Government to the "establishment in Palestine of a National Home for the Jewish people."

In 1917 General Allenby was appointed Commander of the British-Egyptian Expeditionary Force, succeeding the Commander-in-Chief, who had suffered several reverses in Northern Palestine and Syria. "Cavalry were in action in front of Gaza, October 27, as a diversion, while a main attack was delivered on Beersheba, to the left of the Turkish line, which fell on the 31st. Gaza was captured November 7, and Jaffa on the 10th. . . . Ascalon, Ashdod, and Gath fell in quick succession and, after a victory at El Maghar, Jerusalem was practically surrounded by November 25." (St. Ency.) The city was not fired upon, but being cut off from Turkish support, the enemy forces retired and the mayor surrendered the city to General Allenby on December 10. The following day General Allenby entered Jerusalem on foot by way of the Jaffa Gate.

In 1928 the General visited the United States and Canada, in both countries being accorded the greatest honor.

Hogs Lift Church Mortgage

"Wherein have we robbed thee? In tithes and offerings."—Malachi 3:8.

MILFORD, Iowa, May 13.—Parishioners of St. Joseph Catholic Church here have found a new method of paying off a church mortgage. The church is located in a rural community and each farmer gives a hog as his contribution to the building fund. The members of the church have just shipped their twelfth carload of porkers to market, the proceeds of which are being used to pay off the mortgage.

The editor has known of farmers in the Church of God who set aside a certain hog or cow and pledged their progeny to the church. When stock was sold the proceeds of such stock was turned over entirely to the furtherance of

the gospel. The same plan has been carried out in the sale of eggs and butter: one egg out of every ten gathered and one pound of butter out of every ten churned were kept separate from the rest, sold for cash, and the money devoted to the Lord's work. Others have planted a certain part of their fields or gardens "unto the Lord" and all of the produce raised in those consecrated plots was sold and the amount received used for the furtherance of the gospel. No matter how big the mortgage may be on a Christian's land he can always dedicate one good long row of potatoes to the Lord without robbing anyone, for all the land belongs first to God.

Bible Classes Harmful, Says Bishop

"Search the scriptures."—Jesus.

LONDON, England, May 14.—"Most Bible classes do positive harm," declared Rt. Rev. Alfred Blunt, Bishop of Bradford, addressing a youth movement convention in London today. The reason given for this conclusion was that "they produce in the minds of those attending a feeling that religion is something to be argued about."



The Bishop's assertion is not altogether without foundation. Not a few Bible class teachers approach their subject from an argumentative standpoint, their purpose apparently being to disprove some erroneous doctrine held by others and to prove that their own understanding of the Scriptures is correct. The real purpose of the Bible class is not to satisfy curiosity or to settle a dispute, but to lead men and women to believe the gospel that they may be saved. If we saw one drowning we would not spend precious moments disparaging the strength of the rope some one else might offer him as a means of deliverance, but we would cast him our own preserver with convincing assurance that it would save his life if he would trust himself to it.

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The Idea of Immortality

IT IS not easy to estimate the place which the idea of immortality now holds in the actual religion of English people. Certainly it is nothing like so prominent as it has been in most previous ages of Christian history. And so far as it plays a part, it is a very different part. Here as in other departments of life we find ourselves at the end of a period of reaction from the Middle Ages. The mediæval scheme, still presented by the Roman Catholic Church, is entirely intelligible in its broad outlines. Universal immortality is assumed; for those who are beyond pardon there is hell; for those who are pardonable, Purgatory; for those whose pardon is accomplished, Paradise. And alongside of these, for the unawakened soul there is Limbo. The scheme presents certain administrative difficulties. It involves, in practice, the drawing of a sharp line between the awakened and the unawakened, and again, between the pardonable and the unpardonable. But unless it be held—as in fact I find myself driven to hold—that these difficulties are insoluble in principle, it may be urged that they are soluble to omniscience, which, *ex hypothesi*, is available for the purpose.

There are many of us, however, to whom the difficulty mentioned is so overwhelming as to make the whole scheme unreal, however water-tight it may be dialectically. And I have not hesitated to speak of it in terms which indicate that sense of unreality. For the human soul is at once too delicately complex, and too closely unified, to be dealt with by any method of classification whatever into mutually exclusive groups. And how can there be Paradise for any while there is hell, conceived as unending torment, for some? Each supposedly damned soul was born into the world as a mother's child; and Paradise cannot be Paradise for her if her child is in such a hell. The scheme is unworkable in practice even by omniscience, and moreover it offends against the deepest Christian sentiments.

But this is a very modern reaction to it. What happened at the Reformation was different. The doctrine of Purgatory was the focus of many grave abuses—sales of indulgences and the like. These called for remedy, and thus set moving the normal method of the Reformers—the method of referring whatever was found to call for remedy to the touchstone of Scripture. And Scripture supplied no basis for a doctrine of Purgatory. So the doctrine was not freed from its abuses but was eliminated, and the Protestant world was left with the stark alternatives of heaven and hell.

Now the mediæval scheme, being easily intelligible as a theory, however difficult in practice, had great homiletic value. It presented vividly to the imagination the vitally important truth of the "abiding consequences" of our ac-

A writer for the English Conditional Immortality Mission, in the first of two articles, considers the philosophical aspects of the orthodox doctrines respecting the ultimate residence of men. William Temple, author.

tions and of the characters that we form. And this homiletic value was if anything increased at first through the simplification effected by the Reformers. There, plain before all men, was the terrible alternative. Only by

faith in Christ could a man be delivered from certain torment in hell to the unending bliss of heaven; but by that faith he could have assurance, full and complete, of his deliverance; and that faith would be fruitful in his life and character.

But there was much to set upon the other side. The new form of the scheme gave a new prominence to hell, and whereas the popular mind in the Middle Ages was mainly concerned with Purgatory and with ways of shortening or mitigating its cleansing pains, it was now hell that alone supplied the deterrent influence of belief in a future life. And this, while it lasted, reacted on the conception of God. Punishment which is unending is plainly retributive only in the long run; it may have a deterrent use while life lasts, but from the day of judgment onward it would lose that quality, and it obviously has no reformative aim. And it requires much ingenuity to save from the charge of vindictiveness a character which inflicts forever a punishment which can be no other than retributive. Certainly the popular conception of God in many Protestant circles became almost purely vindictive. We read in the protests of such writers as Shelley and Byron what sort of picture of God had been impressed on their imaginations.

"Is there a God? Ay, an almighty God,
And vengeful as almighty. Once His voice
Was heard on earth; earth shuddered at the sound;
The fiery-visaged firmament expressed
Abhorrence, and the grave of Nature yawned
To swallow all the dauntless and the good
That dared to hurl defiance at His throne
Girt as it was with power." (Shelley: *Queen Mab*.)

No doubt Shelley was in violent reaction, and misrepresented by exaggeration what he had been taught, in addition to using the irony of indignation in order to satirize it. Yet a caricature depends for its force on maintaining some resemblance to what it ridicules. And there are sermons of the eighteenth century which go far to justify the poet's indignant contempt.

But such conceptions could not permanently survive in the minds of people who read the Gospels. Steadily the conviction has gained ground that the God and Father of our Lord Jesus Christ cannot be conceived as inflicting on any soul that He has made unending torment. So hell has in effect been banished from popular belief; and as Purga-

tory has been banished long before, we are left with a very widespread sentimental notion that all persons who die are forthwith in Paradise or heaven. And this seems to involve a conception of God as so genially tolerant as to be morally indifferent, and converts the belief in immortality from a moral stimulant to a moral narcotic. There is a very strong case for thinking out the whole subject again in as complete independence as possible alike of mediæval and of Protestant traditions. The reaction from the Middle Ages here as elsewhere has worked itself out.

It has often been pointed out that in the religious experience of Israel the hope of immortality is of late origin. In the earlier times there was an expectation of a shadowy existence in Sheol; but it was not a hope. "O spare me a little, that I may recover my strength, before I go hence and be no more seen" is a prayer as far removed as possible from either the later Jewish or the Christian faith in the life to come. The hope of immortality as we understand it only dawned when faith in God as one and as righteous was already firmly established. Those of us who believe in the providential guidance of Israel's spiritual growth will at once seek a divine purpose in this order of development, but those who start with no such presupposition may quite well trace a value in it which has permanent importance.

The great aim of all true religion is to transfer the center of interest and concern from self to God. Until the doctrine of God in its main elements is really established, it would be definitely dangerous to reach a developed doctrine of immortality. Even when the doctrine of God is established in its Christian form, the doctrine and hope of immortality can still, as experience abundantly shows, perpetuate self-centeredness in the spiritual life. If my main concern in relation to things eternal is to be with the question, What is going to become of me? it might be better that I should have no hope of immortality at all, so that at least as I look forward into the vista of the ages my Self should not be a possible object of primary concern.

For as in order of historical development, so also in order of spiritual value, the hope of immortality is strictly dependent on and subordinate to faith in God. If God is righteous—still more, if God is love—immortality follows as a consequence. He made me; He loves me; He will not let me perish, so long as there is in me anything that He can love. And that is a wholesome reflection for me if, but only if, the result is that I give greater glory to God in the first place, and take comfort to myself only, if at all, in the second place. I wish to stress this heavily. Except as an implicate in the righteousness and love of God, I cannot see that immortality is a primary religious interest at all. It has an interest for us as beings who cling to life, but there is nothing religious about that. It has an interest for us as social beings who love our friends and desire to meet again those who have died before us; that is an interest capable of religious consecration, and for many devout souls it has an exceedingly high religious value; but even this is not religious in itself. No; the center of all true religious interest is God, and self comes into it not as a primary concern

which God must serve, but as that one thing which each can offer for the glory of God. And if it were so, that His glory could best be served by my annihilation—so it be.

But in fact God is known to us through His dealings with us. And if He left us to perish with hopes frustrated and purposes unaccomplished, He could scarcely be—certainly we could not know Him to be—perfect love. Thus our hope of immortality is of quite primary importance when regarded both doctrinally and emotionally as a part of, because a necessary consequence of, our faith in God. There is here a stupendous paradox; but it is the paradox which is characteristic of all true religion. We must spiritually renounce all other loves for love of God; yet when we find God, or, rather, when we know ourselves as found of Him, we find in and with Him all the loves which for His sake we had foregone. If my desire is first for future life for myself, or even first reunion with those whom I have loved and lost, then the doctrine of immortality may do me positive harm by fixing me in that self-concern or concern for my own joy in my friends. But if my desire is first for God's glory, and for myself that I may be used to promote it, then the doctrine of immortality will give me new heart in the assurance that what here must be a very imperfect service may be made perfect hereafter, that my love of friends may be one more manifestation of the overflowing love divine, and that God may be seen as perfect love in the eternal fellowship of love to which He calls us.

For these reasons it seems to me, so far as I can judge, positively undesirable that there should be experimental proof of our survival of death—at least of such survival in the case of those who have had no spiritual faith on earth. For this would bring the hope of immortality into the area of purely intellectual apprehension. It might or might not encourage the belief that God exists; it would certainly, as I think, make very much harder the essential business of faith, which is the transference of the center of interest and concern from self to God. If such knowledge comes, it must be accepted, and we must try to use it for good and not for evil. And I could never urge the cessation of inquiry in any direction; I cannot ask that so-called Psychical Research should cease. But I confess I hope that such research will continue to issue in such dubious results as are all that I can trace to it up to date.

When we turn from the relation of this doctrine to religion and consider its relation to ethics we are confronted with a different but, as it were, parallel paradox. The expectation of rewards and punishments in a future life has certainly played a considerable part in disciplining the wayward wills of men. And of this as of other discipline it is true that there may grow up under it a habit of mind which afterwards persists independently of it. But so far as conduct is governed by hope of rewards or fear of punishments as commonly understood, it is less than fully moral. We are probably agreed in rejecting the extreme austerity of the Kantian doctrine that the presence of pleasure in association with an action is enough to destroy its moral character; but even more probably we shall agree that if an act is done for the sake of resultant pleasure or profit, so

that apart from that pleasure or profit it would not be done, it is not a truly moral act. Consequently the ethical utility of heaven and hell, conceived as reward and punishment, is disciplinary and preparatory only. So far as true moral character is established, whether with or without their aid in the process, it becomes independent of their support and will only be injured by reference to them.

Moreover, the utility of hell, so conceived, is very early exhausted, even if it be not from the outset overweighted by disadvantages. For in ethics as in religion the fundamental aim is to remove self from the center of interest and concern. But fear is the most completely self-centered of all emotions, and to curb irregularity of conduct by constant use of fear may easily make this aim harder of attainment than it was at the outset. I think it is good for most people to have an occasional shock of fright with reference to their

shortcomings; there is no doubt that to live under the constant pressure of fear—in the sense of anxiety concerning oneself—is deeply demoralizing.

It is notorious that Kant, while excluding hope of profit from the motives of a truly moral act, yet found himself bound to postulate immortality as a means of securing that adjustment of goodness and happiness which he considered reason to demand. I believe this line of argument to be substantially sound. But if it is, then we find that the hope of immortality is wholesome as an implicate in an independently established morality, though if introduced earlier it may hinder as much as help that establishment of morality, just as it has high value as an implicate in faith in God, though if introduced as earlier it may hinder as much as help the establishment of such faith.

—Selected by A. Leonard Brady.

WHICH?

By D. G. Harvey

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Proverbs 22:6.

IT WAS IN a Bible class when the above scripture was read that one dear sister remarked, "But it does not always work out. I have known parents who have trained their children, but they turned out bad." Perhaps should we tell this sister she shows a doubt of the Scriptures she would be offended; yet her statement shows doubt, but she knows it not. There is no question of the truth of the wise man's words. Not at all. His words ring true.

It is not a question of attempt at training, but one of *real* training. If the child has been properly trained, there is no fear of failure. If mistakes are made, it is the failure in the proper training. *The blame rests on the parents.*

The responsibility rests with the parent. It is not sufficient to merely say, "Don't do that," or "Do this." What sort of training did Solomon refer to then? Remember, fathers and mothers, you cannot escape this responsibility. You need to, rather, must, instruct, yes, warn, your son and daughter of the pitfalls and fit them to withstand temptations which will come.

God our Creator has appointed you this great work. We see this fact in His words to Israel: "And thou shalt teach them (the laws and commandments; note verse 1ff.) diligently (not in a haphazard manner) 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" (Deut. 6:7). My, what a chore! Won't the children tire of such lessons? Of course, if you do not make them interesting. But how often we have the opportunity to bring the truth to mind, and do not. Parents, be warned.

Listen again: "Only take heed to thyself, and keep thy

soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons" (Deut. 4:9).

Please read the above again. "Take heed to thyself." Why? "Lest thou forget." What better way to remember than to teach others? Some one has said, "He who would teach others, teaches himself."

We remember how our Lord Jesus was tempted in the wilderness. Was His answer to the tempter, "Mother says it is wrong"? Oh, no. He went to the fountain of knowledge, the Word of God, for His answer. "It is written." Once? No, three times His answer is from God's Word. Where written? Deuteronomy 8:3; 6:16; 6:13. Yes, written fifteen hundred years before. Had His mother been faithful to her trust?

You are responsible to God. Your child needs instruction in the Word. Why? It is the "sword of the Spirit" (Eph. 6:17). If you have not instructed, led your child by example into the knowledge of God's laws, how can your child be armed with the sword? How then can the Spirit bring the Word to his remembrance in his hour of temptation? Can it be said of your child, as of Timothy, "From a child thou hast known the holy scriptures" (2 Tim. 3:15)? Yes, and where did the boy Timothy learn the truth? At the knee of his mother and grandmother (2 Tim. 1:5).

How clear the lesson of our great Teacher. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto

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"None to Uphold"

By Norman John Macleod

COMING like a military challenge down the ages is that question which begins the 63rd chapter of Isaiah: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" And the one challenged answers as if answering that challenge: "I that speak in righteousness, mighty to save." But that particular question and its answer are not perhaps the most striking part of the passage, nor the one we wish for a moment to consider. Another thought grasps the imagination in the series of questions and answers in that military challenge: the solitary character of that one that comes from Edom!

"And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."—Isaiah 63:5, 6.

Many things have been said concerning the manner of the coming of the Lord to set up His kingdom on the earth that could not be proved from the Scripture or any other source. Some have said that our Lord never smiled during His whole life! That would be a terrible thought, but who could prove that He did, or did not? It has further been said that nobody ever died in His presence, and that therefore this one who comes from Edom could not be the Lord; or else the blood was only figurative that was splashed upon His garments. But who can prove that nobody ever died in His presence? Perhaps nobody ever did die in His presence, but the Bible does not say so, and the records do not cover every detail of His life: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen" (John 21:25). Certainly if Jesus never smiled He would not be the company that everyone apparently sought out, even those that were more or less His enemies! One who would be so gloomy would hardly be a very desired wedding guest, or the companion that He was. If nobody ever died in His presence His was indeed a most unusual life! Just because no death was ever recorded as having occurred in His presence is no sign that none ever did!

But there are other ways of looking at this passage of Scripture, that need not be considered in such detail, that carry out the spirit of the passage. As a basic premise let us conclude, as do most of the members of the Church of God, that there is no such thing as eternal torment with the usually accepted idea of "hell" that is associated therewith. That being the case, there are several passages in the Scriptures that must be re-read and readjusted to recon-

struct our theological concepts to conform to these basic premises. If there is no "hell" in which people suffer eternal torment then we must change our concept of such passages as: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"; and, "These shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:41, 46).

What is this "everlasting fire" and who are "the devil and his angels"? Is it the same fire 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)? Is it not the same fire described by the Apostle Peter: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment (punishment) and perdition of ungodly men" when "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"; "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter 3:7ff)? Is it not the same fire mentioned in Isaiah 33:13ff which shall destroy the wicked and through which the righteous shall pass unhurt? Through what kind of a fire could a righteous man pass without being burned? The fires of trial! The fires of tribulation! In that way of looking at the matter we can readily see that this agrees with the idea of Malachi 3: "Behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 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."

Did not the Lord ever try the people of His purpose by the fires of tribulation? Was not the "captain of our salvation made perfect through suffering"? If we read that famous chapter in Hebrews that lists all the worthies, we see that those men were made perfect through violent tribulations; and those that were considered worthy of a "better resurrection" were those that were tortured, not accepting deliverance! How most often did the people of Israel suffer trials and tribulations? By war! By captivity!

Now to return to the scriptures which we examined first. Let us see some that agree therewith. Joel 3 tells of some things that tie together several other scriptures: "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."

We find that Joel further describes that warfare as fire: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness. . . . A fire devoureth before them; and behind them a flame burneth; the land is as the gar-

den of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them" (Joel 2:1-3).

And then he describes it in another figure that is remarkably like that of Isaiah 63: "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." (See Matt. 25:31.) "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great" (Joel 3:12, 13). "Wherefore art thou red in thine apparel, and thy garments like him
(Please turn to Page Nine)

Why Read the Bible?

THE great mass of Americans neglect this splendid book because it is regarded as entirely a religious composition. This is a great mistake. Even if we do not care to read the Bible because of its religious nature, we will find in it the purest English undefiled that has ever been set in type.



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The King James or Authorized Version of the Bible is not the product of individual genius, like Shakespeare's plays, for it was the work of forty-seven men, not one known outside this performance for any superlative talent. Individual genius, such as Shakespeare's, we may allow to come in great creative epochs in the course of nature; but that forty-seven men could have brought such a marvel to birth, and that after no very long gestation, was such a wonder that the most skeptical mind must stand humble and aghast at it.

Its effect on English literature was immediate and has lasted to the present day.

In no book are wonderful stories as beautifully told and noble thoughts so ably expressed. It is a book that should be used in all our public schools, high schools, and colleges. It is elevating in thought, its purity of English commends itself to every thinking mind.

The most recent of the biblical stories to be affirmed by archeological research is that of the great deluge in Mesopotamia, about 4000 B. C. Dr. C. Leonard Woolley, director of the joint University of Pennsylvania Museum and British Museum expedition into Ur of the Chaldees, offers a parallel story of the flood, written by the surviving people.

The Harvard University recently decreed that no man can receive his A. B. in that institution without a Bible ex-

amination. They rank the Bible as a work of literature, without which no adequate appreciation of English letters is possible.

Dr. Frank Crane in an article on "Why the Bible Is the Best Seller" stated: "It is not the Jew's Book, nor the Catholic's, nor the Protestant's, nor the Orthodox's, nor the Heretic's; it is Man's Book and wherever a soul is born into the world, this Book is for him. . . . This Book alone brings the Word, like a bell in the fog, from Him who says: 'I am the Resurrection and the Life.'"

Wherever the moral standard is being lifted up, wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to its influence. The Book of books has lived and grown through the centuries; we have celebrated the three hundredth anniversary of the King James translation. It has stamped its impress upon the map of the world; its boundaries are clearly marked.

The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

The Old Testament, when considered in the light of a historical document, has frequently been slighted by scholars, who have regarded it simply as a romantic legend of the ancient Hebrews. Today, however, modern scientific investigation is constantly making discoveries which confirm many of the events set forth in the venerable Book of books.

The sales of the Bible continue to be larger than those of any other book. It meets all the questions of life. It is harmonious throughout and is applicable as a final authority in all matters of human conduct, to all ages and every country.

There are about eight surviving copies of the so-called "Gutenberg" Bible, which was printed some six hundred years ago and so highly are these remaining copies prized that it was reported one was sold to an American collector, recently, for \$100,000.—*A. J. Holman Company tract.*

The Goal of All Knowledge

A CLASS in ancient history at Cambridge University is told of by J. M. Wilson. Near the close of the course the lecturer invited the men to suggest subjects for the following term. One of the students shyly said, "Why not tell us something about Jesus Christ?"

One of the best-known chaplains with the Army in the World War testified that when he first began his work he tried to speak as he had done at home, on many subjects. It would not go. Again and again the men said to him: "Tell us about God, *Padre*. We haven't much time left, and it's about Him we want to know."

If we can be satisfied concerning God, everything else seems to fall into place and order. This is the argument that lies underneath the book of Job. Face to face with the perplexing problems of life, four men are arguing concerning God. Knowing Him only from speculation, their thought of Him was mingled with misunderstanding and confusion.

One of them, Eliphaz, put his hand on the weakness in their reasoning: "Acquaint thyself with him, and be at peace." You do not know God. That is the reason you say and believe such strange things concerning Him.

Underneath the religious vagaries, the spiritual unrest, the agnosticism of the time is the fundamental need to become acquainted with God. First, let us ask what it means to know God. It is more than merely knowing about Him. A man lives on your street. You know who he is. You know something about his ancestry and his family; about his character and his work. But you do not know him.

You may know about Jesus Christ. You may be able to recite the events of His earthly life from the Nativity to the Crucifixion. You may know His teachings, and yet be totally unacquainted with Him.

Again, acquaintance with God is not a mere ecclesiastical relationship. Many who are members of churches have no saving knowledge of God. Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you." Church membership alone does not guarantee acquaintance with God any more than the wearing of a uniform makes a man a patriot.

Further, acquaintance with God is more than theological beliefs. We hear it said by those who do not take time to think: "What difference does it make what a man believes? What we are interested in is deeds not creeds." But you can no more build a stable character without sound convictions than you can erect a house on the sand and hope that it will withstand the storms. Would you say that it makes no difference what a physician believes so long as he is sincere? It makes a difference, if it is your physician.

There are several paths that lead to God. One is Rev-

erence. Reverence is a spiritual lens through which we look out upon the world.

We note such a difference in the hundreds of people who come every day to see our church. To some, it has no message. They come and go, and it is nothing more to them than a pile of stone. They are blind to the real significance of it all. There are others who see God here and that hope which reaches beyond the grave. They are viewing it through the eyes of a holy reverence.

Again, we come to know God through Obedience. Jesus said, "He that willeth to do God's will, shall know."

So many are trying to find God, but they have taken the wrong direction. They are seeking Him by way of the reason. It is a long way to go, and they may never reach their goal. But let them turn and go the way of simple obedience, the way of the surrendered heart, and they will find Him very near.

Further, we come to know God through Experience. In the world are many things about which the unlearned old man knows more than the most brilliant and cultured young man, simply because he has lived longer.

I went one day to see an aged Christian who had suffered a great disaster. He said: "For eighty years I have served the Lord. I know Him too well to believe that He will forsake me when my strength faileth." I had gone to him, thinking that perhaps I might be able to say something that would give him courage for the trial through which he was passing. Instead of that, he gave me courage and strength for every trial I shall ever know. His was that knowledge of God that can come only through experience.

But it is through Jesus Christ that God most clearly reveals Himself. "He that hath seen me," He said, "hath seen the Father." Through Christ we learned that God is a Father, whose love and care extend to the minutest concerns of our daily living.

He is, moreover, a God who can and will forgive and restore the sinner, who, while His erring child is yet a long way off, will run to meet him and welcome him home.

And He is a God with power to deliver us from the sting of death. "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so, I would have told you."

God has been very near to us so often and we have not known Him. Ulysses in the *Odyssey* after his long years of wandering, comes back to his home. Enemies have taken possession, and hope has almost died in the hearts of the faithful few who were still watching for his return.

When he arrived, no one knew him. Finally, evening comes and the maids in turn held up the light that gleamed through the dark hall. Ulysses himself, still unrecognized, relieves them of their task and sends them to their beds. "I will minister light," he says, "to all who are here. Even if they are minded to wait until the dawn, I will still be here."

This picture of the unrecognized master holding up the light in his own house is one of the grandest scenes in the writings of Homer. What a picture of God standing unrecognized on many a threshold! Nearer is He than breathing, closer than hands or feet, and we have not known Him.—Stuart Nye Hutchison, D.D., in *The Presbyterian*.

“NONE TO UPHOLD”

(Continued from Page Seven)

that treadeth in the winefat?” and the answer: “I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” Also, in Isaiah 66:15ff.: “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.”

Does the Lord actually ride in a chariot? Does the Lord actually tread the people in a winepress? Does the Lord actually sit as a refiner of silver and gold? Does the Lord actually sit on a hill with the nations surrounding Him and cast some into fire? Manifestly these things are figures of speech that tell of a terrible war that is coming by which the wicked judge (punish) one another, by which the wicked are destroyed as stubble is burned in a fire, by which the righteous are tried through tribulations, just as the Hebrews were purified or punished by the invasions of Babylonia, Assyria, and other nations; by war; by fire (or deprivations of the necessities of life, as in the period of the Maccabees); and by captivities.

Is it not war and its evil consequences that are trying the hearts of men in these days? Is it not the paying for wars past and future that empties our pocketbooks into the lap of the wartime profiteer?

But why is Christ alone? Why is there none to help? Why is there none to uphold? Because, as is recorded in the 14th chapter of Zechariah, the nations that are fighting for Israel have been beaten, the city of Jerusalem is again in captivity, and the only thing that can save the defeat of the Jews and their allies is the strong arm of the Lord; for when all else has failed against the powers of Asia, “then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.”

“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Luke 18:7, 8). That rhetorical question needs to be answered by us! Shall the Son of man find us faithful when He comes? “But who may abide the day of his coming? and who shall stand when he appeareth?” (Mal. 3:2). That is another rhetorical question that needs to be answered. How will we answer those questions? Will there indeed be

none to help? Will there be none to uphold? Will the Lord find our churches deserted and our congregations gone when He comes? Let us consider these things seriously and determine among ourselves if we shall be among the enemies of the Lord whom He shall trample in His fury, or with that group who shall be tried by the tribulations of war that we see approaching on every hand and shall come through those fiery trials as silver or gold when it is tried in the fire! Do we cry unto the Lord day and night? Are we like the widow of that parable?

BEST SERMONS OF 1935

(Continued from Front Page)

so alluring that men should choose it in preference to life, with all of its joys? When the way of righteousness and life and abiding happiness is so easy and plain and infinitely to be preferred, why will men still choose to go the way of death, the way of sorrow, the way of sin and shame and rebellion, which can only lead at last away from the face of God and into the void of oblivion?

Sometimes, of a summer night, when the street lamps have been lighted, we see swarming around them and piled beneath on the ground the myriads of *Ephemeridae*, or water flies, and we marvel at the blind impulse which causes them to hurl themselves at the mysteriously attractive light, only to beat themselves to death against the impervious globe and fall dying to the ground. But do not these insects, which cannot think, shame men, who can think? For we, gifted with the divine heritage of intelligence, no less than the unreasoning bugs, blindly pursue the way of folly and of death, ignoring the way of wisdom and of life which could be ours for the asking. But why? It is well that you consider the point of this divine question, for it is meant to warn you before it is too late of the inevitable fate that awaits you if you do not heed. “Turn ye, turn ye from your evil ways; for why will ye die?”

There is irony in the question in the 2nd Psalm, aimed at the same mark, “*Why do the heathen rage, and the people imagine a vain thing?*” From the beginning of time, men have sought to build their towers of Babel without God, and have been broken on the rack of their own folly. Oh, we’re going to outlaw war, and do away with poverty. We’re going to build a new world, bring in Utopia, free mankind from the shackles of religion. So say the kings of the earth and many of their people today, as they set their hands to do it, *without* the counsel of the Lord, and His Anointed. “He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” When the path of history is strewn with the wreckage of empires which have gone down to oblivion because of their defiance of the Almighty, why will men, why will nations, in the face of all this, imagine this vain thing, that they can establish their purposes without the blessing of God?

The 38th, 39th, 40th, and 41st chapters of Job furnish us with what is probably the most illuminating display of

the way God uses questions, to be found anywhere. In these four chapters we have a veritable barrage of more than fourscore interrogations leveled at Job, and their purpose, we see, is to force Job to withdraw his boast of perfection and acknowledge that God is the only righteous One, even though He permitted Job to suffer all the things he did. It is a challenge to man's haughty arrogance and self-sufficiency, yet it is also a healthy corrective to our attitude of injured innocence under affliction. If we, like Job, undertake to question God's justice in permitting calamities, suffering, and bereavement, He also has a few questions to put to us which will soon silence our foolish unbelief and distrust.

Jesus used the question method relentlessly to test His disciples' faith, to challenge their loyalty, to clarify confused issues, and to confute His critics. How many times do we find Him demanding of His apostles, of the Jews, of all men, "What think ye?" God appeals to man's reason. If we will only think, we need not perish. So it is that Jesus is always challenging men to think.

He stood in the midst of the multitude and cried out, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). In Caesarea Philippi He casually inquired of the apostles what the people thought about Him and who they said He was. They gave a variety of answers. Then He turned upon them, looking, as they must have felt, into their very souls, with this searching inquiry, "But who say ye that I am?" (Matt. 16:13-16). And out of the soul of Simon Peter there came that sublime confession on which the whole structure of the church of Christ through the ages has been built! Again, in Matthew 16:26, He put to them that solemn warning, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Is there any point in piling up fortunes of this world's goods, only to have them taken away? The world should have learned the fallacy of this reasoning from its bitter experience of the last six years. This is the question Moses saw through clearly when he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." So which is better, queries Jesus, the few doubtful pleasures of a few short years now, or the enduring joys of all eternity later on?

There was Saul of Tarsus, blind with fury against the new faith of the Nazarene. He would destroy it, root and branch. He would persecute it to the death. So, armed with warrants for the arrest of any Christians that might be found, he hastened away to Damascus, where many of them had gone to escape the persecution in Jerusalem. But there was a Power he had not yet reckoned with, and ere ever he arrived at his destination, he was faced with the blinding question, "Saul, Saul, why?" "Why persecutest thou me?" (Acts 9:4). There was no evading that question. He was forced to face it. And because he honestly met it and accepted its implications, the course of his life was turned into a new channel, with immeasurable rewards.

So it is that, when we err in life's course in thought or action, we are often arrested by divine interrogations that call us from a lower to a higher goal in life. And those ques-

tions must needs be answered, if not now, then hereafter, when we stand at the judgment seat of Christ. What shall that answer be? Are we meeting them sincerely, gladly, or seeking, futilely, to escape them?

WHICH ?

(Continued from Page Five)

you" (John 14:26). The Comforter, the power of God, will teach you and your child all things. How? Not in some marvelous way, but by recalling to your minds the words, the teachings, of Jesus Christ.

Listen again to His words recorded by John (8:31, 32): "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

The responsibility of the parent today is as great as in the day of Moses. Our Lord has shown this to be true in His words written fifteen hundred years after Moses.

To know the truth, to know God's law, to know God's plan, puts you and your child on a higher plane, a plane of enlightenment, and communion with God. We then are in a state where God can use us to His glory and honor.

Obedience is victory, and victory is rapture, but to disobey means defeat, dismay, and disaster. "Thou shalt teach them diligently unto thy children." You influence your child for the world or for God. Which?

"THERE'S no telling how long Methuselah might have lived if his appendix and tonsils had been removed, if he had used the right kind of tooth paste, gargled with mouth wash, and smoked coughless cigarettes."

FRENZIED FINANCE

"AFTER battering through a wall to obtain access to the church vault, burglars failed to obtain anything for their trouble. The Sunday collections had been left in the vault."—*Buffalo, N. Y., paper.*

"This month is the sixth month of the Conference Year and to date there are only 516 budget pledges in hand totaling \$25,500. This is disappointing considering the number of families in the church who are able and should contribute to the maintenance of the church's program. . . . Let us have a large deficit at the close of the year."—*Dallas, Texas, paper.*

"A service entirely in darkness has been arranged by the _____ Christian Church. Hymns will be sung from memory and the Scripture lesson will be given from memory. The pastor will speak on 'Under Cover of Darkness.' There will be a duet by Mrs. _____ and Mrs. _____. Lights will be turned on during the offering."—*Great Falls, Mont., paper.*

Berean Department

ARLEN MARSH, EDITOR

On Prayer

* * * *

By Roselin Fredlund

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

Why is it that so many cannot pray in public when called upon to do so? There may be excuse for some who are too timid to speak at any time but who do pray silently. Silent prayer is indeed commendable. Yet I am led to believe that far too many are not familiar enough with prayer. It is our means of talking with our heavenly Father, and we should certainly make constant use of it. Through prayer we can present to God our needs, our difficulties, our desires, our thanks for His magnificent gifts. In Philippians 4:6 we are told, "Be careful for nothing; but in every thing by prayer and supplication let your requests be made known unto God." In Matthew 21:22 we are told that whatsoever we ask, believing, we shall receive.

We ought not to pray only for ourselves, we ought to pray for others and for the church, for the carrying on of the Lord's work. Paul says in his first letter to Timothy that prayer ought to be made for all men, for kings, and for all who are in authority.

We ought to pray:

1. Fervently (Col. 4:12).
2. Sincerely (Psalm 17:1).
3. Constantly (Col. 4:2).
4. With faith (James 5:15).
5. Not without repentance (Psalm 66:18; Jer. 36:7).

Let us therefore have more praying people and more prayer meetings. Let us seek to do the Lord's will and not our own.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

To the Editor

* * * *

From Muriel Randall

At our last election our Berean society (Mora, Minnesota) decided to elect a reporter, and I was elected. My job is to write to THE RESTITUTION HERALD and Bro. Hoskins' paper (bulletin, Burr Oak, Ind., Church of God: *The Morning Star*) and tell of our meetings.

At that same meeting we were informed of the great need for articles for the paper, so we decided to set aside the next meeting for the purpose of reading the papers we had prepared during the week, and then after any corrections they were to be sent to you for publication if you could use them. We also decided to write articles at different times and send them to you if you found them of any use. We are hoping that these articles can be used to a good

advantage in helping our Berean friends, when they read them.

The members who receive THE HERALD remark about the articles concerning the State organization and individual societies.

Our society has been very active during the winter and we hope to continue to be such. We have meetings regularly and it seems that through the influence of an older member of our society there has been much spiritual growth that is really very encouraging to the rest of the members. Perhaps something that has helped them so far as encouragement is concerned is the circular letter that goes to each of the societies of this State and to some of the isolated members. Each group has a person to do the writing each time the letter is received and then this person reads the letter aloud at the first Berean meeting after we have received the letter.

Modern Versions

Every Christian home should own at least one modern translation of the Bible. Not that the King James Version has been outworn with time, but that, as language changes, so must the reading of the Bible student change.

Parts of the King James Version have become so obsolete as to be entirely meaningless to moderns. Since it is useless to read something one does not understand, it follows that reading parts of the King James Version is useless.

Such parts are clarified by the up-to-date language of such translations as those of Smith and Goodspeed, Weymouth, Lamsa, Torrey, Moffatt, Montgomery, and Worrell. Obsolete and archaic phrasing is converted into current idiom, and passages which once conveyed one impression now convey an entirely different one.

For children and young people, particularly, these modern versions are recommended. "Inspired" quite as much as the King James or American Standard Versions, these translations talk to modern youth in a way that modern youth can understand.

New translations are not a new Bible; they are simply the Bible in new terminology. Whereas the efficacy of knowing that those to be transformed at the coming of the Christ "shall not prevent them that are asleep" is exceedingly doubtful, knowing that those to be transformed at the coming of the Christ will not be the only ones to be given places in the kingdom of God has obvious importance.

Loyal adherence to the King James has been the watchword of the Christian church long enough. It is time that, for new conditions, the language of religion be renovated in order that old and basic truths may be made understandable.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

THE LAST SUPPER

"The sun that in its vernal beams
Shone down where Sharon's lilies grow
Had cast its last departing gleams
On Hermon's lofty caps of snow,
And evening with her dusky gray
Had mantled all the distant east,
When on a table, spread that day,
Was laid the final paschal feast.

"Messiah and His chosen band
Were gathered round that sacred board,
Which called to mind dark Egypt's land
And the salvation of the Lord.
'With strong desire,' the Savior spake,
'Have I desired to sup with you;
This cup will I no more partake
Till in God's reign I drink it new.'

"And then with dignity sublime
He took, and blessed, and brake the bread,
Which to His church all coming time
Should symbolize a Savior dead;
And then He gave the grape's rich blood,
An emblem of that crimson flow
From His own heart, the cleansing flood
That washes sin as white as snow.

"And then the holy hymn was sung
That in the long vanished days
Ere David's harp was yet unstrung,
He sang to great Jehovah's praise;
Then o'er the path to Olivet
The saddened pilgrims made their way,
For e'er another sun might set
Would be Messiah's dying day."

In those beautiful lines, the author of which I do not know, we read the story of the last supper Jesus ate with His disciples. Just a few short hours before His death He gave thanks to God and passed the bread and the cup to them.

It must have been a sad company that made its way from that upper room to the Garden of Gethsemane. And yet not sad because Jesus could give thanks to God in the

face of betrayal and crucifixion. And the disciples didn't realize what lay just ahead of their Master and Teacher.

Look in verses 8-13, and you will find a very interesting story, telling how this room was found in which the last supper was eaten. Jesus, as you all know, had no home of His own. But a place for Him was always found when He needed one.

Now how many of you know the story of the first Passover feast? In remembrance of what great event did all true Jews keep it, and still keep it even today? If you have forgotten look in Exodus 12, and you will find the story.

The Bible is just packed full of thrilling and interesting stories, stories much better than those you can find in any other book. For the stories of the Bible, you know, are true, every word of them.

The 12th chapter of Exodus is a long one and hard to read for little eyes. But the important part of the story is told in verses 22-27. Perhaps you will be able to read that much.

Doesn't it seem quite interesting to think that Moses knew that all through the years little Jewish children would be asking their parents why they keep the Passover feast? Do any of you know a Jewish family? If you do, ask them about it. If you do so kindly, they will tell you.

It was after this Passover feast that Jesus passed the bread to His disciples which He said represented His body. And in our churches we still keep that supper in mind by our Communion service. It is not a Jewish feast, as the Passover, but it is a Christian service in memory of our absent Lord. Those who have become Jesus' disciples today, by being baptized in His name and following His example of service, will partake of the Communion until He comes again.

Jesus knew that the day would come when the kingdom of God should be set up on earth, with Himself as King. Then all His disciples, the ones who followed Him so long ago and all who have followed Him since, will be gathered together.

That will be a happy time, a time of great rejoicing. For the Lord will never need to leave us again. He will not be our absent Lord, but our ever-present Lord, to be with us throughout all the ages of eternity.

Don't you want to meet Him on that happy day when He returns to wake His sleeping disciples and to meet His living ones? I do. Let's all be true to Him now.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9. — May 31, 1936

THE LAST SUPPER

Luke 22:1-38

Devotional Reading: 1 Corinthians 11:23-29

GOLDEN TEXT

"This do in remembrance of me" (Luke 22:19).

PRACTICAL APPLICATIONS

Memorials

- their value lies in their power to remind of the meaning of past events;
- the Lord's Supper is a memorial of Christ's death;
- should be observed reverently;
- arouse the most tender emotions;
- lead to fuller fellowship with Christ.

Sorrow. The Lord's Supper is a sorrowful service, for it reminds us of the awful death of the loving Christ upon the tree, and of the still more dreadful fact that the world He came to save scornfully repudiated His claims and condemned Him to death. In addition to this, there is the thought that one of His own disciples betrayed Him (Mark 14:19), that another denied Him thrice (Mark 14:66-72), "and all forsook him, and fled" (Mark 14:50) in His hour of trial.

Humility. The Lord's Supper is a humbling service, for it reminds the Christian of today that he often betrays, denies, and forsakes His Lord before the world, crucifying "the Son of God afresh" and putting "him to an open shame" (Heb. 6:6).

Hopeful. In spite of the sorrow and the humility the worshiper is made to feel as he partakes of the Lord's Supper, he is reminded that he also has occasion to rejoice, for it brings to him the assurance that the One who suffered and died for the sins of the world is coming again to usher in everlasting life and righteousness in which he may participate.
—G. E. M.

GOLDEN TEXT

"This do in remembrance of me" (Luke 22:19).

The Lord's Supper, commonly called "The Communion Service," is for Christians only. It was instituted by Christ only a few short hours before His betrayal. Then He told them to keep that feast in memory of Him. When we remember the sufferings and death of our Savior by partaking of the Communion service it ought to bring us nearer to Him who died that we may live.

The Communion service is a very solemn and sacred affair. We who partake of it should realize the significance and importance of it. We ought to be better Christians by having done so. The next time you have the privilege (and it is a privilege) of partaking of the Lord's Supper (the Communion service) do it in a reverential manner remembering that your Savior said, "Do this in remembrance of me."
—L. A. R.

SENIOR AND ADULT

Topic: What the Last Supper Meant to Jesus.

Introduction. More important, perhaps, than a discussion of what the Last Supper meant to Jesus is a discussion of what the Last Supper should mean to His followers; but since the two themes are inseparably connected, determination of the one automatically is determination of the other. Be certain that every member of the class is thoroughly familiar with the circumstances surrounding the observance of the Supper: time, place, persons involved, preceding events, succeeding events, corollary incidents.

Judas. The first six verses of the lesson (Luke 22:1-38) tell of the plans laid by Judas for the betrayal of his Lord. It seems entirely probable that Judas, after witnessing all the miracles the Christ had performed and seeing how He had escaped on many occasions from His enemies, felt that he was in no wise endangering the Man who could control seas and winds and resurrect the dead. If this conclusion be true, did Judas commit a sin? If so, what sin? Was Jesus aware of the fact that Judas was planning with the priests for His capture? Did He allow it to influence His treatment of Judas? What occupation had Judas had during his association with the Christ? Did the disciples ever need money?

The Supper. Study the articles on the Last Supper and the theories surrounding it that are found in good Bible dictionaries and encyclopedias. Learn what the idea of transubstantiation is. Is there any scriptural basis for it? If so, what? (Any good dictionary will define "transubstantiation.") Who should take part in the Lord's Supper? Is there any biblical limitation imposed on time, frequency, place, and participants? Is the Supper necessary to a man's salvation; that is, will failure to participate eliminate his chance for eternal life? Give a biblical reference to substantiate your answer; theory is of no account. What was the idea Jesus had in telling His disciples to buy swords, to fill their pocketbooks, and so to prepare for travel against odds (vv. 36, 37)? Was there a distinction between the Passover feast and this final commemorative meal? Tarbell observes that the Last Supper meant three things to Jesus: an opportunity for unique fellowship, an occasion for counsel, and the time for the institution of the memorial Communion. Snowden comments that the Supper was not "an abrupt revolution but a further evolution," and that the important idea of the Communion was sacrifice. Determine if there is justification in today's lesson text for these views. Peloubet makes special reference to the dissension among the apostles as to which would be the greatest in the kingdom. Should a man thinking evil thoughts, obsessed with personal ambition, take the Supper?—A. M.

JUNIOR CLASS

Topic: How We Should Remember Jesus.
Text: Luke 22:14-20. **Memory Verse:** "This do in remembrance of me" (Luke 22:19c).

Review. Today we shall ask some one to tell briefly the story in last Sunday's lesson. To remind us of our duty on this subject, we shall repeat the memory verse all together. What other memory verse have we learned about giving?

Lesson Story. Long, long ago when Jesus was here on earth He did something, and then said, "This do in remembrance of me." And people all down through the ages from that time to now continue to do it. Here is what it was.

Just before His death, Jesus sent two of His disciples to prepare a feast.

The feast was prepared, and Jesus and the disciples gathered around the table. After eating, Jesus took some bread, gave thanks to God, then broke it into pieces and gave it to His disciples. He said, "Take, eat; this is my body." Of course He did not mean this was His body, but rather that it represented His body.

Then He took the cup, which held fruit juice (wine), gave thanks, and gave this to His disciples, saying, "Drink ye all of it." This represented Jesus' blood which He would shed when He died on the cross.

At last He said, "This do in remembrance of me. For I will not eat and drink it with you until I come again when God's kingdom will be here on earth."

And that is why we still have what we commonly call the "Communion service" in our churches. Remember Jesus.

Memory Verse. What were the words Jesus used, so that His disciples would also keep Him in their memory? "This do in remembrance of me." Repeat them.

Notebook. In the upper center of our picture page paste a picture of Jesus. Draw a line from Him toward the lower left corner of your page. At the end of the line, draw a plate with small pieces of bread on it. Below this plate write Luke 22:19. Stop at the word "you." Draw a line from Jesus toward the lower right corner of the page. At the end of this line, draw a plate with small glasses of wine on it. Below it write Luke 22:20. Then in the lower center write, "This do in remembrance of me." Here are some facts which we should remember from this lesson. Copy them neatly on the opposite page from your picture. (1) Jesus was the One who started the "Communion service." (2) The disciples were to do it. (3) We are to do it, too. (4) It is a memorial to Jesus. If you can think of others, write them.—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Annual May Meeting, Fonthill, Ont.	May 29-31
Annual June Meeting, Brush Creek, near Tippecanoe City, Ohio	June 7-14
Minnesota State Conference, Mora,	June 11-14
Michigan Bible School and Conference, Pennellwood, Grand Rapids,	June 15-21
Northwest Conference, Corvallis, Ore.	June 16-21
Indiana Bible School and Conference, North Salem, near Plymouth,	June 17-28
Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Iowa Bible School and Conference, Waterloo,	August 17-23
Missouri Conference, Blush	August 17-23

OUR GRADUATING CLASS

This is your last opportunity to have the names and addresses of the Church of God young people in your community who are graduating from high school or college this spring listed in our forthcoming special edition of *The Restitution Herald*! These young people are too valuable to be overlooked at this important turning point in their lives by the church which has directed them in their religious studies during the past. We need them for future service. We need their enthusiasm, their zeal, their earnestness, in the work we are carrying forward. We need their trained minds and active hands. It was for this that we have helped in their education. It was to this end that we looked forward when their names were inscribed on our cradle rolls, when they were in the lower grades of the Bible school, and when they passed on into the higher classes! We visioned them, even then, as assuming a place in our church councils, as becoming teachers, deacons, elders, pastors, and evangelists among us! We are depending upon them for the future success of the Church of God! Send in their names and addresses that the General Conference through its official board may extend to them the congratulations and prayers of the entire body at this momentous time!

NORTHWEST IOWA

An exceptionally large audience met at the Smith home near Marathon on May 3 and enjoyed an illustrated lesson on the tabernacle by Bro. A. M. Jones in the morning, after Sunday school; and in the afternoon he spoke again, as Bro. J. Arthur Johnson was ill and unable to attend.

Sr. Jones, who teaches the little folks, has a series of lessons outlined on the church for the coming summer.

Our next meeting will be held at the Guy Selleek home on Sunday, May 17; and May 31 at the Carl Bjurklund home near Albert City.

Anna Boyanovsky.

MAY MEETING, FONTHILL, ONTARIO

The Church of God at Fonthill, Ont., will hold its annual May Meeting on Sunday, May 31. Bro. F. E. Siple of Grand Rapids, Mich., is the expected speaker, and it is planned to start the meetings on the evening of Friday, May 29, with three services on Saturday for those who can attend, and all-day services on Sunday. Those who come from distant points will find accommodation, and should notify Bro. C. E. Randall, Fonthill, as early as possible, that plans may be laid, for we expect an unusually large attendance from out-of-town this year.

Arthur Gilbey, Secretary.

"BEST SERMONS" IDENTIFIED

The splendid series of sermons which we have been publishing under the title "Best Sermons of 1935" continues to hold the attention and interest of our readers. Some of these sermons are being read again and again and the ministers who originally delivered them have increased their audiences enormously by adding to the number to whom they first delivered the discourses the thousand and more readers of *The Restitution Herald*.

The series started with our issue of February 25, and thus far thirteen sermons have been published. Five more inspiring discourses (including the one in this number) remain in our files to find a place in succeeding issues of the paper.

Our first identifying list of writers was printed in *The Herald* of March 31. Below we identify the authors of the next six sermons of the series. Go over the list and re-read these six sermons and see how many of the minister-authors you had recognized by their writing.

March 24. "Love of the Truth," James A. Patrick.

March 31. "When the Kingdom Comes," E. O. Stewart.

April 7. "He Is Risen!" G. E. Marsh.

April 14. "What Kind of Work Can I Do," Lyle Rankin.

April 21. "The Bible," J. H. Anderson.

April 28. "Defense of the Scriptures," Gerald L. Cooper.

Many, if not all, of the sermons that have appeared in this series are worthy of permanent preservation and even wider circulation than they have received. May God continue to bless them to the further accomplishment of His divine purposes.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

At the suggestion of one of our young people, the pastor, M. W. Lyon, gave a special sermon for young people of the teens and early twenties, under the title "If I Were Young Again," on the morning of May 17.

The Sunday evening series of sermons for the month of May is on the general theme, "What Lies Beyond Death?" taking up different phases of the subject in discussion.

Sermon topics for the remainder of the month follow: May 24, morning, "What Prayer Can Do for You," evening, "The Next Life"; May 31, morning, "Pentecost Then and Now," evening, "What God Hath Prepared—"

—Golden Rule News.

ANOTHER RESTITUTION HERALD NEWS "SCOOP"

While *The Restitution Herald* does not profess to be a "newspaper," nevertheless it tries to keep "Abreast of the Times" in all matters that are of particular interest to its readers who are students of the Bible. Not infrequently we have been able to secure news from various sources in advance of other similar publications. For instance, in last week's issue in "Abreast of the Times" we published a report showing the decline in Protestant church attendance and membership as announced by the Babson organization a full week before the same report appeared in *The Literary Digest*, one of the best news weeklies in the country. During the past three years we have established exchange connections that place *The Herald* in close touch with religious activities throughout the world. In addition to that we review hundreds of books, secular and religious magazines, watch the radio news broadcasts with close attention, that we may keep our readers promptly informed as to the progress of world events that are of interest to them from a prophetic standpoint.

BURR OAK, INDIANA

Our Bereans are deeply interested in their study of the covenants.

The Morning Star Class enjoyed themselves at the home of Margaret Weaver for a winter roast, last week.

Wednesday, May 6, Shirley Ann arrived at the home of Bro. and Sr. Gerald Osborn. We congratulate these proud parents, for Shirley Ann is a beautiful baby. God bless them.

Sr. Weaver has not been well and to climax the condition, she broke her toe. Sr. Laura Heiser is ill with the flu. Others reported are still confined to their homes. We pray for them.

Bro. and Sr. Ernest Wisely and daughter of Argos attended services last Sunday morning. Come again.

The ladies' society are busy as can be with their quilting. Sr. Pearl Zechiel says they will have two more to quilt. Their work is appreciated.

A. E. Hoskins, Pastor.

CONTRIBUTIONS TO N. B. I.

Mrs. S. A. Dorris (Easter Offering)	\$1.00
C. E. Randall	1.00
Minnie Steffa (Golden Rule Home)	5.00
Miss Young (Golden Rule Home)	5.00
W. A. Reid	2.00
Lucy J. Lapp (Evangelistic Fund)	1.00
Anna Cook	3.00
Mrs. Charles A. Harris	5.00
C. A. Smead	4.00
C. A. Smead (Evangelistic Fund)	4.00
Jessie M. B. Kauffman	4.00

HERALD RECEIPTS

J. C. L. Michaels (for another); H. S. Bell; C. E. Johnson (for self and another); B. F. Skeels; R. L. Funk; Mrs. I. L. Wood; Mary E. Good; Delos Andrew; Mrs. O. J. Dorsey; Ruchie Alexander; Mae Mercer (for others); Marian R. Richards; Mrs. A. M. Scroggs; Ella C. Boyer; Mrs. J. B. Gaspar; Elizabeth Martin; Alice M. Linsenmeier; Minnie Rogers (for another); Lucy J. Lapp; George Knife; Mrs. Ed Tomlin; Mrs. F. A. DeCamp; Ora Worley; Rena Coyner.

BRUSH CREEK AND LAWRENCEVILLE, OHIO

The Brush Creek Church of God awaits the coming annual meeting, June 7-14, with anticipation of having a most joyous and profitable time. Teachers for the daily afternoon Bible classes will be: adults, Elder M. W. Lyon; young people, Elder S. E. Magaw; juniors, 8-13 years, Sr. Clifford Weaver; beginners, Sr. Edgar Demmitt.

Bro. Lyon, pastor of the Golden Rule Church of God in Cleveland, Ohio, will preach each evening, starting on Monday, June 8. The preaching services will begin at 8 p. m. and the Bible classes at 2 p. m. The local members are urged to unite whole-heartedly in this special effort of the church and a cordial welcome is extended to all visitors.

On Mother's Day the Sunday school attendance at Brush Creek was 139, just a wee bit short of the record attendance.

For the first time in many years the Church of God at Lawrenceville will hold a special series of meetings. Dates have not yet been set, but the time will probably be in the late summer or early fall. Though the membership is small it is strong. The faithful few with Gideon were victors—and we expect the Lord's help and blessing in the coming effort at Lawrenceville. Never is work for the Lord in vain. There is always some little gain. Not all the seed is lost.

S. E. Magaw, Pastor.

FONTHILL, ONTARIO

Sunday evening, May 3, was a happy service in the Lord for the Fonthill church. Those immersed were: Herbert Lampitt, William Bell, James Bell, Thorold, Ont., Beaverdams Rt.; Caroline Dilamarter, Marjorie Rd., Mrs. H. L. Dilamarter, John St., John Spry, 24 N. Main St., Charlotte Spry, 24 N. Main St., Reuben and Jack McArthur, 148 Bald St., Welland, Ont.

The first three mentioned from Thorold make eight that have obeyed the gospel from one family tree in the past year and a half. The evangelization of this family household can be directly attributed to the splendid efforts of our first elder, Bro. Weldon, and his daughter and son-in-law, Bro. and Sr. Holland. The remaining ones are all from Welland and are the fruitage of the labors in that field. Caroline Dilamarter, Charlotte and John Spry are the daughters and son of Sr. Spry in whose home we hold our Sunday afternoon services.

We welcome these new members into our family fellowship and have full confidence that they will prove to be an honor and blessing to the church, the pillar and ground of the truth. Others have expressed themselves as desirous of taking the same step and so we pass from victory unto new triumphs in the Lord.

Clyde Randall, Pastor.

CAROLINE A. LANGDON

Caroline A. Langdon was born in Tonawanda, N. Y., December 8, 1868, and died at the home of her daughter, Mrs. Kenneth Moore, Niagara Falls, N. Y., April 30, 1936. She has been in failing health for a number of years. Her husband preceded her in death a little over five years ago. Since that time she has been tenderly cared for by her daughter above mentioned. She leaves two sons and two daughters in the immediate family. Funeral services were conducted by the writer from the home of Bro. and Sr. Kenneth Moore on Sunday, May 3, with burial taking place in a beautiful rural cemetery known as North Ridge, where she will sleep until resurrection.

C. E. Randall.

BLANCHARD, MICHIGAN

It is with pleasure that we report the completion of the main part of our landscaping of the church grounds. The work was started last fall with the leveling of the ground. Then this spring about two dozen trees have been planted, including some very lovely evergreens. A lovely hedge has been set out and countless bulbs, roses, spirea, and shrubs, and flowers of various kinds. We are thankful that the people are taking such interest in the outward appearance of the church, and we are also happy that the inward adornment also is being stressed. We pray to God that our spiritual adornment will be as pleasing to His eyes as the outward adornment of the church is to the eyes of the townspeople.

The pastor is expecting to be in Kokomo, Ind., from May 25 to June 7 on an evangelistic errand to our church there. Pray for its success.

Last Thanksgiving one of our church brothers gave the pastor one tenth of a litter of pigs. Another brother took the pig and carefully raised it. Just the first part of this

month it had developed into a 300 pound hog and sold for \$37.68. I report this as a very successful way for a farmer to materially contribute to the work of the Lord.

C. A. Smead, Pastor.

THE RESTITUTION HERALD

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.

SHOWER — SHOWER — SHOWER

ATTENTION: Ladies and Dorcas Societies of the Church of God
(Men not necessarily excluded)

You are cordially invited to attend —

The Event: A Shower.

The Time: Thursday afternoon, June 11.

The Place: Golden Rule Home, Oregon, Illinois.

The Purpose: To replenish and provide necessary equipment for the Conference Dormitory, Kitchen, and Dining Hall.

If you cannot attend in person we shall be pleased to accept your "proxy" in the form of a gift. Please mail all articles to Mrs. Lewis Lindsay, Oregon, Illinois. They will be kept unopened until the Shower when, under the supervision of the combined Dorcas Societies of the Dixon, Oregon, and Rockford churches, all articles will be unwrapped and recorded.

If it is impractical or inconvenient to mail articles, such as dishes, etc., we shall be glad to receive a contribution in money—from a dime up—which will be applied to the purchase of the items most needed.

Following is a list of the most necessary items, some of which have already been provided or pledged, as noted:

18 sheets for single beds	3 dozen cups
24 sheets for double beds	3 dozen glasses
1 dozen pillows	6 dozen cereal dishes, 6 inch (3 dozen provided by Dixon and Rockford Dorcas Societies)
1 dozen pillow cases	6 dozen sauce dishes, 4 inch
Some lightweight quilts for single and double beds	2 sauce pans, 2 quart.
2 dozen hand towels	1 large frying pan
1 dozen dish towels (provided by the Rockford Dorcas Society)	1 large roaster
1 dozen aprons (pledged by Margaret Duvall)	1 kettle, 16 quart

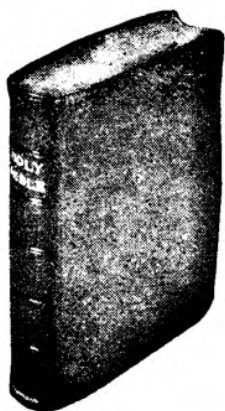
If any individual or group plans to furnish all or a large part of any one of the items listed please notify Esta L. Starbuck, 624 Rockton Ave., Rockford, Illinois, as soon as possible; and it will be recorded in THE HERALD in order to avoid unnecessary duplication.

Shower Committee:
Esta L. Starbuck,
Mrs. L. E. Conner.

At the End of Spring

Graduation is a happy time. Children look forward to vacation; adolescents hope for college entrance in the fall; young people leave high school and university seeking to put their education to practical use in the business world; and parents, relatives, and friends wonder what will be the best way of showing their esteem for the graduates, and at the same time of helping them along life's road.

Why not give these students the best book in the world — the Bible?



The Cream of Gift Bibles

Special sale prices will apply on the Bibles listed here during the months of May and June only. These books have been selected for your attention because we feel they are particularly suitable for gift purposes and will give permanent satisfaction to those fortunate enough to receive them. They all are durable, but are bound in unusual leathers of exceptional beauty. There

is a variety calculated for all pocketbooks and tastes; but if what you desire is not listed we can supply it to you from the largest stock of Bibles in northern Illinois. Inquiries will be answered promptly without obligation to you.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chû-shân-rish-â-thâ'im king of Mês-ô-pô-tâ-mi-â: and the children of Israel served Chû-shân-rish-â-thâ'im eight years.

Cameo Editions

(Type & Style Pictured)

4XC1 French Morocco, limp (no overlapping covers), India paper, pocket size, red under gold edges; regular price, \$4.75. \$4.25

4XC3 French Morocco, limp, India paper, red-gold edges, pocket size; regular price, \$5.50. \$4.75

4XD3 Persian Morocco (blue), limp, India paper, blue under gold edges, pocket size; one of the loveliest Bibles made; regular price is \$6.00. May-June: \$5.10

These Bibles have only the King James text; no references; no helps.

13C2 French Morocco, overlapping covers, red-gold edges, regular Bible paper, 6 $\frac{7}{8}$ x4 $\frac{3}{4}$ inches; usual price, \$4.25. \$3.90

13XD3 Persian Morocco (blue), half circuit (slightly overlapping covers), leather lined, blue-gold edges, India paper; usually \$9.00. \$7.50

These Bibles have the King James text and marginal references; no other helps.

23XC2 French Morocco, overlapping covers, red-gold edges, India paper, same size as Bible 13C2; sells normally for \$6.75. \$5.95

This Bible has a concordance, marginal references; King James text

Special Gift Bibles

04321X Pebbled grain Morocco (the finest, softest leather used for Bibles), half circuit binding, red-gold edges, India paper, cyclopedic concordance, chain marginal references; regularly \$10.00. \$8.00

04320X Same as Bible 04321X, but in blue, brown or maroon; we believe these are the most beautiful Bibles made; regularly \$10.00. \$8.00

The above Bibles are printed in black-face self-pronouncing type of good size; each book measures 7 $\frac{1}{4}$ x5 inches.

115X Genuine brown Mission cowhide binding (the most durable of all leather), overlapping covers, pocket size, gold edges, India paper, no references, some helps, good type; \$6.00. \$5.10

For Younger Students

S1901HC Limp imitation leather binding, no overlapping covers, text only, red-gold edges, regular Bible paper, some helps, 47 illustrations in color; regularly \$1.75. \$1.65

S1991HC Like Bible S1901HC, but with French Morocco binding, overlapping edges; \$2.75. \$2.50

114 Fabrikoid binding, overlapping covers, Bible paper, colored illustrations, special design on cover, red-gold edges; \$2.50. \$2.30

1006 Imitation leather, overlapping covers, red edges, Bible paper, some helps, excellent type (self-pronouncing), selected helps, medium size, packed in a gift box, no marginal references, 16 illustrations; \$1.00 each. 3 for \$2.75

National Bible Institution
Oregon, Illinois

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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, MAY 26, 1936

NUMBER 35

Getting Right With God Right

By C. E. Lapp

THE difficulties in the churches of this present day have been discussed pro and con for some time. Divisions, finances, spiritual degeneracy, and a number of other things constitute the problems of today's church, and no one seems to be able to stem the tide or bring forth a real solution for these complex questions. Since we as individuals constitute the body of Christ, is it not reasonable to believe we are responsible for conditions?

As all of man's wisdom and reasoning and education has failed, let us turn to God's Word for the solution. First of all God says we cannot even trust ourselves to do right. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). After Adam fell in the Garden of Eden until the present time there has been one continuous line of failures in the human family, proving conclusively that man, in order to live in right relation to God and his fellow man, must have a change in the deepest part of his affections, which is his heart. No amount of reasoning or education will change his heart, but only his deep conviction of sin in God's sight.

The secret of how this change is brought about is found in Isaiah 55:7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Our heavenly Father in His wonderful love and mercy does not deal with us according to our sins nor reward us according to our iniquities, but in His great compassion extends to us the privilege of *repenting* and being forgiven.

What does the word "repent" mean? We hear very little about it in this age of social gospels, but if we look in God's Word it stands out in bold letters. When John the Baptist came preaching, his message was: "*Repent* ye: for the kingdom of heaven is at hand" (Matt. 3:2). Jesus' message was identical with that of John the Baptist. "From that time Jesus began to preach, and to say, *Repent*: for the kingdom of heaven is at hand" (Matt. 4:17).

Repentance was held by Peter to be the first of the acts necessary to obtaining eternal life. The author compares this with the teaching of John the Baptist and Jesus the Christ.

Repentance made it possible for men to have their sins forgiven, but if they chose to continue on in their sins they *could not* be forgiven. Peter makes this very clear in Acts 3:19—

"*Repent* ye therefore, and be converted, that your sins may be blotted out." Sin, the blighting reality that brings death, was to be blotted out if the people would *repent*. It is a universal command, for, even though there was a time when people worshiped idols in sin and gross darkness, "the times of this ignorance God winked at; but now commandeth all men every where to *repent*" (Acts 17:30).

When Philip preached in a city of Samaria the people heard his words with gladness of heart, and Simon the sorcerer also heard the Word, believed, was baptized, and from that time on followed the disciples. Peter and John came afterwards preaching and ministering to the people, and when Simon saw that the Holy Ghost was given by the laying on of the apostles' hands, he asked them to give him that power, and offered to pay money that he might receive it. Peter rebuked him, saying, "Thy money perish with thee, because thou hast thought the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is *not right* in the sight of God. *Repent* therefore of this thy wickedness, and *pray* God, if perhaps the thought of thy heart may be forgiven thee."

Simon was a baptized believer, yet Peter said his heart was not right with God. It is entirely possible that such is the case with many of us today. We have been baptized, but our hearts are not always right in God's sight. Not only do we need to *repent* when we accept Christ, but we need to be in a repentant spirit every day or we may become bound by iniquity and be in bitterness as Simon was. The only way we can stay right in God's sight is to do what we did when we first came to Him—*repent*.

In 1 John 1:9 we read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The promise is true and our Savior is faithful, but will we (*Please turn to Page Eight*)

Abreast of the Times

British Strengthen Forces

"So the king . . . shall assemble a multitude of great forces."—Daniel 11:9, 10.

JERUSALEM, May 20.—Additional military forces have been transferred from Egypt to Palestine and the British destroyer *Beagle* arrived late tonight in Jaffa harbor to augment the war vessels already located in Palestinian waters. The old city of Jerusalem is being evacuated by both Jews and Christians owing to the fear that prevails as a result of the almost constant rioting between Jews and Arabs. Only two hundred Jewish families remain within the limits of the old city out of a former Jewish population of five thousand.

Police, military, and naval authorities guarded against new outbreaks at Tel-Aviv, the new Jewish port which was recently opened against the protests of Arab stevedores who saw in the event the loss of their opportunity for work at Jaffa harbor. Tel-Aviv is the first Jewish port to be operated for more than two thousand years, and steamers with consignments for Jewish firms are passing up the Arab port at Jaffa.

LONDON, England, May 21.—Prime Minister Baldwin in a ringing speech before the British House of Commons today announced the Government's determination to maintain its position in Palestine with a firm hand. Asked by a supporter of the Administration for a statement regarding the attitude and plans of the Government for Egypt and Palestine, the Prime Minister said:



House of Parliament

"Egypt and Palestine are in separate categories. So far as Egypt is concerned, his Majesty's Government notified the Powers, including Italy, in 1922 that they (the members of the British Government) had decided to terminate the protectorate over Egypt. In so notifying the Powers, his Majesty's Government made it clear in unmistakable terms that they would regard as an unfriendly act any attempt at interference in the affairs of Egypt by any Power, and would consider any aggression against the territory of Egypt as an act to be repelled."

With reference to Palestine Mr. Baldwin added:

"His Majesty's Government is responsible for the administration and protection of Palestine, in accordance with the terms of the (League of Nations) mandate; and intends to discharge its responsibility to the full."

Later advices by radio indicate an increasing tenseness between Italy and Great Britain growing out of the Ethiopian situation and the apparent determination of Italy to

extend the borders of her newly established empire even at the expense of threatening the British Empire with demotion.

Ministerial Ethics

"Whatsoever ye would that men should do to you, do ye even so to them."—Jesus.

ST. LOUIS, Mo., May 21.—While the word "ethics" does not occur in the Bible, nor the word "morals," with which it is closely associated, the question of ministerial ethics is arousing considerable disputation and disagreement in the Ministers' Council of the Northern Baptist Convention now in session here. Dr. R. G. Schell of Chicago, president of the Council, and a committee of pastors have been attempting to formulate a code of professional ethics for Baptist pastors during the past year. Not able to reach an agreement on the matter, they have asked the Convention to grant them another year to continue their work.

Among the points at issue is the action that a minister should take when he finds himself out of harmony mentally with the generally accepted doctrinal standards of his church. The proposed code suggested that under such circumstances the only honest and Christian thing for the minister to do was to resign his pastorate and notify his congregation of his reason for doing so. His future course should then be left up to his congregation. "Freedom of thought and interpretation do not justify infidelity to the truth to which the minister has solemnly pledged his loyalty and allegiance," the report declared.

The contention is well taken. The minister who finds himself coming to conscientiously believe something which is essentially contrary to the general historic teaching of the denomination by which he is employed, and who feels that he must preach such "advanced" teaching, should of course promptly resign his position and seek affiliation with a body which holds to the doctrines he has come to believe. Honesty toward himself and toward the church requires that he should do this.

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The Idea of Immortality

ALL THAT has so far been said is introductory to our positive reconstruction, and has aimed rather at clearing the ground. We shall find that the authentic doctrine of the future life is free from the objections which lie against the general notion of immortality, while it contains all which in that notion is of religious value or ethical utility. This Christian doctrine has three special characteristics:

(a) It is a doctrine, not of immortality, but of resurrection.

(b) It regards this resurrection as an act and gift of God, not an inherent right of the human soul as such.

(c) It is not a doctrine of rewards and punishments, but is the proclamation of the inherent joy of love and the inherent misery of selfishness.

(a) The Christian doctrine is a doctrine not of immortality but of resurrection. The difference is profound. The method of all non-Christian systems is to seek an escape from the evils and misery of life. Christianity accepts them at their worst, and makes them the material of its triumphant joy. That is the special significance in this connection of the cross and resurrection of Jesus Christ. Stoics teach indifference to death; the gospel teaches victory over it. Richard

Nettleship said our aim should be to reach a frame of mind in which we should pass through the episode of physical death without being so much as aware of it. That is a splendid utterance; and yet it implies a detachment from wholesome interests and from the intercourse of friends which is a little inhuman. Surely it is true that death is a fearful calamity—in itself; and as such the gospel accepts it; there is no minimizing of its terrors. Only its sting—its very real sting—is drawn; only its victory—its very real victory—is converted into the triumph of its victim. It is one thing to say that there is no real tragedy in the normal course of human life; it is quite another thing to acknowledge the tragedy and then to claim that it is transformed into glory.

We lose very much if we equate this hope of transformation, of resurrection whole and entire in all that may pertain to fullness of life, into a new order of being, with a doctrine of mere survival. Incidentally, though the theme is too great to be developed here, this glorious Christian hope coheres with a totally different conception of the relation

of time or history to eternity; for it both clothes history with an eternal significance, and at the same time points to a conception of eternity as something much more than the totality of time; and time becomes not so much the "moving image of Eternity" as a subordinate and essentially preparatory moment in the eternal reality. But that fascinating and bewildering topic would require a whole lecture to itself.

(b) The Christian conception of the life to come as a gift of God has affinities with the Platonic doctrine of immortality. Plato had sought to demonstrate the inherent immortality of the individual soul. In the *Phaedo* he fashioned an argument which seems for the moment to have satisfied him. But in the fact it is invalid. What Plato proves in the *Phaedo* is that the soul cannot both be, and be dead; he does not prove that it cannot pass out of existence altogether. In the *Republic* he advances an argument of which the minor premise seems to be simply untrue. He says that what perishes does so by its own defeat; but the essential disease of the soul—justice—does not cause, or tend toward, the decay of the soul; therefore the soul is imperishable. But there is every reason to deny the second proposition. When once the essential nature of the soul as

CONFESSED CONCLUSION

"At one time I confess that I was almost confident in accepting universalism. Later I began to waver. . . ."

So comments the author of the accompanying article, the second and last of a series of philosophical conceptions of the inherent nature of man and his future. He firmly concludes, however, overruling his vacillation with Bible and thought, that "man is not immortal by nature or of right; but there is offered to him resurrection from the dead and life eternal if he will receive it from God on God's terms."

The language is of that type which requires more than a little thought to gain an adequate comprehension of it. But the treatment of an old subject is so novel to the majority of Conditionalists that the article is presented as something at once important and unique. Those who know something of philosophy will find Plato's *Phaedrus*, *Phaedo*, *Laws*, and *Republic* mentioned frequently; those who prefer the undiluted Bible will discover new applications of old and familiar texts.

self-motion is established, it is at least open to question whether injustice is not a negation of that quality. No doubt the wicked man may display great activity; so may metal filings in the proximity of a magnet; that does not mean that they are endowed with self-motion.

It is in the *Phaedrus* that Plato first reaches the clear conception of the soul as characterized essentially by self-motion, and argues from this its indestructibility. But not each individual soul is completely self-moved, and the argument, supposing it to be valid, as I think it is, only establishes the indestructibility of the spiritual principle in the universe, not the immortality of each individual soul. Plato seems to have accepted that result, for in the *Laws*, where we find his final conclusions, he declares that only God is immortal in His own right, and that He of His bounty bestows on individual souls an immortality which is not theirs by nature.

That this is the prevailing doctrine of the New Testament seems to me beyond question as soon as we approach its books free from the Hellenistic assumption that each

soul is inherently immortal in virtue of its nature as soul. That is a view which is increasingly hard to reconcile with psychology. But psychology is still a nascent science and cannot as yet claim any great degree of deference. I do not claim that in the New Testament there is a single doctrine everywhere accepted; on the contrary it seems to me that here and there a relapse into the Hellenistic point of view may be detected. But its prevailing doctrine, as I think, is that God alone is immortal, being in His own nature eternal; and that He offers immortality to men not universally but conditionally. Certainly we come very near to a direct assertion of the first part of this position in the description of God as "the blessed and only Potentate, the King of them that reign as kings, and Lord of them that rule as lords, who only hath immortality" (1 Tim. 6:15, 16). The only approach to an argument for a future life of which our Lord makes use is based on the relationship of God to the soul: "He is not a God of the dead, but of the living: for all live unto him" (Luke 20:38). And in close connection with this saying in the Lucan Version are the words, "They that are accounted worthy to attain to that world and the resurrection from the dead" (Luke 20:35). It is in consonance with this that the resurrection of Jesus Christ is constantly spoken of throughout the New Testament as the act of God Himself. No doubt St. Paul explicitly states that "we must all be made manifest before the judgment seat of Christ" (2 Cor. 5:10), but that settles nothing, unless we make, with some followers of "psychical research," the entirely unwarrantable assumption that the survival of physical death is the same thing as immortality. Quite clearly it is not; for a man might survive the death of his body only to enter then upon a process of slow or rapid annihilation. And St. Paul elsewhere declares that he follows the Christian scale of values "if that by any means I might attain to the resurrection of the dead" (Phil. 3:11).

Are there not, however, many passages which speak of the endless torment of the lost? No; as far as my knowledge goes there is none at all. There are sayings which speak of being cast into undying fire. But if we do not approach these with the presupposition that what is thus cast in is indestructible, we shall get the impression, not that it will burn forever, but that it will be destroyed. . . .

But the stress in the New Testament is all laid upon the quality of the life to come and the conditions of inheriting eternal life. It is not to a mere survival of death that we are called, while we remain very much what we were before; it is to a resurrection to a new order of being, of which the chief characteristic is fellowship with God. Consequently the quality of the life to which we are called is determined by the Christian doctrine of God.

What is abundantly clear throughout the New Testament is its solemn insistence upon what Baron von Hügel spoke of as "abiding consequences." Language is strained and all the imagery of apocalypse employed to enforce the truth that a child's choice between right and wrong matters more than the course of the stars. Whatever is done bears fruit forever; whatever a man does, to all eternity he

is the man who did that. Moreover, evildoing entails for the evildoer calamity hereafter if not also here, while for him who gives himself to the will of God there is stored up joy unspeakable.

Further, there can be no question that our Lord was prepared to use a certain appeal to self-interest to reinforce the claims of righteousness: "It is good for thee to enter into life with one eye rather than having two eyes to be cast into the hell of fire" (Matt. 17:8). But these passages are mostly connected with cases where loyalty to righteousness involves some great sacrifice or self-mortification; they are not so much direct appeals to self-interest as counterweights to the self-interest that might hinder the sacrifice or mortification required. And the positive invitation to discipleship is never based on self-interest. He never says, "If any man will come after me, I will deliver him from the pains of hell and give him the joys of heaven." He calls men to take up their cross and share His sacrifice. To those who are weary and heavy laden there is the promise of rest; but the general invitation is to heroic enterprise involving readiness for the completest self-sacrifice, and concern for the mere saving of the soul is condemned as a sure way of losing it.

We are called to fellowship with Christ, in whom we see the eternal God. It is fellowship with love, complete and perfect in its self-giving. How weak is the lure which this offers to our selfish instincts! There is in the gospel a warning that the way of self-will leads to destruction, so that prudence itself counsels avoidance of it. But when we turn to seek another way there is none that commends itself to prudence only. For the reward that is offered is one that a selfish man would not enjoy. Heaven, which is fellowship with God, is only joy for those to whom love is the supreme treasure. Indeed, objectively regarded, heaven and hell may well be identical. Each is the realization that man is utterly subject to the purpose of Another—of God who is love. To the godly and unselfish soul that is joy unspeakable; to the selfish soul it is a misery against which he rebels in vain. Heaven and hell are the two extreme terms of our possible reactions to the gospel of the love of God. "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light" (John 3:19). "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3).

If with such thoughts to guide us, and paying regard to what seems the best help that contemporary thought can give us, we try in any way to schematize our beliefs in the future life, I suggest that the result is somewhat as follows.

God has created us as children of His love, able to understand that love in some degree and to respond to it. In the psycho-physical organism of human personality there is the possibility for a development of the spiritual elements, in response to and communion with the eternal God, which makes these capable of receiving from God the gift of His own immortality. Unless there has been such degeneration that only animal life continues to exist, it must be pre-

(Please turn to Page Nine)

Best Sermons of 1935

The Brazen Altar

THIS evening we shall consider some facts concerning the brazen altar found in the 27th chapter of Exodus. We find in Romans 15:4 these words: "For whatsoever things were written aforetime were written for our learning." So if we do not neglect to search the Old Testament Scriptures, and to find out what they mean in connection with the New Testament Scriptures, it will be food for our spiritual upbuilding.

The law contained a shadow of good things to come. (Things connected with the kingdom. Heb. 10:1.) As the law contained a shadow of the good things connected with the kingdom, it follows that the events connected with the giving of the law foreshadowed the events connected with the setting up of the kingdom. So we believe in Exodus 27:1 the altar was made according to the plan and purpose of God, made by the hands of men.

But what was the purpose of the brazen altar? It was a place of sacrifice for the sins of the people; it is called the altar of burnt offerings (Ex. 30:28).

It was placed in the court between the gate of the court and the tabernacle. "And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering" (Ex. 40:29).

The burnt offering was a sweet savor offering unto the Lord (Lev. 1:9). And what do we find written here for our learning? Our Lord Jesus Christ died on the cross and His death thereon is declared to be a sweet savor offering, as it is written, Christ "hath given himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:2).

Since our Lord is the antitype of the burnt offering that was offered on the brazen altar, then the brazen altar is the symbol of the cross on which He died, and demonstrates it to be, not merely the instrument of a Roman judicial death, but the divinely ordained and definitely chosen altar of sacrifice. As the law required a perfect animal for a sacrifice to be offered for the sins of Israel, so Christ, being perfect, shed His blood for the sins of the human race. The lamb would not have been acceptable to God as a sacrifice if it was not pure. Christ was pure and given as a sacrifice. What can we do? Romans 12:1: "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."

Let us illustrate. A farmer does not destroy a sheep because it is sick or diseased. He sends for a veterinary to cure or heal the disease. So we, too, in order to present our bodies holy and acceptable unto God, must be cleansed. We appeal to Christ, our great physician (Matt. 9:35).

The brazen altar was made by hands of man, but accord-



ing to the pattern and purpose of God shown beforehand to Moses on the mount. By the hands of men our Lord was led outside the gates of Jerusalem and nailed to the Roman cross; but He died there according to the plan and purpose of God, determined and ordained in the counsel of the Godhead: as it is written (Acts 2:23), "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

The Prophet said He should be led as a lamb to the slaughter. They came to arrest Him. The moment He looked upon them and announced Himself they fell backwards. The sense of His power, though withheld, smote them with fear, paralyzed them. Had He used His power and counted on their fear, they would have fled. He did not use His power. He did not appeal to their fear. He let them take Him away like a sheep to the slaughter; before His accusers He was silent. He submitted to the testimony of false witnesses. He gave Himself up as a victim to the hands of men. He did so that He might wondrously act at the last. He would act as He had never acted before.

He submitted to men that He might with omnipotent power and surrendered human will offer Himself an offering and sacrifice unto God and a sin offering for man. Let the Scripture proclaim it (Heb. 9:26, 28).

The brazen altar stood before the door of the tabernacle. The cross of Christ stands before the door of heaven. Only with the blood of the brazen altar could entrance be made in the tabernacle. Only by the way of the cross, as an altar of sacrifice, can entrance be made into Christ.

Consider what it would mean for an Israelite who brought to the brazen altar a bullock or a lamb or any sacrificial victim, extolled it as a firstling of the flock, and spoke in glowing terms of its perfection, affirming there was neither spot nor blemish on it, and then sought to pass into the inner court and draw nigh to the tabernacle, without offering the victim as his sin offering upon the altar. The priest would have turned upon the Israelite and driven him away. The truth is the brazen altar was a barrier to any man who sought to draw nigh to the tabernacle as the dwelling place of God who did not own and confess an atoning sacrifice for himself upon the altar.

The cross of Christ is a barrier to all who will not see it and own it as the place of a sacrifice. The blood of the cross, the consuming fire of God's wrath burning there, the agonizing cry of the forsaken one, proclaim the judgment of God against all who do not accept them as an atoning personal sacrifice.

The brazen altar had two staves. By these staves it was carried. These staves represent the gospel by which the cross of Christ is carried. As there were two staves to the

altar, there are two parts to the gospel. The one part of the gospel is the proclamation of the death of Christ, the wonderful statement that He died for sinful men. The other part of the gospel is the proclamation that He arose from the dead, the glorious news, not only that He has triumphed over death and the grave, but that this triumph makes good the purpose of His death. This is the gospel of the two staves, the gospel of death and resurrection. You see these two staves in Paul's declaration to the church at Corinth. He says, "I am determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

Let it be remembered the gospel is a two-stave gospel, the gospel of death and resurrection. The brazen altar must have both staves; the cross of Christ must be proclaimed, must be exalted in the announcement of His resurrection from the dead. Each of the staves was necessary to the

brazen altar; one stave would not have carried it. To have attempted to carry it by one stave would have overturned it. To announce the death of Christ alone is not sufficient; say all you can say, give all scriptural proofs about His death, but if He did not rise from the dead, His death was of no more importance than the death of any other man who failed and felt himself forsaken of God.

To set aside the death of Christ and speak only of His resurrection makes His resurrection of no importance, for if He did not die for our sins, we are still under the judgment of God; and His resurrection is the proof of an infinite and eternal separation between us. Both sides of the gospel must be preached, the good news that Christ offered Himself a sacrifice for sins, this good news that He rose from the dead and has demonstrated that His sacrifice has been made available for all who shall claim it, a death and resurrection gospel.

GOD'S TENTH

IN TOUCHING the question of giving, or paying, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Here, plainly, the payment of tithes is made the condition not only of an abundant outpouring of the Spirit, but temporal blessings are definitely promised in the succeeding verse. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit and material prosperity is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportion to be

any less under the gospel than under the law? Surely not when we remember that we have as our exemplar One who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich." In the light of such high standards, who can say that at least we ought not to give one tenth of our income to the Lord's work?

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord's work, and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now." Taking this scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving, which is an

other name for tithing, will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject from a few inserted leaves from a pastor's notebook.

"I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straitened finances. Once she volunteered; now she only gives when importuned, and then it is as meager as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave \$5 then, now she proffers 25 cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, 'when day by day I looked to God for my bread, I had enough to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart.' It is a fearful risk to heart and soul to become suddenly rich. This is one of the reasons why God lets many of His best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

But let us introduce another illustration furnished from a pastor's observation:

"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for 25 cents a day. Then he vowed that one tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was \$10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one tenth of \$10,000. Here his faith balked. He said, 'After disaster had swept all away, I learned what I had not known before—that it is easier to give one tenth of \$72 than of \$10,000. A man is truer to God who works for 25 cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$833 1-3.' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfill until his death."

There is a Christian league in this country, banded together to promote systematic giving. It brings every mem-

ber into covenant to keep a strict account with the Lord, and to render Him one tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

Here is another instance from a well-known life. We find the statement in print, and we believe from what we have heard, that it is substantially correct:

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"'Well, William, where are you going?'

"'I don't know,' he answered; 'father is too poor to keep me at home any longer and says I must now make a living for myself.'

"'There's no trouble about that,' said the captain. 'Be sure you start right, and you'll get along finely.'

"'William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.'

"'Well,' said the old man, 'let me pray with you once more, and give you a little advice, and then I will let you go.'

"'They both knelt down upon the towpath (the path along which the horses which drew the canal boat walked); the dear old man prayed earnestly for William, and then gave this advice: 'Some one will soon be the leading soap-maker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; pay the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.'

"'When the boy arrived in the city, he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal boat captain. He was then led to 'seek first the kingdom of God, and his righteousness,' and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one tenth; so he said, 'If the Lord will take one tenth, I will give that.' And so he did; and ten cents of every dollar were sacred to the Lord.

"'Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

"'He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and in-

structed his bookkeeper to open an account with the Lord, and carry one tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave two tenths, and prospered more than ever; then he gave three tenths, then four tenths, then five tenths.

"He educated his family, settled all his plans for life, and gave all his income to the Lord's work. He prospered more than ever.

"This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

Perhaps in these instances may be found the true solution of a great question: How shall we get the means to give the gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this of training Christians to set apart one tenth of their income for the treasury of the Lord?—A. J. Gordon, D.D., in *Layman Company Pamphlet No. 37*.

GETTING RIGHT WITH GOD RIGHT

(Continued from Front Page)

be free from sin if we do not make right the wrong committed? Paul says, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." He did all in his power to have a free conscience from all sin, both against God and man. If we have sinned against God then we should confess our sins to God. If we have done a wrong to our fellow man we should make the wrong right, ask forgiveness of the one whom we have wronged, and pray that our heavenly Father may forgive us for sinning. If we truly *repent* we are not very likely to commit the same offense again, for the cost of repenting will be too great, and it is not easy to ask man's forgiveness.

Let us suppose that a man picked another man's pocket and took a valuable gold watch. Later he became convicted of his sin, and wanted to free his conscience so he gave it to a friend. Is he conscience free? No! If really repentant he will take the watch back to its owner and confess his guilt. Do you think there will be much chance of him doing a similar deed soon? No! The cost of repenting was too humiliating and the experience would be a constant reminder to never repeat it.

When we as Christians come to this wonderful place of humility where we feel a deep sense of guilt and shame for the things we have said and done, and with repentant spirit make them right, we will grow in the grace of our Lord and Savior Jesus Christ. Sin will keep us bound with many fet-

ters, but liberty, freedom, and happiness in Christ will come when we are willing to acknowledge our sins, and right the wrongs done. Only those who have confessed every known sin in their lives will know the joy of a clear conscience before God and man. *Repentance* will take away our pride but it will also take away the divisions in our churches and unite us in a more perfect bond of fellowship. It will make our love for one another increase, and the sinners will see Christ in us instead of the spirit of the Devil.

In Acts 26:17-20 Paul was sent to the Gentiles to open their eyes, turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins. He was not disobedient unto the heavenly vision of Jesus, but rather told all the people they should *repent*, turn to God and do *works* to show they were repentant. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? . . . Even so faith, if it hath not works, is dead, being alone" (James 2:14, 17).

A good example of a man who wanted to make things right was Zacchæus, the tax collector. When Jesus' words came to him he was so repentant he was willing to restore fourfold to any whom he had wronged.

Jesus did not come to save us in our sins but from our sins, and if we expect to have life eternal when He comes we must be truly repentant, not only once but always. True *repentance* is the making right of every wrong committed so far as is humanly possible. Our Lord said, "Nay: but, except ye *repent*, ye shall all likewise perish" (Luke 13:3).

Dear reader, why not get right with God right?

BIBLE PROMISES AND CONDITIONS

By R. H. Judd

HOW often we quote Bible promises! We quote them because of the help we derive from them, and we quote them to others that they, too, may receive benefit. But is the benefit we derive from thus quoting them as full as it might be? Is it not too often transitory? Should not such promises have a transforming effect upon our character? While thus thinking over Matthew 11:28, 29, I was suddenly struck with the fact that this soul-comforting verse, this verse to which thousands had fled in times of distress, had conditions attached. It seemed to me that here, perhaps, was the true solution as to why we did not get the full blessing—we had not noticed the conditions.

The Promise: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "What!" you say, "Christ said He would *give* us rest, and you talk about conditions!" Stay—do we not all value more highly those gifts we obtain upon conditions, than those we do not? Assuredly we do! With this thought in mind let us see what the conditions are which Christ Himself attaches to the

gracious promise quoted above, and then consider whether if lived up to they will, or will not, make an enduring difference in your life and mine, and a deeper appreciation of the value of the promise.

The conditions and the result: "Take my yoke upon you and learn of me . . . and ye shall find rest unto your souls."—*The Student*.

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THE IDEA OF IMMORTALITY

(Continued from Page Four)

sumed that this possibility remains; and as it is hardly conceivable that any human being descends altogether to the level of the animal during this mortal life, it is further to be presumed that every personality survives bodily death. But that is not the same as to attain to immortality. And here we are confronted with a dilemma, which I expect will remain insoluble so long as we have available only those data which are afforded by experience on this side of death. On the one hand is the supreme significance of human freedom, which seems to involve the possibility for every soul that it may utterly and finally reject the love of God; and this must involve it in perdition. God must assuredly abolish sin; and if the sinner so sinks himself in his sin as to become truly identified with it, God must destroy him also. On the other hand this result is failure on the part of God; for though He asserts His supremacy by destruction of the wicked, yet such victory is in fact defeat. For He has no pleasure in the death of him that dieth. The love which expressed itself in our creation can find no satisfaction in our annihilation, and we are prompted by faith in God's almighty love to believe, not in the total destruction of the wicked, but rather in some

"sad obscure sequestered state

Where God unmakes but to re-make the soul

He else first made in vain; which must not be." . . .

There is one condition on which our conduct can be both free and externally determined. It is found wherever a man acts in a certain way in order to give pleasure to one whom he loves. Such acts are free in the fullest degree; yet their conduct is wholly determined by the pleasure of the person loved. Above all do we feel free when our love goes out in answer to love shown us. Now the grace of God in His love is made known and active upon and within us; and our response to it is both entirely free and entirely due to the activity of His love toward us. All that we could contribute of our own would be the resistance of our self-will. It is just this which love breaks down, and in so doing does not override our freedom but rather calls it into exercise. . . .

But this must be interpreted in the light of the doctrine of "abiding consequences." If I allow myself to become set in self-centeredness the love of God can only reach me through pain; and when it has found me and stirred my

penitence and won me to forgiveness, I am still the forgiven sinner, not the always loyal child of God. And this general truth has application to every act of moral choice.

Again, because God is love, the universe is so ordered that self-seeking is unprofitable. But while mercy in this way gives to selfishness the only warning it is capable of heeding, there is no way offered of avoiding the calamity while the selfishness remains. The fear of future pain or of destruction stimulates a man for his own self's sake to seek salvation; but the only salvation that exists or can exist is one that he can never find while he seeks it for his own self's sake. The warning is a warning that while he remains the sort of man he is, there is no hope for him; it is a call, not merely to a grudging change of conduct for fear of worse or hope of better; it is a call to a change of heart which can only exist so far as it is not grudging but willing. Thus it is a call for surrender to that grace of God which alone can effect such a change of heart. It is love that keeps aflame the hell of fire to warn us that in selfishness there is no satisfaction even for self; and love then calls the soul which heeds that warning to submit itself to the molding influences of love by which it may be transformed; and the promise is of a joy which only those who are transformed into the likeness of love can know, while to others it is the very misery from which they seek deliverance.

In such a view there is neither the demoralizing influence of a cheery optimism which says, "Never mind; it will all come right in the end," nor the equally demoralizing influence of a terrorism which stereotypes self-centeredness by undue excitation of fear. There is an appeal to self-concern in those who can heed no other, but it is an appeal to leave all self-concern behind. Again there is no promise for the future which can encourage any soul to become forgetful of God, for the promise is of fellowship with God, and therein, but only therein, of fellowship also with those whom we have loved. It is an austere doctrine, more full of exigency than of the consolations of religion, though it offers these also in gracious abundance to all who submit to its demands, for to be drawn into fellowship with God is to find that the communion of saints is a reality. And the core of the doctrine is this: Man is not mortal by nature or of right; but there is offered to him resurrection from the dead and life eternal if he will receive it from God on God's terms. There is nothing arbitrary in that offer or in those terms, for God is perfect wisdom and perfect love. But man, the creature and helpless sinner, cannot attain to eternal life unless he gives himself to God, the Creator, Redeemer, Sanctifier, and receives from Him both worthiness for life eternal and with that worthiness eternal life.

—*William Temple*; selected by A. Leonard Brady.

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A THOUGHT FOR THE WEEK

JESUS said: "Love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Actions speak louder than words. I wonder how loudly we are proclaiming that we are the disciples of Jesus?—*Harvey Krogh, Jr.*

On the Shelves

By Arlen Marsh

COKESBURY MARRIAGE MANUAL

In *The Cokesbury Marriage Manual* is found one of those rare books which gives the minister something both practical and inspirational. It is, on all counts, by far the best volume of its kind we have yet seen.

Divided into four parts, the book considers first the marriage liturgies, second the relation of the minister to marriage as an institution, third denominational pronouncements and literature on marriage (including an excellent bibliography), and fourth the legal aspects of marriage.

The first division comprises the set ceremonies of all the major Christian churches, but it also includes a simple liturgy for use at the average house wedding. Further, there is a description of the single and double ring ceremonies of incalculable value to the inexperienced clergyman.

The second and third divisions will be, in the Church of God, somewhat unique owing to the fact that they consider matters which our ministers have not, unfortunately, taken into much account. The relations of the wife to the husband, of both to their churches, of the minister to the affianced and the married, of the children to the parents and the churches they attend, are all mentioned and dealt with authoritatively. Beyond this, moreover, are suggestions for anniversary services.

In the third division, the bibliography lists a considerable number of books dealing with the minister and marriage; but it centers on those books about marriage which the minister should recommend or lend to those contemplating a wedding. In addition to this, there is considerable attention devoted to the delicate, important, and widely neglected problem of sex relationships.

A trifle out-of-date, but nevertheless usable, is the section devoted to a digest of the State laws relating to marriage. California, for example, requires three days' notice prior to the issuance of a license; but this is not mentioned. The minister who familiarizes himself with this digest will save himself a good deal of grief, and, in some States, where the officiating clergyman is held responsible for technical mistakes in marriages, even criminal prosecution.

Cokesbury Press: black leatherette, blue under gold edges, blue silk marker, \$1.00.

THE TIDE

Vincent Sheean was foreign correspondent of *The Chicago Tribune* at 21, the only newspaper man to be allowed an interview with Abd-el-Krim of the French-Spanish-Moroccan affair of the middle twenties, and now at a little over 30 is a novelist of more than a little distinction.

In *The Tide*, Mr. Sheean has produced a piece of fiction

dealing with the reaction of New York City to the coming of one of the numerous messiahs which have sprung up out of the East during recent years. Not without bitterness, the Sheean portrait draws a picture of a man teaching peace, brotherhood, social equality—many, indeed, of the things that Jesus the Christ taught; and it talks of the attitude of modern America toward the Jews in a way that is at once accurate and horrifying.

Written wholly from the viewpoint of a newspaper staff, which is given the task of covering the story generated by the arrival in New York of the Eastern visionary, *The Tide* possesses a power which not many books can boast. There is an odd tinge of reverential superstition about it, a tinge colored by the cynicism of the background characters and the devotional awe of the protagonists. It is not a book for those who crave action more than psychology in their fiction; but it is a book to arouse questioning: What would my reaction to the appearance of the Christ be were He to come exactly as He came before? One cannot help but feel some sympathy for the Pharisaical errors of twenty centuries ago as he reads of the human tide.

Doubleday, Doran, & Company: \$2.00.

BIBLE READER'S COMPANION

If you want a little book on Bible history, containing photographic reproductions of old manuscripts as well as masses of miscellaneous information about where to find what and scriptural curiosities, *The Bible Reader's Companion* supplies your need. It serves as a premium, by the way, with all Bibles purchased from the National Bible Institution at a full retail price of \$5.00 or more.

Oxford University Press: regular price, 50 cents; from the National Bible Institution, 30 cents.

INKLINGS

M. A. Monday, in *Inklings*, has compiled 108 pages of original epigrams suitable for religious workers of all kinds. More than one of them would not be out of place as a basis for a sermon. Classified as to subject matter, these sentence sermons are very worth while thought stimulants.

The book is published by one of the denominations holding to the Holy Spirit unction, and consequently is colored by that idea.

The Warner Press: 50 cents.

Thirty million Bibles are sold every year. . . . The next best seller is Charles Sheldon's *In His Steps*: 7,500,000 copies. *Ben Hur*, General Lew Wallace, author, caused much debate before publication by Harpers: 3,500,000 copies sold.

Berean Department

ARLEN MARSH, EDITOR

Book of Divinity

One of the most serious errors of modern Christendom has been its indefatigable adherence to the King James Version of the Bible.

This is not a criticism to destroy, but to construct. As young people have been given more and more educational advantages, as the machine age has replaced the oxcart and the threshing floor, as men have come to say "nerts" and "baloney" instead of "odzooks" and "egad," the conceptions of language and the methods of teaching have changed.

Except in religion. In religion, driven by the firm idea that the King James Version is more divine than the original Greek and Hebrew, the English-speaking peoples have steadfastly refused to bow to progress, either in point of increased knowledge or in point of improved ways of pedagogy.

This is a problem to interest young people particularly, for young people now are troubled enough with solidifying their faith in God and the Bible without having to pour through lexicons, appendices, and encyclopedias to find out what the Bible means.

The publication in October, 1935, by the University of Chicago Press, of *The Translators to the Reader*, has served partially to revive the Preface which the King James translators intended to introduce their work. With a scholarship that cannot be questioned, Professor Goodspeed, author of the New Testament section of *An American Translation*, presents the current traditions surrounding the King James Version, proves them false with the statements of the translators themselves.

The Professor does not say, nor do we believe, that the King James Version is not a translation of the divinely inspired Bible; the contention is that the King James Version has been both outmoded and outclassed by the modern translations, couched in understandable language and written in a way to bring out the poetry, the drama, the music of the original tongues.

As a matter of fact, any modern translation is more accurate and authoritative than the so-called Authorized Version, which is "authorized" only because it was sanctioned by King James of England. Supplied with manuscripts older and more complete than any the Elizabethan translators could secure, up-to-date students of the Scriptures have produced versions of the Bible which have, in some instances, revolutionized religious thought.

By their own admission, those who developed the King James Version governed their translation, not upon ancient Hebrew, Latin, and Greek manuscripts, but upon the Eng-

lish translations which had preceded them: Tyndale's, Wiclif's, the Bishop's Bible. In few instances is there any appreciable difference between the wording of the King James and the wording of Tyndale's and Wiclif's work.

To teach our young people that the King James Version is the sole dependable authority for their religious training bears the earmarks of deep error; to force adolescents and children to study religion couched in a language they cannot comprehend is both absurd and injurious. Like college students burning their textbooks at the close of the school year, adolescents mentally burn the Bible simply because it is such a chore to read it.

It is the purpose of Bereans to encourage Bible reading and Bible study, and it would seem that these ends bid fair to be accomplished provided that a change be made in the established policy of pointing out the mediæval wording of the King James Version as the only one worth reading. As one young man observed in reference to *An American Translation*, "Why, it reads like a story!" The Bible is a story—a story of God and by God; but it must be told in a way that young people will appreciate and understand if the church is to survive.

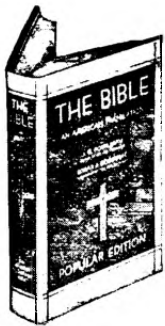
The Questioning Age

* * * *

By Norman John Macleod

Most of us never get out of the questioning age. There is no surer indication of mental "let-down" than the vanishing of the questioning mind. This leads to the puzzle complex. No matter how sophisticated we become, and how much we try to cover up our more naive actions and habits, we like to be puzzled. We may be annoyed by certain types of puzzles. But there is sure to be some type of puzzle or another that will appeal to the student no matter how blase he is. Perhaps one of the most intellectual types of puzzles that can be found is the cross-word puzzle. In my own experience I never liked puzzles as being very annoying, but I can be fascinated for an indefinite period by the cross-word puzzle. The famous booklet *Ask Me Another Bible Question* presents another fascinating pastime for a class.

Especially does the younger adolescent take to the puzzle method of teaching. The jumbled sentence type of puzzle that is found in certain types of "intelligence tests" has scarcely been touched in religious teaching as to its possibility of teaching inspiration. Contest and competition appeal to the younger adolescent as appealing to his kinæsthetic sense, which is developing most rapidly at that period along with his lengthening bones and enlarging muscles. By no means allow the questioning age to vanish out of your grasp, for we are all children, more or less, of this particular age.





THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And there appeared an angel unto him from heaven, strengthening him."

JESUS AND PETER

IN MATTHEW'S story of the last hours of Jesus' life on earth he tells us that after the Master and His disciples had finished the last supper, they sang a hymn and went out into the Mount of Olives. Can you see with your mind's eye this picture?

Jesus was the only one who knew exactly what was going to happen in the hours that were just ahead. He knew that for Him they would be filled with suffering and sorrow. Yet He didn't turn back nor try to escape, as we would surely have done. As they walked a little way up the slope of the mountain they talked among themselves.

The disciples had been arguing about who should be greatest in the kingdom. It must have made Jesus' heart sad to hear them talking that way. For He had told them many times that the greatest person of all was the one who was willing to be the servant of all.

Then Jesus gave them a little hint of what was going to happen that night. He told them they would all forsake Him. But Peter, who always spoke up first, you know, stoutly declared he would not, even if everybody else did. I wonder if Peter kept his promise.

By that time they had reached a little garden on the slope of the mountain, so Matthew tells us. Now this was the same quiet spot where Jesus often went to talk to His Father in heaven. And so they turned their footsteps into its peaceful paths.

He chose Peter and James and John to go farther into the garden with Him, telling the other disciples to wait by the gate. You remember, at other times He had chosen these three for special favors. Once when they climbed a higher mountain and He was glorified before their eyes, these three were His only companions.

Then our Savior went a few steps farther on, telling Peter and James and John to watch. Jesus wanted to pray all alone. In verse 42 of your lesson you will find the words of His prayer.

How many of you know what He meant by the words "this cup"? I wish I could hear your answers. It was the suffering that lay just ahead of Him that He meant. Do you see that?

"Nevertheless not my will, but thine, be done," must have been the hardest words He ever had to say. He wanted to escape the suffering of the cross, but if it was necessary

for the fulfillment of God's plan for the world, He was willing to endure it all.

In the meantime what were the three doing? Jesus went back to where He had left them. Did He find them praying also? No, they were fast asleep.

Can you think of another time when a great testing took place in a garden? Away back in the beginning, it was. Yes, it was in the Garden of Eden. But how differently that turned out!

Adam followed his own wishes and disobeyed God and brought death upon the world. Jesus followed God's wishes and obeyed God and brought life into the world.

God's first son was disobedient and weak. His second Son was obedient and strong.

Then came a multitude of soldiers and people to take Jesus to the high priest's house. And one of His own twelve apostles pointed out Jesus to the soldiers by going up to Him and kissing Him. He had been given money to do that, and you all know his name, I'm sure.

But what about Peter all this time? Was he trying to save Jesus from the soldiers? Or was he following right along trying to comfort his Master as he had promised he would?

No, poor Peter lost his nerve, didn't he? When they saw him sitting by the fire warming himself in the hall of the high priest's house, they said, "This man was also with him."

But he became so frightened of what might happen to him he said that he never knew Jesus. Three different times he did that, and then far off he heard a cock crow. He remembered the words Jesus had said, that before the cock would crow he would deny his Lord three times.

Jesus turned and looked sadly at him. "And Peter went out, and wept bitterly."

We can't blame Peter too much, for we all would probably have done the very same thing. No, we think we wouldn't, just as Peter did before it all happened.

The only way we can stick to the promises we make to be true and strong in the midst of temptation is to ask God to help us and then follow Him in everything.

"Lord of my life, O teach me how to pray;
Guide Thou my spirit on its devious way;
Dark is the night, and widely may I roam—
Light of my darkness, lead, O lead me home;
High is the heart when Thou art by its side;
Sure is the life that has Thee for its Guide."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 10. — June 7, 1936

JESUS IN GETHSEMANE

Luke 22:39-71

Devotional Reading: Isaiah 53:1-6

GOLDEN TEXT

“Not my will, but thine, be done” (Luke 22:42).

PRACTICAL APPLICATIONS

Prayer

- is the lifeblood of the Christian;
- the means of overcoming temptation;
- the source of comfort in sorrow;
- of strength in weakness;
- must always be subject to God's will.

Confession. Prayer is a confession of our dependence upon God. The act of calling upon Him indicates that we realize our own lack of wisdom and of power and that, if we are to perform our task, we must receive divine help. Even Jesus, God's own Son, experienced seasons of weakness and almost despair, and at such times He found comfort and strength in “the sweet hour of prayer.”

Persevering. Three times our Lord fell on His face to the ground in agony of spirit, calling upon God for the relief which only came when He had conquered Himself and was able to say, “Not my will, but thine, be done.” We, too, if we expect our prayers to be answered, must both persevere, “pray without ceasing” (1 Thess. 5:17; Acts 12:5; Rom. 1:9), and submit our wills wholly to the Lord. If we will do this, the assurance is given that “all things” will “work together for good” (Rom. 8:28), because God's plans for us are always better for us than our own, as His wisdom and foresight exceed ours. But it is only a very real faith in God that makes such complete submission to Him possible.—G. E. M.

SENIOR AND ADULT

Topic: Doing the Father's Will.

Key. The foundation of today's lesson, of course, is the golden text (Luke 22:42), and the entire study must hinge about the idea expressed in that verse. Is it always possible to determine exactly what God wishes? What is the wisest course to follow if one is in doubt as to God's will? Is ignorance of the Father's will an effective excuse for sinning? Will ignorance protect one from the penalty visited upon sin? Is ignorance of the law accepted as an excuse in court for breaking it? Why? Was it easier for Jesus to do God's will than for us? to want to do it? Why? Does the Bible answer every specific question of conduct that may arise? Are modern moral standards biblical? Is it possible for men to set up standards even more strict than the original standards set by the Christ? Study Romans 14 before answering the last two questions, and compare with the chapter the verses mentioned in the margin of the Bible. How did Jesus prepare Himself to meet His temptation? Will the same means be effective for us? Why may it be ineffective? It is probable that Jesus took three disciples with Him for the sympathy and support lent by their presence. Is it

possible to lighten one's own problems by confiding them in some one else, even though he can give no help?

Betrayal. If Jesus knew the details of Judas' plans for His capture, why did He go to the garden? He had (see last week's lesson) asked the apostles if they had swords. Why should He now heal the servant of the high priest and rebuke Peter? Luke does not note the fact that the crowd that appeared to arrest Jesus were so afraid of Him that they fell back before Him when He made the calm announcement that it was He they sought (John 18:6). This reaction on the part of the rabble has been held by some to be an almost involuntary use of power by Jesus to protect Himself, a motive from which He immediately recovered. Had Jesus any means of protection besides the swords worn by the apostles?

Denial. The lesson covers the triple denial of his Master by Peter, a man often misjudged and rarely appraised correctly. In the state of mind of the trial mob, Peter would have been liable to more than ridicule; he would have been liable to seizure for treason, which carried with it a penalty of death by torture. Peter had seen Jesus allow His own capture; he had seen Jesus refuse to protect Himself (a refusal which might well have seemed inability); he knew the temper of the mob; and he was well acquainted with the horrors of Roman punishments. If his own Master could not save Himself, what could he, Peter, do except lie to keep himself from death? It would do no good for two to die when the death of one would satisfy the crowd, particularly if the one—as now seemed possible—might be an impostor. And the question was sudden, a shock. Who would not have done the same?—A. M.

GOLDEN TEXT

“Not my will, but thine be done” (Luke 22:42).

Jesus said (John 6:38), “I came down from heaven, not to do mine own will, but the will of him that sent me.” On another occasion He said, “I seek not mine own will, but the will of the Father” (John 5:30). Notice that He came to do the Father's will, and He was ever loyal and true to that trust. “Though he were a Son, yet learned he obedience by the things which he suffered” (Heb. 5:8).

Philippians 2:8, “He humbled himself, and became obedient unto death.” This was the Father's will. He glorified God by doing His will. Realizing why He came, and knowing the Father's will, even in the most trying moments He could and did resign Himself and said, “Not my will, but thine, be done.” How nearly can we imitate Him? Let us try in as far as we know the will of God to do it, and al-

ways be willing to resign ourselves to His will.—L. A. R.

JUNIOR CLASS

Topic: Judas Goes Back on Jesus. Text: Luke 22:47-54. Memory Verse: “A friend loveth at all times” (Prov. 17:17a).

Review. Tell who first told us to keep the Communion service and for what purpose.

Lesson Story. Jesus knew the time of His death on the cross was very near at hand. So He took His disciples and went out to the Mount of Olives to pray. He left the disciples and went a little way farther that He might pray alone. While He was gone His disciples fell asleep.

As He woke them, a great crowd of people came near. Among them was one of His disciples, Judas. Judas walked up to Jesus and kissed Him. But it was not a kiss of love. No, no. Judas kissed Jesus that the soldiers might know which one it was they were to take. They had paid Judas thirty pieces of silver to get him to do this.

Jesus knew this, so He said, “Judas, do you betray me with a kiss?”

When the disciples saw what they were going to do, they offered to defend Jesus with their swords. And one of them did cut off the ear of the servant of the high priest. But Jesus immediately touched it and made it well again.

Then they took Him and led Him to the high priest's house. Will you tell me what part of the lesson shows Jesus was willing to do what God asked of Him? Which part shows how kind and helpful He was?

Memory Verse. Read the memory verse. Show by using this verse that Judas was not a friend to Jesus.

Notebook. If you cannot find a picture for this lesson, draw this one. Draw a mountain. Paste or draw a picture of Jesus going up the mountain. Below it copy Luke 22:41.

Then draw a picture of Judas kissing Jesus. Below it write Luke 22:47.

See if you can think of other pictures which you could make from this story.

Answer these questions by putting a line under the word “yes” or “no.” (1) Did Jesus go up on a mountain to pray? Yes. No. (2) Did He go alone? Yes. No. (3) Did the disciples go all the way with Him? Yes. No. (4) Did they sleep while He prayed? Yes. No. (5) Did a great crowd of people come? Yes. No. (6) Was one of Jesus' twelve apostles in the crowd? Yes. No. (7) Did Judas kiss Jesus because he loved Him? Yes. No. (8) Did Jesus want His disciples to fight with their swords? Yes. No. (9) Did Jesus go with the people? Yes. No.—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Annual May Meeting, Fonthill, Ont.	May 29-31
Annual June Meeting, Brush Creek, near Tippecanoe City, Ohio	June 7-14
Minnesota State Conference, Mora,	June 11-14
Michigan Bible School and Conference, Pennellwood, Grand Rapids,	June 15-21
Northwest Conference, Corvallis, Ore.	June 16-21
Indiana Bible School and Conference, North Salem, near Plymouth,	June 17-28
Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Iowa Bible School and Conference, Waterloo,	August 17-23
Missouri Conference, Blush	August 17-23

ELDORADO, ILLINOIS

Bro. Paul C. Johnson will be with the Eldorado brethren the first Sunday in June. Services Saturday night, Sunday morning, and Sunday night.

MINNESOTA CONFERENCE June 11-14

Mora, Minn., is an up-to-date small city situated at the intersection of two busy State highways, Nos. 23 and 55, and among one of the most beautiful sections of Minnesota, the "Land of Ten Thousand Lakes." One of the many sights which even native Minnesotans find exceptionally interesting is a fair-sized dam located just north of Mora which has been built by busy little beavers.

Many people from various parts of Minnesota as well as other States will gather together at Mora from June 11 to 14 not only to enjoy the beauties of nature but expressly to meet together in Christian fellowship, for much is anticipated during the coming conference meeting.

Among other fine leaders and active Christian workers the following ministers will be at hand: Elder C. E. Lapp, Springfield, Mo.; G. L. Cooper, Ripley, Ill.; W. J. McKnight, Moorefield, Neb.; Arthur Mills, Aurora Collee, Aurora, Ill.; Ray Abbott, Paynesville, Minn.; V. R. Thoms, Whipholt, Minn.; J. R. Le Crone, Eden Valley, Minn.; and J. L. Denchfield, St. Cloud, Minn.

Insuring good singing and music during the meetings will be the leadership of Bro. James McLain, Ripley, Ill. And by the way, Minnesotans do enjoy singing with real enthusiasm.

Altogether, a great time of spiritual rejoicing is assured as many gather together, being concerned about the "things which are above" and while "looking for that blessed hope," earnestly labor together, pressing on toward "the mark for the prize of the high calling of God in Christ Jesus."

Perhaps you, too, will find it possible to attend this conference. You will most certainly receive a hearty welcome.

John L. Denchfield.

MAY MEETING

The bulletin of the Fonthill, Ont., Church of God, issues this schedule for the annual May Meeting of the church:

Friday, May 29—7:45 p. m., song service; 8:00 p. m., sermon by F. E. Siple, South Lawn Park Church of God, Grand Rapids, Mich.

Saturday, May 30—2:30 p. m., Bible study; 7:45 p. m., song service; 8:00 p. m., sermon by F. E. Siple.

Sunday, May 31—10:00 a. m., Sunday school, W. A. Holland, superintendent; 11:00 a. m., sermon by F. E. Siple; 12:00 noon, Communion; 12:15 p. m., dinner in the church basement; 2:30 p. m., devotional service; 3:00 p. m., sermon by C. E. Randall, pastor of the church; 5:15 p. m., supper in the church basement; 7:00 p. m., drama by the Truth Seekers' Sunday School Class; 8:00 p. m., sermon by F. E. Siple.

Fonthill may be reached by bus, or by the Niagara, St Catharines, & Toronto Railway from Welland, St. Catharines, or Niagara Falls, Ont.

The address of M. W. Lyon, pastor of the Golden Rule Church of God, Cleveland, Ohio, has been changed to 716 E. 133rd St., Cleveland.

HIRING PASTORS

In another place will be found the report of the annual business meeting of the Ripley, Ill., church, recording the choosing of their pastor for another year. Our correspondent appends the following excellent suggestion:

"We suggest to other churches that they also take care of the business of hiring their pastors early in the season. It makes it very much more convenient for both pastor and congregation."

We heartily endorse this recommendation as leading to more satisfactory results than could otherwise be obtained, as it would enable the church to take up the matter of a pastor with ministers in attendance at the General or State conferences and for the pastor to make connections with congregations in need of his service in the same way.

EDEN VALLEY, MINNESOTA

Clarence Lapp will be in Eden Valley Sunday, May 24, to begin a two weeks' series of meetings. With him will be Mrs. Lapp, a splendid pianist; and Bro. James McLain, a talented musician and song leader.

Bro. Matheny, more familiarly known to most of us as "Grandpa" Matheny, is at this writing hovering on the border line between life and death.

Bro. Herman Ruhn has been confined to his bed for several days as a result of a severe heart attack. Bro. Ruhn was long an officer and worker in the church and Sunday school, and we feel it is our loss that ill health has forced him to retire from active service.

The pastor is glad to report good attendance and excellent interest during the series of meetings that he was conducting at Arkansas City, Kan., during his absence here. The capable way in which the work was handled at Eden Valley during his absence may encourage him to accept other calls to work in the evangelistic field.

J. R. Le Crone, Pastor.

RIPLEY, ILLINOIS, BUSINESS MEETING

Sunday, May 17, was our annual church business meeting which was held for the purpose of hiring a pastor for the coming year. There were 75 present at Sunday school and at the church service. After the morning sermon Communion was observed. At noon a picnic dinner was served in the park across the way from the church. At the business session in the afternoon, the church voted to retain their present pastor for another year.

On June 14, the second Sunday, we plan to have another all-day meeting and picnic dinner. There will be a short business meeting before the afternoon service at which time the pastor will give his answer. All members are requested to be present.

We are proud of a new attendant in Sunday school and church who has recently started coming. The young man is John Richard Lewis, the son of Bro. and Sr. Herman Lewis. He was a month old the 18th of May.

Two groups of our members plan to attend the Passion Play at Bloomington, Ill., one on Saturday, May 23, and the other on May 24. We anticipate an inspiring experience.

We regret having to lose Bro. McLain, as he is leaving to assist Bro. Lapp in evangelistic work for a while. Of course we are glad for the service he will do in other fields.

Harvey Krogh, Jr., Pastor.

PENNELWOOD, GRAND RAPIDS

We are glad to present to the brotherhood Mr. Ralph Bloore and daughter Ina, who put on Christ in baptism Sunday afternoon, May 17.

It will be remembered Sr. Bloore and daughter Betty took the same step on Easter.

Mrs. L. F. Slocum, Secretary.

Sr. Elsie Drew, Grand Detour, Ill., whose husband, Bro. Fred Drew, fell asleep in the Lord early this month, wishes us to express the appreciation of herself and family for many beautiful floral offerings and other indications of sympathy from the brotherhood.

BURR OAK, INDIANA

Conference! Conference! Everybody should be talking it, and praying for the summer feasts at our State and General conferences. Last Sunday our superintendent announced not to forget the North Salem Conference. May we pray earnestly for one another that all can attend, and that this year will be another step forward to evangelize and build one stone upon another, growing stronger in faith.

Sr. Melvin Osborn will occupy the pulpit Sunday morning while the writer is at Kokomo.

Our sick folks are gaining slowly. The attendance last Sunday was encouraging. In the evening we enjoyed the Mother's Day program with a good number out.

A Bible school picnic will be held the first Sunday in June, at Plymouth.

The old hymn, "Faith Is the Victory," is true, but to obtain the victory we must "hold fast." So we solicit your prayers that we may "press toward the mark . . . of the high calling of God in Christ Jesus."

A. E. Hoskins, Pastor.

SOUTH LAWN CHURCH, GRAND RAPIDS

The men at their recent monthly meeting listened to a talk by Tom Walsh, manager of the Grand Rapids airport. This proved to be very interesting as well as instructive, and the June meeting is to be held at the airport, where we shall be guests of the management and shown the new methods of receiving and dispatching transport planes.

On Sunday night, June 7, our church staff will for the fifth consecutive year conduct the baccalaureate services for the local (Godwin) schools. Among the high school graduates this year are eight who are connected in one way or another with our church activity, and of whom we feel justly proud.

While the pastor is at the Fonthill May Meeting the week-end of May 31 Bro. Owen Barney will fill the home pulpit. Bro. Barney has very successfully conducted the Sunday school work at Dutton the past several years, and has made definite improvement as a minister.

Marjorie Siple, who is on the last year of her training course at St. Luke's Hospital, Chicago, expects to have her tonsils removed June 1, and then spend the month of June as vacation at home with her family.

After many evenings of hard work by a few of the men the new basement under the kitchen is nearing completion. This will furnish two more much needed Sunday school class rooms.

F. E. Siple, Pastor.

GENERAL MINNESOTA NEWS

The Eden Valley church presents a very pleasing appearance, due to a fine job of interior decorating. The Ladies' Aid was responsible. This Aid aids.

Bro. Gerald Cooper, sometimes called McCooper, of Ripley, Ill., having for some weeks past been working with the State Evangelistic Tour, is at present among the brethren at Clear Lake, Wis. Hector and Lester Prairie, Minn., brethren as others, have found his work uplifting and instructive.

The State young people are exhibiting fine enthusiasm and energy in their recent sponsoring of Bro. Wilsie McKnight in evangelistic work. Good meetings have been held at Mora and Eden Valley and will begin at St. Cloud next week. His work is well received and appreciated.

Mrs. Lester Kirkpatrick and Mr. Clifford Matheny of Cass Lake and Blackduck, Minn., respectively, are at the home of John Jones at Eden Valley due to the illness of their father.

Bro. Le Crone reports a pleasant trip into Nebraska and Kansas. He conducted evangelistic meetings while en route. Sr. Lucille Le Crone returned with him for a few days' visit in and about Eden Valley.

In the near future business meetings will be held at all of our organized churches. Be sure to attend yours. May we remember these few things: to remind our secretary that complete reports (written) will be called for, prior to the conference business session; to consider the suggested revision of our by-laws, inasmuch as action will be taken on the same; that invitations for the fall conference are in order; and that it is of great importance to select a chairman of the delegation committee to assume all responsibility.

The conference treasurer will accept the remittance of your dues at any time.

On the sick list: Miss Merelle Thoms, Whipholt, recovering from appendicitis operation; Herman Ruhn, Litchfield, slowly regaining strength; H. Matheny, Eden Valley, care John Jones, quite seriously ill; Ivan Mills, Eden Valley, recovering from appendicitis operation; Mrs. Maria Berry, Plato, regaining strength slowly; Mrs. Roy Johnson, Hector,

at Rochester hospital having undergone serious operations; Mrs. Gus Carlson, Oak Park, recovering slowly from serious infection from a broken and crushed arm.

The schedule of meetings throughout Minnesota and Wisconsin follows: services each Sunday at Eden Valley and St. Cloud, Minn.; Lester Prairie, Minn., 8:00 p. m. May 30, 10:30 a. m. and 7:45 p. m. May 31; evangelistic services at St. Cloud May 24 to June 7 in charge of Wilsie J. McKnight, sponsored by the Minnesota State Berean Society; evangelistic services at Eden Valley May 24 to June 7 in charge of Mr. and Mrs. C. E. Lapp and James McLain; Clear Lake and Graytown, Wis., dates not given, in charge of Gerald L. Cooper, J. R. Le Crone, and John L. Denchfield, of the State Evangelistic Tour.

—Conference Chronicles.

In our last issue it was reported that C. A. Smead, pastor of the Blanchard, Mich., Church of God, was to hold a series of meetings at Kokomo, Ind., from May 25 to June 7. This series has been postponed.

ILLINOIS BIBLE SCHOOL

Teachers for the various classes this year are: beginners, Mrs. Louise Lapp; primary, Mrs. Verna C. Thayer; juniors, Harvey Krogh, Jr.; intermediates, ————; high school young people, G. E. Marsh; advanced young people, C. E. Lapp; adults, F. L. Austin; high school young people and advanced young people, afternoon session, James A. Patrick; general class, first week, S. J. Lindsay.

BITS OF THE MAIL

"I think Vivian Kirkpatrick wrote a wonderful article on 'The Doctrine of Man.' He seems to be very well learned in the Bible, and is able to write his view in a very comprehensive manner. I rejoice to know that some of our young people are becoming so well informed in the teaching of the Bible."—Mrs. S. A. D., Royal, Ark.

"I hope that some day we can get a Church of God preacher in this town."—C. E. J., La Crosse, Wis.

SHOWER — SHOWER — SHOWER

ATTENTION: Ladies and Dorcas Societies of the Church of God
(Men not necessarily excluded)

You are cordially invited to attend —

The Event: A Shower.

The Time: Thursday afternoon, June 11.

The Place: Golden Rule Home, Oregon, Illinois.

The Purpose: To replenish and provide necessary equipment for the Conference Dormitory, Kitchen, and Dining Hall.

If you cannot attend in person we shall be pleased to accept your "proxy" in the form of a gift. Please mail all articles to Mrs. Lewis Lindsay, Oregon, Illinois. They will be kept unopened until the Shower when, under the supervision of the combined Dorcas Societies of the Dixon, Oregon, and Rockford churches, all articles will be unwrapped and recorded.

If it is impractical or inconvenient to mail articles, such as dishes, etc., we shall be glad to receive a contribution in money—from a dime up—which will be applied to the purchase of the items most needed.

Following is a list of the most necessary items, some of which have already been provided or pledged, as noted:

18 sheets for single beds	3 dozen cups
24 sheets for double beds	3 dozen glasses (Mrs. Lillian Dauntler)
1 dozen pillows	3 dozen glasses (Mrs. Mary Jackson and Mrs. Elsie Cullen)
1 dozen pillow cases	6 dozen cereal dishes, 6 inch (3 dozen provided by Dixon, Rockford, and Oregon Dorcas Societies)
Some lightweight quilts for single and double beds	6 dozen sauce dishes, 4 inch
2 dozen hand towels	2 sauce pans, 2 quart.
1 dozen dish towels (provided by the Rockford Dorcas Society)	1 large frying pan
1 dozen aprons (pledged by Margaret Duvall)	1 large roaster
\$3.00 (Mrs. Emma Eaton)	1 kettle, 16 quart

If any individual or group plans to furnish all or a large part of any one of the items listed please notify Esta L. Starbuck, 624 Rockton Ave., Rockford, Illinois, as soon as possible; and it will be recorded in THE HERALD in order to avoid unnecessary duplication.

Shower Committee:

Esta L. Starbuck,
Mrs. L. E. Conner.

At the End of Spring

Graduation is a happy time. Children look forward to vacation; adolescents hope for college entrance in the fall; young people leave high school and university seeking to put their education to practical use in the business world; and parents, relatives, and friends wonder what will be the best way of showing their esteem for the graduates, and at the same time of helping them along life's road.

Why not give these students the best book in the world — the Bible?



The Cream of Gift Bibles

Special sale prices will apply on the Bibles listed here during the months of May and June only. These books have been selected for your attention because we feel they are particularly suitable for gift purposes and will give permanent satisfaction to those fortunate enough to receive them. They all are durable, but are bound in unusual leathers of exceptional beauty. There

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chū-shān-rish-ā-thā'im king of Més-ō-pō-tā-mi-ā: and the children of Israel served Chū-shān-rish-ā-thā'im eight years.

is a variety calculated for all pocketbooks and tastes: but if what you desire is not listed we can supply it to you from the largest stock of Bibles in northern Illinois. Inquiries will be answered promptly without obligation to you.

Cameo Editions

(Type & Style Pictured)

4XC1 French Morocco, limp (no overlapping covers), India paper, pocket size, red under gold edges; regular price, \$4.75. \$4.25

4XC3 French Morocco, limp, India paper, red-gold edges, pocket size; regular price, \$5.50. \$4.75

4XD3 Persian Morocco (blue), limp, India paper, blue under gold edges, pocket size; one of the loveliest Bibles made; regular price is \$6.00. May-June: \$5.10

These Bibles have only the King James text; no references; no helps.

13C2 French Morocco, overlapping covers, red-gold edges, regular Bible paper, 6 $\frac{7}{8}$ x4 $\frac{3}{4}$ inches; usual price, \$4.25. \$3.90

13XD3 Persian Morocco (blue), half circuit (slightly overlapping covers), leather lined, blue-gold edges, India paper; usually \$9.00. \$7.50

These Bibles have the King James text and marginal references; no other helps.

23XC2 French Morocco, overlapping covers, red-gold edges, India paper, same size as Bible 13C2; sells normally for \$6.75. \$5.95

This Bible has a concordance, marginal references; King James text

Special Gift Bibles

04321X Pebbled grain Morocco (the finest, softest leather used for Bibles), half circuit binding, red-gold edges, India paper, cyclopedic concordance, chain marginal references; regularly \$10.00. \$8.00

04320X Same as Bible 04321X, but in blue, brown or maroon; we believe these are the most beautiful Bibles made; regularly \$10.00. \$8.00

The above Bibles are printed in black-face self-pronouncing type of good size; each book measures 7 $\frac{1}{4}$ x5 inches.

115X Genuine brown Mission cowhide binding (the most durable of all leather), overlapping covers, pocket size, gold edges, India paper, no references, some helps, good type; \$6.00. \$5.10

For Younger Students

S1901HC Limp imitation leather binding, no overlapping covers, text only, red-gold edges, regular Bible paper, some helps, 47 illustrations in color; regularly \$1.75. \$1.65

S1991HC Like Bible S1901HC, but with French Morocco binding, overlapping edges; \$2.75. \$2.50

114 Fabrikoid binding, overlapping covers, Bible paper, colored illustrations, special design on cover, red-gold edges; \$2.50. \$2.30

1006 Imitation leather, overlapping covers, red edges, Bible paper, some helps, excellent type (self-pronouncing), selected helps, medium size, packed in a gift box, no marginal references, 16 illustrations; \$1.00 each. 3 for \$2.75

National Bible Institution

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Gentlemen: Please send me prepaid copies of Bible No.

I enclose in full payment, understanding that no charge orders will be accepted at this special price.

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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, JUNE 2, 1936

NUMBER 36

A TRIBUTE

By the Editor

THE deepening shadows of evening lingered long upon his pathway, as though they were reluctant to leave in the dark a man who loved the sunshine and the flowers, the trees and the vines—all living things, so much! But the longest day must end at last, its glory fade, its beauty dim, its activity cease for a little time. And so the curtains of night have fallen about this well-loved servant of God, and he rests in peace, as one who has earned repose.

Our eyes are dim as we write these words and our heart aches with sorrow although we know it will be but a little while until we shall see him again, clothed in the garments of perpetual youth. We are all sorry to lose him even for so short a time, for he was the confidant and counselor of youth, the trusted friend and genial associate of maturity, and the spiritual comforter of the aged and the infirm.

Over and above all else, however, Andrew J. Eychaner was the fearless champion and able advocate of the saving truth of God as it is revealed in and through His Son our Lord Jesus Christ.

In his earliest years he exhibited those qualities of studiousness, those inclinations to research and scholarship, which soon placed him in the foremost rank of Bible interpreters within the communion of the Church of God. His profound knowledge of the Scriptures coupled with his keenness of intellect made him an opponent to be feared in the days when people thought deeply enough about religion to discuss it in public with those who disagreed with them in their convictions.



BROTHER AND SISTER A. J. EYCHANER

After a long and happy life together, these devoted companions, beloved and respected by the Church of God brotherhood everywhere, are now separated for a little while by death.

His method and manner of presenting an argument differed much from the practices in vogue back there, when biting sarcasm and railing invective were the common rule of debaters on religious questions. Brother Eychaner, while possessed of a keen wit and not afraid to use it on occasion, never descended to gross personalities in order to gain the sympathy of his audience, as others so frequently did. Wherever you found him, whatever his work of the moment might be, he was ever the cultured Christian gentleman, considerate of the feelings of others and yet standing at all times firmly and unalterably for what he believed to be true.

Throughout the years of our personal acquaintanceship with him, which number nearly half a century, we have been repeatedly impressed with his cleanness of mind and purity of heart. No hint of vulgarity was ever heard from his lips, not a word that would bring shame to any man or woman, boy or girl. He was fun-loving, but it must ever be clean fun to attract this man's attention and bring a smile to his lips.

Brother Eychaner's pulpit style was conversational and personal. One felt that he was speaking directly and individually to each listener. His language was simple but exceedingly expressive. No doubt was left in the mind of anyone as to his meaning. In presenting controversial questions, while he spoke with the convincing power of positive assurance, nevertheless he was not dogmatic. He was as ready to consider his opponent's argument as he was to present his own.

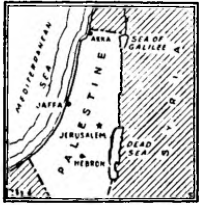
(Please turn to Page Ten)

Abreast of the Times

Italy Eyes Palestine

"I will break the bow of Israel, in the valley of Jezreel."—Hosea 1:5.

JERUSALEM, May 26.—The words of Hosea might have seemed to be in process of fulfillment yesterday, when Arab snipers, hidden in the hills above the town, fired on the Jewish settlement of Beit Alpha and were answered by Transjordan troops under British officers from the Valley of Jezreel, the place in which God had said He would put an end to the Kingdom of Israel (Hosea 1:4, 5).



Another battle was in progress between military police and Arabian terrorists in the vicinity of Nablus Jenin and Tulkarem, strongholds of the strikers. Here tanks and machine guns were employed to rout the armed rioters. Gaza is said to be under full military control, and telephone lines connecting Jerusalem with Haifa and Cairo were cut.

The situation throughout Palestine remains exceedingly grave. The Arabs, who recently inaugurated a strike in protest against further immigration of Jews into the country or sale of land to them, with increasing violence are threatening British authority in all quarters, and to keep down the turbulent masses the Government has been obliged to greatly increase its military forces.

It is claimed that Italian influences are at work among the Arabs to encourage them to carry on the struggle in opposition to the Jews, the real purpose of Rome being to undermine British authority in Palestine and secure for herself the mandate over the Holy Land which is now held by England. Still smarting from the demands made by Britain that punishments be meted out to her for her conquest of Ethiopia, Italy is determined to shatter British prestige if possible and build her new empire on the ruins of that Power.

The progress of the contest between these two great nations will be watched with keenest interest by all Bible students.

Split in Baptist Ranks

"Be ye separate, saith the Lord."—2 Corinthians 6:17.

CHICAGO, May 27.—The General Association of Regular Baptists opened its annual convention here yesterday. Rev. Dr. David Otis Fuller, Baptist pastor of Grand Rapids, Michigan, said that about 75 churches are now represented in the convention and that about 300 more, formerly affiliated with the Northern Baptist Convention, are negotiating for membership.

"As Regular Baptists," said Dr. Fuller, "we oppose

the Modernistic and Communistic tendencies of the Northern Convention."

While great efforts are being made to unite various denominations (see "Abreast of the Times," April 7 and May 12), Modernism and Communism continue to be the rock on which the ship of church unity is being wrecked.

Presbyterians Face Problems

"Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame."—Proverbs 25:8.

SYRACUSE, N. Y., May 28.—The Modernist-Fundamentalist pot is beginning to simmer vigorously as the 148th General Assembly of the Presbyterian Church opens its session in this city. If the result of the balloting for moderator is any criterion of what the outcome will be between the two factions of the church, the Fundamentalists will be able to control not more than 126 votes out of a total of 885, or a little more than 14 per cent.

It was said by observers that the 126 votes polled by Rev. Samuel J. Allen of Carson, N. D., the Fundamentalist candidate, will shrink to less than a third of that number when the Assembly begins voting tomorrow on disciplinary cases arising out of the Independent Presbyterian Board of Foreign Missions, which is headed by Dr. J. Gresham Machen of Philadelphia, who was outlawed by the church in 1934 on grounds of disloyalty when he refused to abandon the Independent Board with its platform of Fundamentalism.

Among other Fundamentalists whose standing in the church will be determined at the same time, is Dr. J. Oliver Buswell, president of Wheaton College in Illinois, who has supported Dr. Machen in his opposition to the teaching of Modernism in the foreign mission field.

If it is discovered that 10 per cent of the active ministers in the Presbyterian Church are still standing firmly for the spirit and the letter of Calvinistic theology, for the positive inspiration of the Scriptures, etc., it will surprise many outside observers.

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

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Best Sermons of 1935

Religious Wizardry

DURING the period of the World War a class at the university in English literature took as its task the reading of all the fiction that should come out at the time dealing with World War subjects. That class of some thirty students, each reading as rapidly as possible, found that it was utterly impossible to keep up with the flood of literature that poured forth from the press of the United States. Which all reminds us of that old saying: "The life so short, the craft so long to learn." Literature on Bible topics floods the press and the air! In addition now every minister "and his brother" (to use a modern slang expression) is on the radio voicing his opinion over the air!

What shall a man read? What can a man believe? What must a man believe? How sort out all this confusion into a well-ordered mind, a well-ordered life, and a well-ordered religion? That is the problem that confronts an honest seeker for the truth in this day and age. Manifestly there are not enough hours in the day, enough days in the year, nor enough years in a lifetime to turn attention to all these many voices. How shall we test them? Isaiah in the above quotation gives us an idea. Perhaps we will be accused of bigotry and narrow-mindedness if we refuse to turn our ears to this or that speaker, but let not that bother us. If the average minister read all the tracts, pamphlets, and books that admirers and critics gave him, he would get nothing else done!

When asked to read a book, or to attend a lecture given by some minister, or to listen in on some radio program, these are some of the tests that may be readily used to determine whether it will be worth while. Usually a speaker or author will quickly reveal his attitude toward them and the Bible then tells us what to do in the matter. Mere matter of time to attend to all these things does the rest.

If a speaker or author does not believe in the return of the Lord to the earth to set up His kingdom, or if He has it all mixed up with going to heaven at death, then let us not waste time and effort on Him. He does not speak according to the law and the testimony. In other words, if he is not a believer in the future reign of our Lord on earth he does not accept the Bible teachings and does not speak according to those things laid down for our learning. Isaiah says here, as is said in other places: "It is because there is no light in them." "And we have the prophetic word more confirmed, to which you do well, taking heed, (as to a lamp shining in a dark place till the day dawn, and the light-bringer may arise) in your hearts" (2 Peter 1:19, Diaglott). That is the light that Jesus brought into the world whereby He became identified as the Light.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:19, 20.

But many ministers have found that preaching the second coming is profitable because it is a popular doctrine. What is the manner of their preaching the second coming? How do they believe it will take place? What is the harmony between their teachings and those of the Scrip-

ture? Those who believe in the reign of Christ on the earth are divided into two camps: "premillennialists" and "post-millennialists."

The latter profess to believe in the future reign of Christ on the earth, but they say that the world is getting better and better until by the righteousness of sinful men, the millennial reign of Christ will be ushered in. These people believe that the ballot box, social reform legislation, the machinations of corrupt legislatures, the world movements of churches, and the like are going to combine to bring the world to such a high level of attainment that Christ will then come to the earth to set up His kingdom, because of the very righteousness of the condition of the world. Is that according to the Word? Let us read: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . 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" (2 Peter 3:5-10).

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good" (2 Tim. 3:1ff).

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him" (Amos 5:18, 19).

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap" (Mal. 3:2).

Zechariah tells of war that shall immediately precede the coming of the Lord (14:2, 3); so does Jesus in Matthew 24; and Isaiah speaks of the Lord's coming through rivers

(Please turn to Page Ten)

Right Is Mighty and Will Prevail

By C. A. Smead

"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2:24.

WHYY was it not possible for Jesus to be holden of death? The answer is found in the statement that God is always on the side of right. "Right is mighty and will prevail" is right because there is a righteous Father. His Son had not sinned. Why should death hold Him? Death had no claim on Him. Death is the wages of sin. Our Lord had not sinned. Therefore, God raised Him.

At the time of the Great War the German Kaiser was wont to say, "Me und Gott." His war cry was, "Might makes right." And he proceeded to demonstrate it by disemboweling helpless Belgium and whoever else stood in the way of his lust for power. That spirit has not died from the earth. It was the spirit that moved those who crucified the Savior. It is the spirit of all those today who disregard the rights of others, be they in the larger scenes of the world or in the small everyday occurrences of our lives.

But those who have confidence in God also have confidence in the ultimate triumph of right:

"Progress rolls her car along
Slowly righting human wrong;
Might the right may crucify,
Nothing can her power defy;
Though Herod live and Jesus die,
The Truth lives on.

"Burning fagots blazing high,
Gibbets tow'ring to the sky,
Inquisitions rack and pain,
Slavery clanking loud its chain
Falsehood triumphs still in vain;
The Truth lives on." (From *Bible Truth*)

The cause of right seemed at its lowest ebb when our Lord was crucified. We search the record of His life in vain for a flaw. Now, one of the proofs of the inspiration of the Bible is the fact that though there are many great and good men and women honored by being found in its pages their sins are also chronicled. Perhaps the greatest example of this is David, called "a man after God's own heart." Yet David had flaws. He stole his neighbor's wife. When faced with his crime and reprimanded in no uncertain terms by the Prophet of God, David confessed his wrong and spent days of the deepest godly sorrow. That is really the secret of his greatness with God—his willingness to humble himself, to change his heart. But when we search the record of the life of Christ we find no sins to be repentant of. We find a perfect man. And He was crucified by His people.

The Roman Governor, Pilate, before whom His people

hailed Him, said, "I find in him no fault at all" (John 18:38). Our Lord has had many enemies. More than any other man, yet they have never proved against Him one single fault. He is loving, merciful, honorable, faithful, true, godly, and if there is any other virtue expressed in word it applies to Jesus to the infinite degree. Yet He has had more enemies than anyone else. And they crucified Him.

No wonder the sun hid its face. No wonder the foundations of the earth shook. Oh, what an awful thing it would mean to the human race if might could crucify right and wipe it from the earth. And there are those who would do it.

But, thank God, He had one Friend, greater than all His enemies. God rules. It would be unthinkable should He permit even one grain of wheat to fall to the ground. But when that grain is the only perfect grain in all the world it would be monstrous. There is one thing God cannot do. It is to lie. Chaos would result if He could lie. "It was impossible for God to lie" (Heb. 6:18). It would be a lie against the very nature of God if He were to allow the only pure spirit of all earth to remain dead. Had the apostles rightly understood they would not have marveled at the resurrection. They would have marveled that death could hold Him as long as three days. "It was not possible that he should be holden of it" (Acts 2:24).

The cost of our salvation is not cheap. Now is a good time to consider that. Our verse says that God "loosed the pains of death." Heroes are made every day. Some one gives his life for another—in the sea, in the desert, right here in the home. Unsung heroes, many of them are, but none the less heroes, giving their lives for others. But here comes a loving God, giving the one He loves most to appease the wrath of an angry world that He might save them. And here comes the Hero, who had more than any other hero to give in that He never sinned, bowing His body to the lashes of sin. It was the greatest price that ever was paid. And shall it be in vain, my friend, for you? Did He go to that bitter garden, did He carry that heavy cross, did the thorns press His holy brow, the nails pierce His loving hands, and you not care? Where would you have been in that mob? And if you would have loved Him then how will He know it unless you love Him now? Come, my friend, take Him as your Savior and enter into His joy with Him. Make a public confession today. Join His army of friends. "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8).

The Reliability of Daniel

THE higher critic, so-called, because of his prejudice cannot admit anything supernatural as credible or probable. And so he is bound by his tenets to make war on the prophetic as well as on the miraculous elements of the Bible.

Since there are certain foretellings of world events, if it be granted that the book of Daniel was written at the time it purported to be, the higher critic has sought to nullify all this by saying that the book was written after these events, and so is history instead of prophecy. They can even tell you the year in which it was written by this faker of prophecy, this impersonator of Daniel. They tell us it was written in the year 165 B. C.

On the other hand, to show that the book could not possibly have been written in the time of Daniel, about B. C. 606-538, they attack some of the historical statements of Daniel. We will consider these objections, one by one.

NEBUCHADNEZZAR AND JERUSALEM

Nebuchadnezzar did not capture Jerusalem in the third year of Jehoiakim, 606 B. C.

If one read only this statement, he might think that Daniel says that Nebuchadnezzar captured Jerusalem in the third year of Jehoiakim; he says nothing of the kind. His words: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God" (Dan. 1:1, 2). This is the complete statement of the victory of the King of Babylon. He laid siege to Jerusalem. He received Jehoiakim as captive. He obtained "part" of the vessels of the house of God. The theologian Pusey tells us that this date accurately agrees with Berosus, and is not contradicted by any authority. The book of Chronicles adds a little to our knowledge of this event. It tells us (2 Chron. 36:5-7) that Jehoiakim reigned in Jerusalem eleven years. It tells us that Nebuchadnezzar came up against him, bound him in fetters to carry him to Babylon. Daniel tells us that this happened in his third year. As he reigned eleven years in Jerusalem, according to 2 Chronicles 36:5, it seems certain that he bought his freedom and the right to continue as king by giving part of the vessels of the house of the Lord to Nebuchadnezzar.

"The first year of Nebuchadnezzar falling, according to Jeremiah, in some part of the fourth of Jehoiakim, this expedition, in the course of which he besieged Jerusalem, was before his accession to the throne. This coincides with the account of Berosus of Nebuchadnezzar's successful expedition, when sent by his father Nabopolassar, from which he brought to Babylon Jewish captives, as well as Syrian, Phoenician, and Egyptian; and 'from the spoils' of which war 'he ornamented splendidly the temple of Bel,' who was especially his god. In Daniel, whose king Nebuchadnezzar had been from boyhood, it is nothing surprising

that he should speak of Nebuchadnezzar in no other way than, 'King Nebuchadnezzar,' even when speaking of the time before his accession."—*Lectures on Daniel the Prophet*, F. R. Pusey, D.D., pp. 397, 398.

This allows for the three years of training which the young captives received, and which ended in the second year of Nebuchadnezzar's reign.

If this date does not stand as given by Daniel, there can be no seventy years of Jewish captivity, spoken of by Daniel and Jeremiah. The decree of Cyrus for the return of the Jews was given in the first year of his reign in Babylon, 536 B. C. And from 606 to 536 we have exactly seventy years. Jeremiah uttered this prophecy one year before Nebuchadnezzar's siege, 605 B. C.

Here is such agreement with history and several other writers of the books of the Bible as to seal this first statement of Daniel as historically correct.

NEBUCHADNEZZAR'S REIGN UNBROKEN

There was no interregnum of seven years in his reign.

And Daniel does not say that there was. In foretelling the insanity of the King, and his degradation because of it, he stated, "Thy kingdom shall be sure unto thee." That there is silence on any tablets as to this mental condition of the King, we may attribute to the fact that Nebuchadnezzar was not likely to record such a humbling of his pride. And since his kingdom was sure unto him, all tablets would continue to be dated in some year of his reign; there would naturally be no break so far as their record is concerned.

"A sickness of his, which apparently was remarkable, because it is recorded, is mentioned by Berosus. An interval, in which he did none of his great works in Babylonia, is mentioned in his inscriptions; and that, the more remarkable, because his works were so stupendous and so extensive. The further doubt which has been raised, how his empire could be preserved to him during those seven years of insanity, finds its solution in the incidental notice of Berosus. One chief Magus kept his government for him on his father's death, until he could return. Much more would they for one, to whom the whole empire owed its greatness, nay, its being."—*Id.* pp. 436, 437.

Considering the high position Daniel occupied in the kingdom, his prediction in open court of the insanity, the form of it, the time it would last, and the recovery, would have their effect in maintaining the government during the King's sickness in Nebuchadnezzar's name.

Thus we see how the argument from the assumed silence of history fails utterly to discredit in any way the testimony of Daniel.

NEBUCHADNEZZAR'S SON

He had no son by the name of Belshazzar.

There was a time when these wise critics went further.

They said there was no such person as Belshazzar; that Nabonidus was the last king. And then his name was found on Babylonian cylinders, that he was associated with his father in the empire, and was slain at Babylon. This history was read at one and the same time in Lower Chaldea by Oppert, and by Sir H. Rawlinson in England.

"In what way this Belsharusur (or Belshazzar) was descended from Nebuchadnezzar, since his father was not of the royal family, may yet be discovered, or may, without detriment, remain unknown. Intermarriage with the family of a conquered monarch, or with a displaced line, is so obvious a way of strengthening the newly acquired throne, that it is *a priori* probable, that Nabunahit would so fortify his claim.

"But, it is said, the queen-mother and Daniel speak of Nebuchadnezzar to Belshazzar, as his father, and to Belshazzar, as being his son, whereas the relation was, anyhow, that of grandfather and grandson. . . . These men teach the old Prophet (Daniel), that he ought to have said, 'Nebuchadnezzar, thy grandfather,' and thou, his grandson.' Most accurate advice! Daniel would doubtless have followed it, had he been speaking English. . . . Neither in Hebrew, nor in Chaldee, is there any word for 'grandfather,' 'grandson.' 'Forefathers' are called 'fathers' or 'fathers' fathers.' But a single grandfather, or forefather, is never called 'father's father' but always 'father' only. This is so, alike in early and late Hebrew, and the Chaldee follows the idiom."—*Id.*, pp. 404, 405.

In the same manner David is called the father of Josiah (2 Chron. 34:2, 3), and of Hezekiah (Isa. 38:5). Numerous other examples might be given, but this is enough to illustrate the idiom.

DARIUS, MEDE

History knows no Darius the Median.

Babylon was taken in 538 B. C. And two years later was the first year of Cyrus' reign in Babylon. Somebody must have ruled there for two years. The priests who kept the annals of the reign of Nabonidus, the father of Belshazzar, tell us that Cyrus entered Babylon in the 3rd day of Marcheshvan (October), proclaimed peace to the people, and "Gobryas, his governor, he appointed Governor of Babylon." Then the record, partly obliterated, tells us that on the 11th day of Marcheshvan, Gobryas made an attack against something and "slew the King's son." This slain King's son was evidently Belshazzar.

The story by Xenophon gives details of this attack, of which Rawlinson says, "The picture is graphic, and may well be true." The story agrees with the record cited above, left by Nabonidus.

"It was October before Cyrus entered the city. . . . On the night of the 11th of Marcheshvan, Gobryas descended (or went) upon or against something, and the King, or son of the King, died. The combination of these two statements, taken in connection with the record of Daniel 5:30, suggests that the latter reading is the correct one.

"The probability is, therefore, that the 'son of the

King,' Belshazzar, held out against the Persians in some part of the capital, and kept during that time a festival on the 11th of Marcheshvan, when Gobryas pounced upon the palace, and he, the rightful Chaldean King, was slain, as recorded in Daniel. In this case, Darius the Mede ought to be 'Gobryas of Gutium.'"—*The Old Testament in the Light of Historical Records*, T. G. Pinches, pp. 417, 418.

"Now Gobryas was Governor of Gutium (which at this time included Eebatana) when he conquered Babylon. When he became Governor of Babylonia, his dominion would extend over all the country from the mountains of Media to the deserts of Arabia."—*Studies in the Book of Daniel*, Robert D. Wilson, p. 143.

Secular history does not find the name Darius as Governor of Babylon. But it is dangerous to argue from the silence of history. Higher critics have done it in the past to their sorrow. Thus at one time they knew of no Belshazzar, they had never heard of the Hittites, and so on.

The higher critics have placed the writing of the book of Daniel in the year 165 B. C., because "the abomination of desolation," spoken of by Daniel was fulfilled, they say, 168 B. C. But Christ Himself tells us that it was yet future in His day. It was to be fulfilled when the Roman Army would surround the city. Compare Matthew 24:15 with Luke 21:20. Thus the words of Christ directly destroy all that the higher critics have attempted to build up.

After seeming to show that Daniel was an impostor, the book a fabrication, and the whole composition a pack of lies, the higher critics have the nerve to talk of its "deep religious significance." There can be no deep religious significance to a lying forgery palmed off as the prophetic word of a prophet of God, where "the dream is certain, and the interpretation thereof sure."

ATTITUDE OF CHRIST

That Daniel is not an impostor is vouched for by the words of Christ. He calls him "Daniel the prophet" (Matt. 24:15). And He further admonishes us, "Whoso readeth (Daniel), let him understand."

And as to these higher critics, first making out Daniel as a fraud and then trying to excuse his alleged humbugs and misrepresentations, Pusey has well and strikingly said, "The moral law, written in the hearts of the heathen, strongly condemned forgery even when not ungodly. It was reserved for persons within Christianity to apologize for it."

The fact that Christ endorsed one of the great prophecies of Daniel, interpreted it as about to be fulfilled in the invasion of the Roman Army against Jerusalem, referred to Daniel as a prophet, and said that those who read his prophecy should understand it, places Christ squarely on the side vindicating the authenticity of this book. He who says otherwise makes out Christ to be either a liar or an ignoramus. And he who takes either of these attitudes is not, in the proper sense of the word, a Christian.

Thus does the book of Daniel stand solidly on the bed-rock of divine inspiration as an integral part of the fabric of Christianity.—Lucas A. Reed in *Signs of the Times*.

To God Be the Glory

ONE of the striking characteristics of our Lord's ministry was His passionate zeal for the glory of God. He made it His supreme purpose to honor His heavenly Father and to win His approbation and smile. Without the least consciousness of egotism, He could say: "I do always those things that please him" (John 8:29). At the close of His ministry He had the inward assurance of His fidelity to God. Never once had He courted the praise of man or robbed God of His glory. In His beautiful intercessory prayer He could say with perfect sincerity: "I have glorified thee on the earth: I have finished the work that thou gavest me to do" (John 17:4).

The Apostle Paul, following in the footsteps of his Lord, was intensely zealous for God's glory. He impressed on his converts the fact that their salvation and election were all of grace. To God alone belonged the praise and glory. They had been chosen "according to the good pleasure of his will, to the praise of the glory of his grace" (Eph. 1:5, 6). He was grieved, and moved to anger, against those false teachers who gloried in working havoc amongst his converts. He warned the Galatians of the base motives of these Judaizers. "They desire to have you circumcised that they may glory in your flesh." Once he gloried in the works of the flesh, but when he saw his crucified and risen Lord, he realized that salvation was in Christ alone. Conscious of his deep indebtedness to Christ, he exclaimed, "God forbid that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6:14). The Apostle guarded himself against everything that savored of self-exaltation, for he knew he owed everything to the grace of God. Men might despise him for his lack of physical qualities, or his lack of style and eloquence in preaching, but such did not concern him. He knew that God chose "the base things of the world, and things which are despised . . . yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (1 Cor. 1:28, 29). The Apostle found his pleasure not in the things which pleased men, but in those which gave joy to the heart of God. It was in winning souls for God and witnessing their growth in the likeness of his Lord that he found great joy. Writing to his beloved converts, he says, "Ye are our glory and our joy."

In all the Epistles of the New Testament we see this dominant desire of the writers to give all glory to God. We are not surprised that the early church made such rapid progress. Its leaders were free from selfish motives; there was nothing in them to prevent the inflowing of the Holy Spirit. Because they were consumed with a passion for God's glory, the Word of God had "free course" and sinners were converted. The whole church gloried in the character and work of God, in His grace, His free and full forgiveness in Christ, and in the glorious hope of eternal life. Christians glorified God, in thought and word and deed, and thus the church received Heaven's richest blessing.

Why is the church in such a state of sore distress today? Why are so many churches almost empty and workers so full of despair? In carefully studying the present situation, in the light of the New Testament, I am convinced it is largely because we have all been guilty, more or less, of robbing God of His glory. God is jealous for the honor of His name and has said, "My glory will I not give to another" (Isa. 48:11). For many years there has been an increasing tendency to glorify the church, numbers, scholarship, oratory, ritual, music, and we have failed to give God "the glory due to his name" (Psalm 96:8). Even in many of our evangelical churches the blessing of God is withheld because there prevails such a spirit of worldly ambition and self-glory. It is the root cause of so many deplorable dissensions and divisions in churches and missions.

The whole trend of Modernism, which is finding its way in many subtle forms into our churches, is to exalt man and belittle God. It glories in human activity and achievement, and makes man his own "power of God unto salvation." It treats sin lightly and despises the gospel of redeeming grace. The salvation achieved for us by Christ on Calvary's cross is repulsive to the Modernist because it leaves no room for self-glory. The human heart with its inherent lust for ambition, position, power, and glory cannot bear the gospel which gives God all the praise. Hence, other gospels are formulated which give man a chance to cover himself with glory. Most Modernisms have this in common; they exalt man and dishonor and dethrone God. Many who have been wandering for years, in the dry and barren wastes of modern theology and philosophy, are turning wistfully to the gospel of our Lord and Savior Jesus Christ. Now they see that unless man realizes his hopelessness and helplessness and trusts in Christ alone for salvation, there is no hope of deliverance.

We all need to bring our self-seeking hearts under the searching scrutiny of the Holy Spirit, for we are all prone to seek the praise of man rather than of God. Too often have we robbed God of His glory and ourselves and others of His blessing. In the early days of his ministry the late F. B. Meyer said "he loved to hear his deacons commend his sermons." He waited for their praise when he descended from the pulpit. Should they be silent he went home disappointed and depressed. Then there came a day when he saw that if he preached to please men he was not the servant of God. From that hour he sought to preach only the truth and to win the approbation of God. As he hid self behind the cross, he found a new power and joy in preaching. How many gifted preachers have come to a tragic end and have gone down to their graves unmourned, unhonored, and unsung simply because like Herod of old they "gave not God the glory."

We are often astounded at the men whom God chooses to lead the masses back to Himself. He passes over the arch-

bishop arrayed in costly and gorgeous vestments; the professor of theology with his innumerable degrees, and chooses some simple, humble, consecrated soul filled with a passion for souls and His glory. In the Methodist denomination there was no man who reaped a richer harvest of souls, since Wesley, than Thomas Cook. The experts were puzzled to find the connection between the means and the results. Even when he needed an interpreter the same results followed. At a minister's fraternal his success was discussed

with perfect frankness. It was not his preaching, for they all felt they could preach quite as well, if not better. Then one hit on the secret, "I will tell you what I think about it: *there is nothing in him to prevent the Lord working through him.*" When we get behind the lives of those whom God has used greatly we invariably find that every selfish motive was consumed in their burning desire to glorify God through the proclamation of the gospel of redeeming love and grace. (Continued on first column of next page)

"DEPLORABLE"

By S. J. Lindsay

IN AN EXCHANGE that comes to our desk there is an article entitled, "Deplorable," in which the author seems to advocate the idea that there are two gospels, one for the Jews relating to the kingdom of God, in other words, the gospel of the kingdom; and another gospel, the gospel of grace presented to Gentiles by Paul. We realize that this doctrine is creeping into the church in some localities. It may be that we do not rightly interpret the writer's thought, but added to the fact that the doctrine is being preached in some places, we gather that he is trying to make the point clear. We quote the paragraph or two of the article that especially drew our attention:

"It is deplorable that so very, very few would-be Bible teachers know how to 'rightly divide the word of truth.' It is evident that all of the troubles of Christendom—doctrines, dogmas, creeds, and traditions of men, are due to this very fact. One of the greatest and most damaging mistakes made is to try to fit the church that Paul writes about so beautifully in his 'Gospel of Grace,' on the foundation that our Lord and the twelve apostles laid for the 'kingdom of God' on earth. It does not belong there and it does not fit.

"It is deplorable that so many Bible teachers today are trying to appropriate to themselves all of the promises and blessings that are Israel's and Israel's only. Oh, how ashamed they will be when they come into judgment! Yes, I sincerely believe they will be judged for this very thing, and it is due to the fact that they did not rightly divide the Word of truth. A deplorable mistake! They tried to fit the church on the kingdom foundation, and it would not work."

We believe that our question will represent the idea of the writer fairly. If we had the space, we would give the entire article, but space forbids.

We have heard the distinction between the gospel of the kingdom and the gospel of grace as it is said to be revealed by Paul, made before; but we have never taken the time before to make much inquiry into it. Somehow we had been led to believe both by the teaching we have received and the study we have made of New Testament teaching, that the gospel of the kingdom and the gospel of grace are one and

the same thing. And even now we have room only for a few questions relating thereto.

First (Mark 16:15), "And he said unto them, Go ye into all the world, and preach the gospel to every creature."

Which gospel is this? The gospel of the kingdom, or the gospel of grace? Does it belong to the Jews or to the Gentiles, or both? Would "every creature" include both?

We haven't the room to quote the 2nd chapter of Ephesians, so please turn to it and read the entire chapter carefully. This chapter is especially directed to the Gentiles in the Ephesian church as we judge verses 11 and 12. Does Paul give us to understand that the "middle wall of partition" between Jews and Gentiles has been broken down so that in Christ there is no distinction between them? We assume that the foundation found in the closing verses of the chapter are referred to by the writer of the quotation when he speaks of our trying to fit the church to the kingdom foundation. But doesn't Paul here show that there is no difference between Jew and Gentile—that both on coming into Christ are built upon this foundation?

Another text we would like to examine is to be found in Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Which gospel is this? kingdom or grace? Is it the same gospel to both Jew and Greek?

In the concluding verses of the last chapter of the Acts we read that Paul dwelt two whole years in his own hired house preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Did he afterwards change to the gospel of grace? What gospel did he have in mind when he used such strong language in Galatians 1:6-9? If he referred to the gospel of grace, did he by his language condemn the gospel of the kingdom? He had preached both in his time; which was the subject of his course now?

Is not the gospel of the kingdom really the gospel of God's grace? Is it not by God's grace that we are saved at all, if saved?—*Messenger of Truth.*

TO GOD BE THE GLORY

(Continued from preceding page)

God waits to use and bless each one of us more fully, and all He asks for is the full consecration of our lives and talents. If we are ready to live *solely for His glory*, just where He would have us to be, then we shall prove the truth of the promise: "Them that honour me will I honour." When we are free from self-seeking motives, then the Spirit of God will flow unhindered into our lives, for God only grants fullness of power when we are ready and willing to use it for His glory.

We should seek to glorify Him in the smallest details of life. The Christian maid by doing her duties faithfully and cheerfully will cause her worldly mistress to wonder why she is so different from other servants. "Ought we not," wrote Hudson Taylor, "to glorify God in the formation of each letter that we write? Ought we not to be more thorough in our service, not simply doing well that which will be seen and noticed, but as our Father makes many a flower to bloom unseen in the lonely desert, so to do all that we can do, as under His eye, though no other eye take note of it?" Such words are in keeping with the apostolic injunction, "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

How shall we gain this passion for God's glory and rid ourselves of that love of praise which mars our service for God? We need to get back to the place called Calvary and remind ourselves of our indebtedness to our Savior. We owe everything to the grace of God; all we are, and all we have, and all we hope to be. We dare not think where we should have been today had not God in mercy saved us. Gipsy Rodney Smith, the beloved evangelist, keeps on his study table the old pocket knife he used when a gypsy, to remind his soul of what grace has done for him. In the hour of success it saves him from self-exaltation and self-glorification. We owe all to the grace of God, and as we recognize it day by day so shall we cease to magnify ourselves, and in so far as we glorify God so will He bless and use us in His service. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:5, 6).—Arthur Hedley in *Revelation*.

H O M E

WE USUALLY think of home as being the house in which we live. Often real estate firms will show a picture of a newly built house as a "Model Home." But a home is not made with hands; it is made with hearts. A nice house with modern conveniences helps in making a home pleasant, yet a castle without love falls far short of a home. Such a place is a prison without bars and with the gates open. A house plays a small part in making a home.

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Home might be defined as two or more hearts blended together in mutual sufferance, unity of purpose, and joint compromise—an institution endowed with love, where children are desired, and where they are not merely told or taught, but are trained.

But above all these requirements, the most essential element in any home is God. The modern home is the root of nearly all our present-day evils. Delinquent children can in the majority of cases be traced to delinquent parents. Unruly children are but the product of a home where training is lacking. Each year fewer children are to be found in the Sunday schools. Why? The answer is to be found in the homes. If you have bad apples on the tree, don't blame the apples, but examine your tree. Poverty of spirit in the home gives the child a weak background. Divorces are on the increase. Why? Is it because there is a disregard for marriage? No! It is due to a neglect of those essential elements that make married life a home life. "Just a wee cot—the cricket's chirr—love and the smiling face of her" is James Whitecomb Riley's idea of home. Now, if you will add God to this combination, you will have no divorce court worries. "Be it ever so humble, there's no place like home."—C. E. Randall in *Church of God Messenger*.

BEAUTIFUL DAYS

By A. J. Eychaner

Those beautiful days, those beautiful days,
When Jesus our Savior shall come;
We wait for those days, those bright, happy days,
When we shall be resting at home.
We truly believe, and we surely know,
Those days are the brightest and best;
And O how we long the future to see
When truly our lives shall be blest

Those beautiful days, those beautiful days—
The days by the prophets foretold;
When sorrow shall end and man be at peace,
And dwell in the Eden restored;
When those whom we love so fondly and well
Shall mingle their voices with ours,
They'll come from the sea, they'll come from the earth,
And dwell in those beautiful bowers.

Those beautiful days, those beautiful days,
When earth from the curse shall be free;
When Jesus shall reign as King of all kings,
His glory as broad as the sea;
When earth shall be filled with goodness and truth,
When death and all sorrow are o'er,
We'll drink from the fount of the River of Life,
And eat of the fruit on its shore.

BEST SERMONS OF 1935

(Continued from Page Three)

of blood fighting for Himself because "of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment" (Isa. 63:3). Certainly those do not look like times of peace and high social uplift when the Lord shall make His appearance! No, when the Lord comes, "shall he find faith on the earth?" Some people have even gone so far as to advocate warfare to subdue the kingdoms of this world to Christ, notably such as the "Fifth Monarchy Men" of the days of Cromwell in England.

Those students of prophecy who look into the apocalyptic passages of Scripture and return the report that the reign of Jesus is to be ushered in by an unprecedented reign of peace and righteousness do not speak according to the law and to the testimony! But there is another and perhaps quicker way of testing the value of the teachings of those who preach by way of book and radio, and that is in regard to whether they believe in the "immortality-of-the-soul-going-to-heaven-when-you-die" theory. There is no light in such people. You may spend your time listening to such people with profit if you have a great deal of leisure, but to the average busy person the advice that we should shun them is the only advice to be followed.

What is there wrong about listening to the unfolding of prophecy as set forth by such a person? What harm can result from listening to him when he explains the beasts of Daniel's visions, or the opening of the seals in the Revelation? Certainly these at least are harmless pastimes! Perhaps, if you have nothing better to do with your time! But be sure that there is not a better use for your time in teaching the gospel to those who are in darkness, or aiding a brother in need, or studying to show yourself approved in the many and various ways the Bible affords!

When a man believes in the immortality of the soul and going to heaven at death he will soon show himself to be an unworthy guide. He will twist the Scriptures into such shapes that they will not be reliable. He will give false impressions of the events and conditions of Christ's kingdom as well as of its coming because he does not understand the Word of God aright. The resurrection, which is one of the cornerstones of our belief, becomes unintelligible when coupled with his doctrines of natural immortality and immediateness of reward. He must of necessity distort the Scriptures to make them fit his theories. He must ignore all those scriptures, furthermore, or give them other meanings than those they obviously possess in order to make them teach natural immortality when they teach that "man who is in honour and understandeth not is like the beasts that perish"; or that "the dead know not any thing"; and many other things like them.

These things become the rule and guide of our reading and listening, as of our life in its varied activities. Following the course of human nature, when we listen to these

people we become enamored of their system of teaching, and the first thing we know we are following them away from the true teachings of Jesus, and are supporting false teachings with our time and money.

A truism of modern salesmanship in getting people to take up the advocacy of one cause or another is that "if you can persuade a man to devote his time to any movement, he will follow it with his money without any persuasion." Where do we put our money? The answer to that will tell us where our hearts are! Our dollars will follow our major interests. If we sow to the world we will reap our reward of worldly things; if we sow to the false teachings of every "ism" that comes along we will reap the chaff that they set forth. But if we "sow to the Spirit we shall reap life everlasting."

A TRIBUTE

(Continued from Front Page)

The theme of all themes with our beloved "Father in the Faith" and in the ministry of Christ was the coming and kingdom of the Lord. The last sermon we heard him deliver was an impressive discourse on this subject, which was also first in our Savior's heart.

For the greater portion of his long and fruitful life Brother Eychaner occupied an undisputed position of leadership in the Church of God. He was largely instrumental in organizing the Iowa State Conference at Watkins Wells, in the early eighties. In 1888 he represented Iowa at the first General Conference of the church in Philadelphia and was chosen secretary of the organization. The following year he was again chosen for the same position at the conference in Chicago. For many years he was the president of the Iowa Conference and labored with much success throughout the State as an evangelist. His pastoral work at Irving, Gladbrook, and in other localities is still bearing fruit. Of him it may be truthfully said that while he rests from his labor, his works and his influence for good still follow him.

On the occasion of his ninetieth birthday we wrote the lines appended, which we sincerely believe present a true picture of Andrew J. Eychaner.

A long, long road of service you have trod;
But each step led you closer unto God.
And we who follow humbly day by day
Are glad that one so worthy marked the way.
Your choice was made in days of early youth
To go the way of righteousness and truth;
And now, like beacons gleaming through the night,
Your years of service fill our path with light.
No evil dims the record of the years—
Your life but gladdens, and your mem'ry cheers.
Your strength is gone, your eye is dimmed with age;
With falt'ring hand you pen the final page,
Not in a book where man may write, and boast,
But in the hearts of those who love you most.

Berean Department

ARLEN MARSH, EDITOR

Minnesota Berean Conference

The Minnesota State Berean Society held their quarterly meeting at St. Cloud, Minnesota, April 18 and 19, with a representation from nine counties and a total registration of sixty-five.

The conference opened Saturday morning with registration at ten o'clock, followed by Bible study led by Richard LeCrone. He chose as his subject "Workers for Christ." Choruses led by Carleton Hoskins, Bible study by Gerald Cooper, and a business meeting completed the afternoon program. At the business meeting the Society engaged as their evangelist Wilsie McKnight of Moorefield, Nebraska. Also a committee, Herman Ruhn of Eden Valley, Mrs. Lola Hoskins of St. Cloud, and Miss Muriel Randall of Mora, was chosen to take care of the evangelistic work by the Society. It was decided to accept the invitation of the Mora Berean Society to hold the next quarterly meeting at Mora, which is to take place in July, the exact date to be set by the Mora Society. As speaker for the evening, Bro. McKnight used as his subject "Jesus Is Coming Soon," making emphasis on the "Jesus." "Jesus Is Coming Soon" was the subject for the conference.

Saturday evening, after church, a social program was held in the basement of the church and a good time was enjoyed by all.

Sunday morning the regular Sunday school was carried on with classes for all, followed by the church service and special music. Bro. Cooper spoke on the same subject as Bro. McKnight, only emphasizing the "Is Coming." A Berean program, to which each society contributed something, took the greater part of the afternoon. However, John Savage of St. Cloud took the visitors on a sight-seeing tour.

The conference closed Sunday evening with special music and the sermon was given by Richard LeCrone, pastor at Eden Valley. He spoke on the last part of the subject "Jesus Is Coming Soon," emphasizing the "Coming Soon."

The April conference was a great success and the interest and attendance increased over the one before. Along with the interest and the hard work of the members the societies have profited much.—Irene Sheldon, Reporter.

The constitution of the National Berean Society stipulates that all dues from local and State societies are payable on January 1 and July 1 of each year to the treasurer of the National Society, now Mrs. Esta Starbuck, 624 Rockton Avenue, Apartment 2, Rockford, Illinois. Checks, drafts, and money orders should be made out to the National Berean Society and sent directly to the treasurer.

Log Cabin Motif

As a means to inspire high school and college graduates to an optimistic viewpoint, the log cabin motif has been so outworn as to be positively humorous.



That Lincoln grew from a log cabin to the White House, that Edison once worked as a railroad news butcher, that Lindbergh at one time was an impecunious barn-stormer, are facts that have been paraded

before Commencement audiences until they seem almost inevitable.

What should be the primary function of Commencement orators, however, has largely been ignored. Social problems and pep talks have been in order, but instruction in the value of religiously trained character has not. It has even come to occur that the majority of baccalaureate or vesper services fill no position except that of persuading young people that they will have a hard row to hoe in improving the economic and social conditions of the world.

It is, therefore, time that the log cabin motif be discarded in favor of a fair treatment of the value of Christianity, not only in private life, but in business as well. Young people who are going forth armed with nothing but a lecture on biography and sociology to earn their livings will find themselves in much the same position as that in which the famous Six Hundred were placed. And from the same root cause: error on the part of their leaders.

It is well known that William Colgate found prosperity as the immediate result of tithing and, eventually, more than tithing; it is almost equally well known that the Mentholatum Company for many years has tithed its corporate income for the benefit of church activity. That God keeps His promise to pour out additional blessings upon those who return to Him His just dues is an obvious fact.

But there are more benefits in Christian living than financial ones. Business men prefer to hire those of good character. Jobs open to those whose reputations are untainted by petty debauchery, minor crimes, and laziness which are never opened to those who are known for any of these things. A firm conviction that Christianity is both a theory and a practice can aid as much as any one factor in establishing oneself in life.

To these things young graduates seeking to solve the problems suddenly confronting them should direct their attention. Going behind the log cabin idea to the basic cause of the success of the greater men of the Nation lends proof to the contention that good character, happiness, and high reputation are of far greater value than quick prosperity and fame.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESSIN

"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."

JESUS DIES ON THE CROSS

WE LEFT Jesus last week in the high priest's house where He had been taken by the soldiers. He had just cast on Peter that sorrowful look, and Peter had gone out and shed bitter tears.

Peter had been so afraid of the soldiers that he had declared he never knew Jesus. As soon as he had said the words he was terribly sorry.

The soldiers and the mob that followed along showed their real characters then, just as Jesus did His. In every instance, though taunted and tortured in unbelievable manner, Jesus displayed real dignity and nobility.

As you read the story or another reads it to you, you cannot help but love and honor Jesus all the more when you see how He returned their cruelty. The mob was excited and cruel. He was calm and forgiving. You see, there was no fault in Him, even as Pilate later declared.

Now Pilate was the Roman Governor over Judea, and he was the one to give the final word for Jesus to be crucified. From the story we judge that Pilate recognized the truth in Jesus.

He asked Him, "Art thou the King of the Jews?"

Jesus answered, "Thou sayest it."

Then it was that Pilate gave that memorable reply in verses 14 and 22, to the chief priests and others who were demanding Jesus' death. Why do you think it was that Pilate didn't set Jesus free then and there?

It was their custom at this time of year to set a prisoner free, and Pilate left the choice to the people. Another person who was afraid! Afraid to stand by what he knew to be the truth regardless of what might happen.

Courage was what Peter lacked and what Pilate lacked also. I wonder how many of us lack courage. If we are in the right we need not be afraid of what may come. It is only when we are in the wrong that we are cowards.

Much rested on Pilate's shoulders, and they were cowardly shoulders, too. The people called for Barabbas to be set free, Barabbas who was a murderer. And Pilate let the people have their own way. Barabbas was freed, and Jesus was sentenced to death.

Outside the city up to the hill of Golgotha, called Calvary, Jesus was taken. Bearing His own heavy cross, He must have stumbled and almost fallen with the weight of it.

Joining in with the mob came a man from Cyrene, called Simon. The soldiers took the cross from Jesus and laid it on Simon's shoulders, and they went on their way. Some of the women who had believed in Jesus followed also and shed tears of sorrow over their loved Teacher's suffering.

Jesus had once said that for love a man would lay down his life for his friends. But Jesus went further than that. He was willing to lay down His life for His enemies.

And our Savior's character is no more clearly shown than in His words when He was suffering so acutely that we can hardly bear to think of it. "Father, forgive them; for they know not what they do," was what He said.

When we find it hard to forgive some one who has wronged us, let us think of those words of His. Our little hurts will seem but trifles in comparison to His sufferings. And our unforgiving spirit will look very unworthy in contrast to His forgiving love.

The words over the top of the cross are most interesting words. "This is the King of the Jews" was written in three languages—Greek, Latin, and Hebrew.

The Apostle John tells us in his book, chapter 19, verse 21, that the chief priests argued with Pilate about those words. They said, "Write not, The King of the Jews; but that he said, I am the King of the Jews."

But Pilate answered, "What I have written I have written." On his heart no doubt Pilate believed that Jesus had spoken the truth about Himself, that He really was born to be King. Poor, weak Pilate! Too cowardly to come out and acknowledge Jesus to be the Son of God.

One of the soldiers, a man in command of one hundred other soldiers, looking on said of Jesus, "Certainly this was a righteous man." Just so did the Savior impress those who watched Him daily as He came and went among the people, though many did not openly admit it. Our lives, if like His, will shine as a light amid the darkness of evil all about us. Will you be a light?

John tells us that Jesus thought about His mother in His last moments and left her in John's care. He knew John would love her tenderly and see to her comfort, because He knew John had just such a kind nature. John doesn't tell us that about himself, though. We learn it from the other writers.

Today we have looked at the sad side of the picture of Jesus' life. Next week we turn to the bright side of the picture.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 11. — June 14, 1936

JESUS CRUCIFIED

Luke 23

Devotional Reading: Psalm 130

GOLDEN TEXT

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

GOLDEN TEXT

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This was just at the beginning of the church age, so all were classed as sinners. Though we were sinners, we must come to Christ and accept Him as our Savior if we would profit by His death. Christ's death alone does not save us. It simply gives us the opportunity to put ourselves into position to be saved.

God's love has done much for the world, and we should appreciate it. God's love alone will not save anyone. It is he that believeth that has the promise of everlasting life. Do you believe? Do you come under that promise? If not, do not delay but come to Christ today and make your calling and election sure.
—L. A. R.

PRACTICAL APPLICATIONS

Sacrifice

- is the heart of the gospel;
- a manifestation of divine love;
- the privilege of the Christian;
- the evidence of a consecrated life;
- a reason for reward.

Love. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10). But the love of which Paul speaks is an even more powerful factor in life than he suggests here. It is no mere negative force, but a most positive and vital one. Love as defined and exemplified by Christ prompts a man to "lay down his life for his friends" (John 15:13, 14). But divine love goes even deeper than this. It enables one to sacrifice his life on behalf of his enemies (Rom. 5:7, 8).

Results. The sacrifice of Christ afforded a basis for divine pardon; it served to break down the wall that separated Jew and Gentile (Eph. 2:14); it assured to the faithful "a better resurrection" (Heb. 11:35) to life everlasting in the kingdom of God.

Our Sacrifice. We are earnestly admonished by Paul to present our "bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12:1, A. R. V.). That means that we must—again in Paul's words—"yield yourselves unto God, as those that are alive from the dead"—having sacrificed our life with "the desires of the flesh and of the mind" (Eph. 3:3)—"and your members as instruments of righteousness unto God" (Rom. 6:13). To this David adds: "The sacrifices of God are a broken . . . and a contrite heart" (Psa. 51:17).—G. E. M.

SENIOR AND ADULT

Topic: The Meaning of the Cross.

Trial. The entire 23rd chapter of Luke, of which the lesson is composed, contains a record of the trial before Pilate as well as the record of the actual crucifixion. Any student or teacher will find the final chapters of "Ben Hur" not only interesting but valuable as supplementary material. Wallace's history is accurate; his characterizations are excellent; and he provides one with the general atmosphere surrounding the trial in a far more comprehensive and understandable way than any Bible dictionary or encyclopedia can do. What led Pilate to permit the crucifixion? To whom was Pilate responsible? How did he maintain his position as Procurator? Why did he send Jesus to Herod? Remember that political considerations were as important to Roman rulers as they are to presidents and governors and dictators today; remember, also, that Herod was Pilate's mortal enemy, politically and personally, and that from this time on they were close friends. Says Noldius: "The cause of the enmity between Herod and Pilate seems to have been this, that Pilate had intermeddled with the Tetrarch's jurisdiction, and had slain some of his Galilean subjects (Luke 13:1); and, as he was willing to correct that error, he sent Christ to Herod at this time." See also Josephus, Winston edition, pp. 534, 535.

Crucifixion. Although the birth of the Christ was, of course, necessary before the world could be saved from itself, it required the death, burial, and resurrection of Jesus to assure salvation to men. Learn what the Roman custom regarding crucifixion was: Was it, for example, used for the most of executions or reserved for certain cases? An understanding of this explains the cause for the demand of the priests that Jesus be crucified. What significance did Jesus' words on the way to Golgotha have (Luke 23:28-31)? How do they compare with His sermon to the apostles just after His entrance into Jerusalem the preceding week (Matt. 24)? What was the ostensible purpose of executing two thieves with the Christ? What prophecy did the act fulfill (see the marginal references with Luke 23:32 in any Bible)? Once the cross was fixed in place, the mob taunted Jesus with His inability to save Himself. Was the taunt justified? What would have happened had He been saved from death? What effect would His salvation have had upon the world? Would the death of the Christ have meant anything had there been no resurrection? What was the purpose of the inscription above His head? Why was it written in three languages? What was Pilate's excuse for putting it there? Is it probable that Pilate really believed that Jesus was what He claimed to be? The original Bible had no

punctuation. How would you punctuate Luke 23:43? It must be understood that neither translation nor punctuation is inspired.—A. M.

JUNIOR CLASS

Topic: Simon Helps Jesus. Text: Mark 15:15-26. Memory Verse: "With his stripes we are healed" (Isa. 53:5c).

Review. You may all stand and as I read the "yes" and "no" questions about last Sunday's lesson you answer them. If you miss one you may sit down.

Lesson Story. Our lesson today is about the death of Jesus and happened very soon after our last lesson. Let's take up the lesson verse by verse and try to get the correct picture of the events just as they happened. In order to understand verse 15, we shall have to go back and learn that it was a custom that some prisoner should be set free at this time. Pilate has offered the people their choice, whether he should free a certain prisoner, Barabbas, or Jesus. They answered, "Barabbas." So Pilate, wishing to please the people, freed Barabbas.

Jesus was to be crucified. Verse 15 says they scourged or whipped Him. He was then led away and they put a robe of purple on Him. They made a crown of thorns and placed it upon His head. They made fun of Him in this manner because He had said He was King of the Jews. They smote Him on the head with a reed. They spit upon Him. They took off His purple robe and put His clothes on again. They made Him carry His cross. They made Simon help carry His cross to the hill. There they nailed Him to the cross, and there He died. This would be a very sad picture if it stopped here, but it didn't. We'll learn the happy side to it next Sunday.

Memory Verse. Our memory verse is just another way of saying that Jesus died to save us. "By his stripes we are healed." Repeat it.

Notebook. In the center of your picture page draw a hill. Cut out a cross, color it, then paste it on top of the hill. Cut out a picture of Jesus and paste it on the cross. Below it write, "Jesus died on the cross, and I was," then instead of writing more, cut out a rock, make a door in it, and have the door look as if it were fastened. Paste a smaller rock against the door.

Use these words in sentences to show that you understand what was in your lesson. Arrange them in their proper order.

- | | |
|----------------|---------------------|
| 1. cross | 7. crown of thorns |
| 2. purple robe | 8. spit on Him |
| 3. whip | 9. King of the Jews |
| 4. Simon | 10. soldiers |
| 5. Barabbas | 11. died |
| 6. Pilate | 12. hill. |

—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Annual June Meeting, Brush Creek, near Tippecanoe City, Ohio	June 7-14
Minnesota State Conference, Mora,	June 11-14
Michigan Bible School and Conference, Pennellwood, Grand Rapids,	June 15-21
Northwest Conference, Corvallis, Ore.	June 16-21
Indiana Bible School and Conference, North Salem, near Plymouth,	June 17-28
Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Iowa Bible School and Conference, Waterloo,	August 17-23
Missouri Conference, Blush	August 17-23

"MY LAST SERMON"

So great has been the interest of our readers in the inspiring series of sermons we have been publishing during the past few months under the general title "Best Sermons of 1935" that we have asked our ministers to cooperate with The Restitution Herald again in the carrying out of another somewhat similar plan.

We have written a number of them personally, making this request:

"You are asked to prepare a sermon in answer to this question: 'If I had but one sermon to preach to a mixed audience composed of believers and unbelievers, not one of whom I should ever see again, what subject would I choose and how would I present the sermon?'"

Responses have already begun to come in and all from whom we have thus far heard have indicated their willingness to contribute to the new series. Several of them have observed that the new plan presents a much more serious and difficult problem than did the former one. The editor realized that this was true when he conceived the idea, but felt that it would be beneficial both for the ministers and for their congregations to consider thoughtfully and prayerfully the matter of their public service from this profoundly serious standpoint.

The series will probably start late in June or early in July. We are delaying publication a little while to enable our readers to provide for widespread distribution of this important series of discourses by our leading ministers. During the month of June only we will accept NEW subscriptions to The Restitution Herald to include all issues of the paper for a period of nine months for ONE DOLLAR! Here is your opportunity to engage in valuable missionary activity at little cost. Simply send the names and addresses of the friends whom you want to interest in saving truth to us with a dollar for each name included and we will send them this splendid weekly visitor with its inspiring gospel messages for nine full months. Let's sit down right now and make out our list and send it in!

MEMORIAL SERVICE AT OREGON

Sunday night a memorial service was held in the Church of God at Oregon, Ill., in which the pastor, G. E. Marsh, was assisted by Bro. S. J. Lindsay in paying tribute to Bro. A. J. Eychaner, who spent his early life and ministry in this community. During the service the choir sang in a most pleasing manner the hymn "Beautiful Days," the words of which Bro. Eychaner composed many years ago. At the close of the gathering many of Bro. Eychaner's old-time friends remained long to recall to each other the inspiring words they had heard him speak and to discuss the life and character of the splendid man they had known and loved.

SOUTHERN SERVICE

Bro. N. H. Geiselman recently closed a meeting with the Lynn Avenue Church, Tampa, Fla., giving his prophetic lectures from the chart. In fact he has two charts, one large one and one small one.

This meeting was not intended for a membership drive but an educational drive, and if anyone can sit under the preaching or lecturing of Bro. Geiselman and not learn something about the old Book it is because he doesn't know anything about it to start with. Bro. Geiselman has made a study of the Bible for years and years and some 25 years ago he pitched his chart for me in our Dover church and gave us a lecture on the signs of the times. It seemed to me to be the best one that I have ever heard, but now with this modern chart, and the world moving as it is, surely a message on the signs of the times is appropriate.

We are praying for Bro. Geiselman, for he is growing older all the time, and while he does not show it and can preach just as hard as he could 25 years ago, we know that three-score and ten must find us a little worn; but surely he improves with age. God bless him in his labors of love and send him back to us again ere long.

C. M. Miley.

ANDREW J. EYCHANER

A great man, a good man, and a godly man is dead, and the entire Church of God is united in sorrow with the members of his immediate family who have been bereaved. Bro. Eychaner, "A. J.," as he was familiarly known by his friends, was born in the State of New York, September 17, 1842, and died at the home of his son, Karl, in Tampa, Fla., May 26, 1936.

When less than two years old he came to northern Illinois, where his parents secured land from the Government near Paines Point in Ogle County. Here he spent his boyhood and early manhood. He attended Mount Morris College in the same county. His preaching career began when he was 18 and continued for over sixty years, when, due to the feebleness of age, he retired.

The larger part of his ministry was spent in Iowa, where he acted as State Evangelist for the Iowa State Conference, of which he was also president for many years. From 1883 to 1903, he held settled pastorates at Irving and Gladbrook, Iowa, spending ten years at each place. During his pastorate at Gladbrook the Park Hill Church was built. He also erected a home for his family across the street from the church, doing the work himself, as he followed the trade of a carpenter.

In the fall of 1903 he went to Florida, leaving the pastorate of his church with Bro. G. E. Marsh, and located in Tampa. Five years later he removed to Cedar Heights, Iowa, his being one of the two first families to establish homes there. Building an attractive modern dwelling, he named it "Linwood." His residence continued here to the close of his life, except for the winters, which for a number of years were spent in Florida.

In 1886 he was chosen as delegate to the first General Conference of the Church of God, which met in Philadelphia. He was elected secretary of the Conference, and re-elected to the same office the following year in Chicago. He took a prominent part in the unsuccessful attempt at Waterloo, Iowa, to reorganize the General Conference, and mani-

BETWEEN YOU AND ME—

Bro. and Sr. S. J. Lindsay arrived at their home in Oregon, Ill., Wednesday morning of last week. Following a brief rest Bro. Lindsay will start out on his Bible school and conference work of the summer. Saturday he accompanied Bro. and Sr. J. H. Williams of Rochelle and Bro. and Sr. G. E. Marsh of Oregon to Waterloo, Iowa, to attend the funeral of Elder A. J. Eychaner.

Under the leadership of Pastor G. E. Marsh, who was assisted by Bros. L. E. Conner and S. J. Lindsay, the Oregon church held a memorial service Sunday evening in appreciation of the life and labors of Bro. A. J. Eychaner. The choir gave as its contribution the hymn "Beautiful Days," written by Bro. Eychaner many years ago.

General Conference and Illinois Bible School and Conference, Oregon, Ill., August 4-16.

Friday, May 22, Mr. and Mrs. H. H. Nagle, 1150 N. College Ave., South Bend, Ind., celebrated their first blessed event with the advent of a son, John Howard. Mrs. Nagle will be remembered as June Romine, daughter of Mr. and Mrs. L. D. Romine, now in charge of Golden Rule Home at Oregon, Ill.

A letter from Mrs. Helen Schafer, Strafford, Mo., notes a series of meetings conducted by J. H. Anderson, Indiana evangelist, at Springfield, Mo., from June 1 to 5. The services were to be held at the residence of Myrtle Mitchner, 2025 N. Beton Ave., Springfield.

The "Shower Committee," Esta L. Starbuck and Mrs. L. E. Conner, report no further additions to the articles needed for the Conference Dormitory than those listed in last week's paper. The list may be found on page 15 of that issue.

festated much interest in the formation of the present organization in 1921.

On October 22, 1872, he married Miss Anna K. Beck of Buchanan, Mich. The two celebrated their Golden Wedding at "Linwood" in 1922. Two children were born to them, Karl of Tampa, Fla., and Mrs. Pauline Prime of Omaha, Neb., who, with the widow and one grandchild, Miss Ann Patrice Prime, survive. He was the last of a family of nine children and a number of nieces and nephews feel the loss of their beloved uncle keenly.

His funeral service was held in Waterloo, Iowa, and among those present were the following ministers: L. E. Conner, S. J. Lindsay, O. J. Allard, Paul C. Johnson, H. S. Hunt, J. W. Williams, and G. E. Marsh. A brief but inspiring discourse was given by Elder J. W. Williams, who based his remarks fittingly on 2 Timothy 4:6-8, containing these words, "I have fought a good fight, I have finished my course, I have kept the faith." Bros. Conner, Lindsay, and Marsh gave glowing tributes to the splendid qualities of character which distinguished Bro. Eychaner throughout his long and fruitful life.

He was laid to rest in the cemetery at Cedar Falls, Iowa, on the brow of a lofty cliff overlooking the beautiful valley of the Cedar River, where he awaits the summons of his returning Lord.

ANNUAL JUNE MEETING

The following program has been released by the Brush Creek, Ohio, Church of God (located near Tippicanoe City) for its annual June Meeting, to be held June 7-14, with M. W. Lyon, pastor of the Golden Rule Church of God, Cleveland, Ohio, as the visiting speaker.

Bible classes will be held each day except June 14, at 2 p. m. The seniors will be in charge of M. W. Lyon; young people, S. E. Magaw, pastor of the Brush Creek Church; intermediates, Mrs. Weaver; beginners, Mrs. Demmitt. Preaching services are scheduled for each evening at 8. On Sunday, June 14, there will be the regular Sunday school, three preaching services, and a basket dinner. Mrs. Brewer will direct the choir.

Sermon subjects are announced as follows: "The Riddle of the Universe"; "The World of Tomorrow"; "Believe It or Not"; "Planning for Eternity"; "What It Costs Not to Be a Christian"; "The Word Made Flesh"; and "The Fining Pot."

BRUSH CREEK CHURCH OF GOD
Near Tippicanoe City, Ohio

We are glad to report the birth of an eight-pound son, Sidney, on May 25. Mrs. Magaw is resting well under the care of Srs. Brewer and June Macy.

On May 12 it was our pleasure to be visited by Bro. and Sr. Dewey Overmeyer and Bro. Albert Overmeyer, who are members of the Church of God at Burr Oak, Ind. They accompanied us to the Berean meeting at the Brush Creek Church.

Remember the June Meeting, June 7-14, and let every member do his best to make the effort a success. Bro. Lyon merits the best cooperation we can give him, and you will be refreshed spiritually to work with him. Any visiting brethren or friends will be gladly cared for. Sydney E. Magaw, Pastor.

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HIRAM K. MATHENY

Hiram K. Matheny was born in Jennings County, Ind., on December 25, 1847. He came to Minnesota with his parents about 1860 and they lived in Olmstead County, near Pleasant Grove.

Soon after the Civil War they came to Meeker County and in 1870 he took a homestead northeast of Darwin. He was married to Altha Z. Smith on April 4, 1871. To this union six children were born: Clifford A., Mrs. Esther L. Jones, Mrs. Maude E. Patrick, Harley A., Mrs. Sarah E. Kirkpatrick, Mrs. B. Alda Ruhn.

In 1872 he was converted and became a charter member of the Church of God at Swan Lake, Minn. Since that time he has lived a devoted Christian life and has been a loving husband and father.

The deceased leaves to mourn his death five children (Harley A. having died in 1915), 27 grandchildren, and 22 great-grandchildren, also a host of friends.

He died at the home of his daughter, Mrs. John W. Jones, near Eden Valley, Minn., on May 21, 1936.

Richard LeCrone.

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THE RESTITUTION HERALD

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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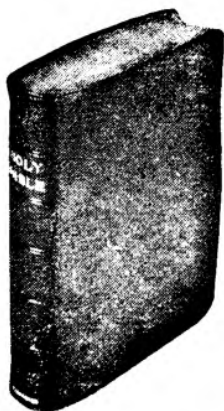
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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, JUNE 9, 1936

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VISIONS

THESE are the words of the Prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions . . . before that great and notable day of the Lord come" (Acts 2:17, 20).

These remarkable words comprise a part of the text chosen by Peter for his sermon on the day of Pentecost and thus formed the foundation of the first Christian sermon ever delivered. For, strictly speaking, Christianity had its inception on that day.

The death, burial, and resurrection of Christ marked the ending of the old Mosaic order of religious exclusiveness and the beginning of the new catholic system of universal access to God through faith. Before that time there had been a great deal of religion in the world, but no Christianity. A variable standard of morality had been maintained, but spirituality, which is quite a different thing, was practically unknown. There had been much ceremonial washing of the body, but little cleansing of the heart from sin.

Men had come to express their recognition of the existence of supernatural forces in the worship of idols, creatures of their own handiwork, made of "gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at," but from the day of Pentecost forward He commanded "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: 29-31).

On that day the world was entering upon a new and glorious era. An age of advancement was being born. Old concepts of God and of man's relation to Him were being swept away by the new revelation of the universality and profound depths of divine love as it was expressed in the teaching and sacrifice of Jesus Christ.

The following is a summary of the baccalaureate sermon given by the Editor of THE RESTITUTION HERALD in the Church of God at Oregon, Illinois, before the graduating class of the Oregon Community High School.

The wall of ignorance, of racial and religious prejudice, which from the days of Jacob and of Moses had separated the Jew from the Gentile, had been shattered under the impact of Calvary's cross and God was

about to begin a new spiritual creation in His Son, in whom "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus" (Gal. 3:28, A. R. V.).

The world was standing on the day of Pentecost on the threshold of a new era of which the apostles were to be the heralds, just as you are standing today at the portals of a new age in which you, too, are to take an active and a leading place.

Just as you have done, the apostles had passed through a course of thorough instruction in preparation for the service they would be called upon to render. Their education, however, had been conducted by the Master Teacher of the ages, a divine Instructor; while, as efficient as they have been, as evidenced by the progress you have made under their leadership, your teachers have been but human.

The day of Pentecost was the time of graduation when they were to receive their diplomas in the form of the marvelous outpouring of heavenly power upon them. The coming of this strange power indicated that the Master approved of the progress they had made and now qualified them publicly to become teachers of the new philosophy of Jesus Christ.

They had learned most of their lessons a long time before and during the brief interval between His resurrection and ascension they had passed through a period of "cramming" in preparation for their "finals," which came at the close of that interval.

The baptism of the Holy Spirit having provided evidence of their "graduation," they were now ready to enter upon a fuller, broader life of service to God and man. They faced the new era with its perplexing and even threatening problems and possibilities without fear, for they had caught a vision of the glorious

(Please turn to Page Three)

Abreast of the Times

Babson Sees War by 1950

"The dove found no rest for the sole of her foot."—*Genesis 8:9.*

CONWAY, Ark., May 25.—In a commencement address given before the graduating classes of Hendrix and Arkansas Teachers' Colleges, Roger W. Babson, renowned statistician, declared:

"Frankly, I believe that you are to see very perilous times. There will be no European war this year, or perhaps for several years; but only a spiritual awakening can prevent another great world war before 1950, into which the United States will necessarily be drawn. In this coming world conflict I should not be surprised to see destruction of the great cities on our Atlantic and Pacific seacoasts . . ."

Babson spoke on "Lessons I Have Learned From Hard Knocks." His advice to the graduates included:

"Remain in the State of Arkansas. Do not go to any seaboard city, whether it is located on the Atlantic or Pacific Coast. Keep fairly well in the interior of the country.

"Avoid large cities. If a revolution takes place, it will not be between capitalists and Socialists *per se*, but it will be between the people living in the cities and the people living in the country. If such a conflict comes, those living in small cities will have a great advantage. In such a conflict, the large cities have not a chance. They could be starved into submission within a week."

Brother Glenn M. Birkey, who selected the above item, calls attention to the reference Mr. Babson makes to Paul's prediction (2 Tim. 3:1) concerning the coming of perilous times and also to the statistician's warning that only a spiritual awakening will prevent the coming of the calamity he predicts. We suggest that our readers review Brother Birkey's article on "The Tragedy of Indifference" which appears on page 8 of this issue in this connection, as such a prospect as that suggested by Mr. Babson "should be a warning to Christians to awaken out of the sleep of indifference (1 Thess. 5:6) and see where we are in the course of events by the hand on God's prophetic clock."

Presbyterian Fundamentalists Condemned

"Many shall follow their pernicious ways."—*2 Pet. 2:2.*

SYRACUSE, N. Y., June 2.—The General Assembly of the Presbyterian Church in the United States in session here took final action in the cases of two prominent Presbyterian ministers, Dr. J. Gresham Machen of Philadelphia, and Rev. J. Oliver Buswell of Chicago, who were charged with disloyalty. Dr. Machen had refused to resign from the Independent Board of Foreign Missions, which he was largely instrumental in organizing, and Rev. Buswell was accused

of supporting him in his opposition to the church authorities.

Both had previously been found guilty of actions unbecoming to a Presbyterian minister by district courts of the church and had appealed from their conviction to the General Assembly. Yesterday the Assembly upheld the suspension from the ministry of Dr. Machen and today the appeal of Rev. Buswell that the charges against him be withdrawn was denied.

Both men are strong advocates of Fundamentalism, and established the Independent Board of Foreign Missions in protest against the Modernistic leanings of the regular missionary organization. To an outside observer it would appear that it is the regular organization that has proven disloyal to the historic doctrines of the Presbyterian Church, and that the Independent Board represents a sincere attempt to rebuild the denomination on its original Calvinistic foundation.

The action of the General Assembly shows clearly the trend of Protestantism is away from the fundamentals of Christian faith, which includes a reliance on the inspiration of the Bible as the actual Word of God.

Military Rule For Palestine

"He shall rule them with a rod of iron."—*Rev. 2:27.*

JERUSALEM, June 4.—After almost seven weeks of rioting, bombing, shooting, arson, and killing, during which many lives were lost, hundreds injured, and much property destroyed in Palestine, the British Government has decided upon drastic military action in order to suppress the disturbances. Several weeks ago the Arabs called a general strike in protest against further Jewish immigration into the country. As the strike progressed the turbulent Arabs grew more inflamed until a practical state of war existed. The British have now determined to establish what is in effect military rule over the entire country on a wartime emergency basis. Italian influences, it is claimed, are largely responsible for the condition that prevails.

THE RESTITUTION HERALD

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VISIONS

(Continued from Front Page) results that would crown their efforts.

The experience of those early disciples in many ways lies parallel with your own today. You, too, have caught a vision of a new world, a world in which you are destined to have an active and dominating place. In anticipation of the part you are to play in the great drama of human progress you have devoted many years to preparation. With Bacon you have believed that "knowledge is power," and you have set your minds to acquire it. That you have succeeded in a measure will be attested by your diplomas of graduation.

Now the question naturally arises: What are you going to do with your education, how will you use it? For "knowledge is power" only when it is applied to some practical purpose, and before knowledge can be thus applied one must have a definite aim in view, he must have a goal before him. And the nature of one's goal depends upon the vision he has of the future.

Our text declares: "Your sons and your daughters shall prophesy." The word "prophesy" involves not only the idea of ability to reveal the mind of God to men, but also the thought of power to look clearly into the future and evaluate conditions in advance of their happening. Defining the word "prophecy" from a human standpoint we find it suggests "foresight."

Because of the knowledge you have obtained through the study of history which records the achievements of others in the past, you are able to place a reasonably accurate estimate upon present conditions and even to determine in advance their possible outcome. You are thus better prepared to face the future and to meet its problems and difficulties intelligently.

In the latter part of our text the same thought is expressed: "Your young men shall see visions." Standing before the swinging gates of life you are looking forward hopefully and considering the opportunities it affords for you and asking yourselves this question: "What does the future contain for me?" Or, better still: "What will I be able to put into the future for others?" That should be your real question. What will your contribution be to the moral, social, economic, and spiritual wealth of the new age upon which you are entering today?

Those early Christians gave *themselves*! What will you give for mankind? And what part will your education enable you to play in the great drama of human progress?

"Your sons and your daughters shall prophesy, and your young men shall see visions," declared Joel.

The world today stands in need of men and women of this sort. Not "visionaries," but men of *vision*. There are

altogether too many visionaries among us now. What we need is men of keen perceptive powers, men of foresight, who can look calmly and understandingly into the future without fear, and build the structure of their lives and service upon what they are able to see beyond the immediate present. Only such can build the Home, the State, and the Church permanently.

Foresight, forethought, far-sweeping vision—these are the essentials of leadership. "Where there is no vision, the people cast off restraint" (Prov. 29:18, A. R. V.).

Where they have no clear objective before them, where men live for themselves from day to day with no thought of the future or of their duty to God and to their fellow men, they give loose rein to every carnal lust and fleshly desire. They have nothing to live for beyond the present. They give no thought to the founding of homes, the permanence of which depends upon forethought and labor. They do not consider their obligation to the future well-being of the State which provides them with opportunity for prosperity and advancement. They fail to contribute of their time, their talent, and their money to

the work of the church which holds out the promise of eternal rewards for the future. And American civilization rests upon the maintenance of these three things: the Home, the State, and the Church!

Our forefathers came to this country with these three purposes in mind: They would hew out for themselves new homes in the wilderness, they would build for themselves a new State "conceived in liberty" where men should have equal opportunity to work out their destinies without the oppressive restrictions which they had known in the old world, and, more important still, they would establish the church upon a foundation guaranteeing to every man the right to worship God freely "according to the dictates of his conscience."

These three—the Home, the State, and the Church—remain to this day the foundation stones of our civilization.

Members of the graduating class: You, prospective founders of new American homes; you, the citizens and future statesmen of this nation; you, who are soon to take upon yourselves the human leadership of the church; you, upon whom is about to fall the privilege of carrying to new and more glorious heights the ideals of America, let me ask you this:

What is your vision of Home and State and Church?

Does your view of Home picture a place of contentment and peace, a place where love reigns and spiritual influences dominate? Where prayer is made, the Bible read, and children reared in an atmosphere of Christian influences? Is this your vision of Home? (Please turn to Page Eight)



The Holy Spirit

By R. H. Judd

SOME subjects in God's Word are of vastly greater importance than others. All professing Christians of whatever sect or denomination they may be, agree, nominally at least, that the knowledge of God the Creator should take the foremost rank. In actual fact, however, is this the case? Nine tenths of the leaders of the churches are completely puzzled by the simplest questions relating to the Almighty. They "worship they know not what" in a truly literal sense.

Current theology maintains that there are three Gods, viz., God the Father, God the Son, and God the Holy Ghost (or Holy Spirit), and that these three are co-equal and co-eternal. "God the Father" is a distinctively scriptural term (see 1 Peter 2:2; 2 Peter 1:17; Jude 1). The other two expressions are foreign to the Bible and antagonistic to its teaching. That the Father and Son are both personal Beings is abundantly testified in the sacred writings, and no single statement can be brought forward which in any sense nullifies that fact. It is most remarkable, however, that relative to the Holy Spirit, the very reverse is the case.

JOHN 14 AND 16

The doctrine of the personality of the Holy Spirit is built almost entirely on the use of the personal pronoun in the 14th and 16th chapters of John's Gospel. Did these passages stand alone, and had there not been any previous references to the Holy Spirit in both Old and New Testaments, we might readily admit that such would be a natural interpretation to a casual reader; but, when another construction may be legitimately placed upon them, which will bring them into harmony with others which cannot possibly be consistent with personality in the generally accepted sense, it is but right to do so.

The strong belief in the personality of the Holy Spirit, is, as we have said, based principally on the two chapters referred to in John's Gospel, where the promise of the Holy Spirit (the Comforter, the Helper, or Advocate) is given. Strange to say, it is contended that the fulfillment of this promise took place at Pentecost, continuing from then until now. There was on that occasion no sign of personality, for the Spirit came as "cloven tongues of fire," and any suggestion of personality seems to be entirely omitted. Few will question that the gift of the Holy Spirit at Pentecost is the fulfillment of the "promise of the Father" (Joel 2:28; Acts 1:4). Reference to Joel 2:28 is sufficiently convincing that the "Spirit" there referred to is not personal, as the figure used cannot apply to personality.

NEW THINGS PROMISED

We think the view is correct that teaches Christ promised something new—something that did not then exist on

the earth among men, and could not do so while He remained (John 16:7). How then can they affirm that the Holy Spirit (or Comforter) promised by Christ was a personal being—the third person of the Trinity—who, as they teach, was co-equal and co-eternal with the Father, taking part in the creation and continuing throughout Old Testament history? It is clearly proven from the following passages that the Holy Spirit was already working in the lives of men in exactly the same manner up to the time the promise was given by Christ, and afterwards: Luke 1:15, 67; 2:25, 26; 4:1; Acts 2:4; 6:3, 5. There surely then is something inconsistent here, which according to the traditional view actually nullifies the force of Christ's promise of another Comforter. If the Holy Spirit referred to in the above passages is a personal being, as is generally taught, then the promise of another future gift cannot be.

That the Holy Spirit, wherever referred to, is the same throughout Scripture (except in manifestation) is, we think, correct; but the insistence of its personal individuality leads to endless confusion and inconsistency, and is greatly magnified by adding to it the Trinitarian doctrine.

EVIDENCE BOLSTERS CONCLUSIONS

Having expressed our disbelief in the personality of the Holy Spirit in the sense accepted by current theology, we will now endeavor to give what we believe to be some cogent reasons for so doing, and would ask our readers to carefully weigh the evidence, comparing facts.

Fact 1. It is most remarkable that only of God the Father, and of Jesus Christ the Son, do we read that they live. It might reasonably be assumed that God lives—that He is a "living God"; yet it is repeatedly asserted in the Scriptures in spite of the natural evidences which surround us.

The case is different regarding the Son. He died and was buried, and proofs and statements are required to demonstrate the fact that He lives, and they are not wanting. Turn up the following passages in God's Word, then ask yourself the question: "Why is it no such testimony is made with reference to the Holy Spirit?" Deut. 5:26; Josh. 3:10; 1 Sam. 17:26; Num. 14:21; Psalm 42:2; 84:2; Jer. 10:10; 22:24; Ezek. 5:11; 34:8; Dan. 6:26; Hosea 1:10; Matt. 16:16; Acts 14:16; Rom. 14:11; 2 Cor. 13:4; Heb. 7:8, 25; Rev. 1:18.

Fact 2. All descriptions of God the Father, and all appearances of the Son, are personal—none are impersonal—whereas all manifestations of the Holy Spirit are impersonal—none are personal. For example, see Luke 3:32; Acts 2:3. The former passage seems to expressly imply that "bodily form" was not its natural state.

Fact 3. The Holy Spirit has no personal name, and if a

personality would appear to be the only one living in God's universe without such a name. The Father and the Son have *many* names. Why should the Holy Spirit be thus singular, if co-equal and co-eternal with Father and Son? Personal names do not require the definite article. It would be absurd to say "the Peter," "the James," "the John."

Fact 4. The Father and Son frequently speak of their relationship to each other. The Holy Spirit never does so. Why? Co-equality is certainly lacking in this respect.

Fact 5. Both Father and Son exercise complete control over the Holy Spirit (Joel 2:28; John 14:16; Psalm 104:30; Matt. 12:28).

Fact 6. Prayer is made to God, even by Jesus Christ, but prayer is never made to the Holy Spirit, nor is there any recorded prayer to God by the Holy Spirit.

Fact 7. Paul writing to Timothy distinctly affirms that there is but "one mediator" (Intercessor or Advocate) between God and men—the man Christ Jesus. This statement cannot be correct if the record given in Romans 8:26, 27 applies to the Holy Spirit as a separate personal being.

Fact 8. The Scripture terminology with reference to the Holy Spirit is *altogether inconsistent with personality*, as any unbiased person will admit, and it is most significant that *no such language is used respecting God the Father or Jesus Christ His Son*, viz., "pour," "pour out," "anoint," "baptize," "by measure," "quench." It is particularly worthy of note how, almost against their will, the revisers have been compelled to alter the phrase "by the Holy Spirit" to "in the Holy Spirit." Such facts as these need no comment.

Fact 9. The English Revised Version, in spite of the recommendations of the American Committee, has retained the word "Ghost" instead of substituting "Spirit" in all places where the prefix "Holy" occurs, evidently because it seemed to them to favor personality, though in other instances they have rendered the same word "Spirit." By substituting the word "Ghost" for "Spirit" in other passages the absurdity of personality is very clearly demonstrated. See for instance Rom. 8:9; 1 Cor. 2:10, 11, 14; Phil. 2:1; 1 Thess. 5:19; 1 John 5:8; Rev. 2:7; 1 Cor. 12:3, 4, 7-9, 11, 13.

Fact 10. The fact that the personal pronoun is used in connection with it, does not demonstrate that there is another God besides the Father. If we read of the Spirit coming, guiding, speaking, showing, and teaching, we understand clearly enough that God does these things by the instrumentality of the Spirit proceeding from Him (John 15:26), as Christ said, making various persons and objects His medium of communication. We would call attention to the fact that though the personal pronoun is used through the necessities of grammar (as in French), the neuter pronoun is also used, as in 1 Peter 1:11: "It (the Spirit) testified beforehand the sufferings of Christ." Wisdom is personified; sin is also personified.

Fact 11. If the Holy Spirit is a person, then, according to Luke 1:35, Jesus Christ must be the Son of the Holy Spirit, and *not* the One whose Father Scripture declares to be "the God and Father of our Lord Jesus Christ."

Fact 12. If the Holy Spirit, as a person, can be omnipresent, then (we say it reverently) He is possessed of powers exceeding those of the Creator Himself. Scripture repeatedly declares that God is "in heaven" and that Jesus Christ is at His right hand awaiting the time of His return. They therefore can only be present with the saints on earth through the Holy Spirit (see Psalm 102:19, 24; 139:7; Dan. 2:28; Matt. 6:1, 9); hence, the fitness of including the Spirit in Matthew 29:19. There is no record that the Trinitarian formula for baptism was ever used (see Acts 10:48, A. V. and R. V.; Acts 2:38; 8:16). The Revised Version and other authoritative versions omit the commas, thus giving additional force to the fact that it is one "name."

CONSTRUCTIVE CRITICISM

Were I to leave my subject here I should be greatly disappointed in my task, for I am no believer in pulling down what I believe to be error unless I have hope of building something entirely better in its place. Put to practical test, in the light of the foregoing remarks, what solid ground for comfort has "orthodoxy"? By their own confession they do not, and cannot, understand nor attempt to explain the doctrine of the Trinity, nor can they explain the difficulty in which they are placed when they teach that all three persons of the Trinity preexisted the time of Christ and took part in the affairs of men, right up to the time when Christ promised to give them *another Comforter*. Who then is this other Comforter? How can He be the third person of an already existing Trinity?

We have already stated that we agree that the Holy Spirit (except in manifestation) is the same throughout Scripture, but we insist that the very variety of manifestation is in itself strong argument against personality of any sort, other than association with personality.

When we recognize the fact that the Holy Spirit is "the power of the Highest" which "*proceedeth from the Father*," that it is the Spirit of the Lord, the Spirit of God who is in heaven (Dan. 2:28; Psalm 102:19; 123:1), we begin to understand something of its wonderful nature and its operation in differing manifestations. "By his Spirit he hath garnished the heavens" (Job 26:13). By His Spirit are all things created and sustained in life (Psalm 104:29, 30). The Spirit of God is everywhere; we cannot evade it (Psalm 139:7-12). It was by the same Spirit Samson did his marvelous feats, and Elijah detected the deception of Gehazi. Christ Himself used the Spirit of God (Matt. 12:28; see margin). The popular view of the personality of the Holy Spirit actually *detracts* from God's power, even giving to the Holy Spirit powers above those of God Himself. The scriptural view *adds* to His power by making it His own and not that of another, by which He is kept in touch with all His creation.

ANOTHER COMFORTER

In what way, then, considering all these various manifestations, had the Holy Spirit as promised by Christ not yet been manifested so as to cause Him to say He would send them *another Comforter*? We get further informa-

tion by noting carefully our Savior's remarks descriptive of the promise, and the results accruing from its fulfillment.

Notice in Christ's expression that this promised other Comforter is called "*the Spirit of truth.*" In Malachi 2:6 we gain the information that the Old Testament Scriptures were called "the law of truth." David in the Psalms calls the law "the word of truth" (Psalm 119:43, 142, 160). Notice how Christ after speaking of the Comforter immediately speaks of those who keep His word, yet not His word but the Father's, and of the comforting results that follow. Then He comes back again, as it were, and talks to them of the Comforter, even the Holy Spirit, which He at least three times calls "*the Spirit of truth.*" Peter tells us "holy men of God spake as they were moved by the Holy Spirit," or in other words the Holy Spirit was manifested through these men in the "law of truth." That this law of truth was a comforter and helper the Psalms of David amply testify. Truth is not a personality, but like wisdom it may be personified (John 17:17).

ALLUSION TO NEW COVENANT

Is it conceivable that Christ, who referred so often to the Scriptures of the Old Testament and the utterance given through the Spirit (see 2 Sam. 23:2; Mark 12:36), should make no allusion whatever to the writings of the New Covenant which were to speak so much more fully concerning

Him, and which would be inspired, as was the Old, by the Holy Spirit? The following points make it clear to the writer that He did do so. Notice the *results* that were to follow this special gift of the Spirit.

1. The Spirit was to "guide into all truth" (John 16:13).
2. To show or declare, "things to come" (John 16:13).
3. To testify of Christ.

As to the first, Do not all true Christians agree that no man can be guided into all truth apart from the Word which is truth (John 17:17)?

As to the second, Is reliable knowledge of "things to come" attainable any other way than through the Old and New Testaments, which are both manifestations of the same Spirit of God?

As to the third, Do we accept *any* testimony or witness concerning Christ as authoritative other than that given by the "Spirit of truth" or "word of truth," which is the same?

A straight answer to the three questions above will do much to solve difficulties in relation to this all-important subject.

Other important points might yet be considered, such as the studied omission of any mention of the Holy Spirit in many passages which would unquestionably demand it were the Holy Spirit a personality.

Best Sermons of 1935

Consecration

Scripture Reading: Luke 17:12-19.

Text: "Where are the nine?"—V. 17.

OF TEN lepers cured by the Savior only one "glorified God." This one "fell down on his face" at Christ's feet, "giving him thanks: and he was a Samaritan." Then Jesus asked, "Were there not ten cleansed? but where are the nine?" No love nor zeal nor sense of duty drove the nine to return to the Lord. In despair they "lifted up their voices, and said, Jesus, Master, have mercy on us." In blessing they went their own way of selfishness. What was often true of Israel was true of the nine. They "forgot the Lord." "They turned every one to his own way."

The above incident portrays present indifference to Christ by those who have been redeemed from sin as well as that of "the nine." Christ's rebuke, "Where are the nine?" might well be charged of the supposed "ninety and nine." Of professing Christians who have had their "bodies washed with pure water" only a few live consecrated to the Lord. The sins of the world are no more alarming than the insulting indifference of the church.

Thank God for the despised Samaritan who "with a loud voice glorified God." Thank God for all *true* Christians. Like Israel in Isaiah's time, so is the church "a very small remnant," but it is the members of the church who

are the "salt of the earth." "Where are the nine?" Nine out of ten forget their vows; nine out of ten travel the broad way "that leadeth to destruction."

A present and pressing challenge of the Church of God is to meet the foe of lukewarm religion. Where one is true to his Lord there are nine who just don't care. And in the eyes of the Christ, "where are the nine?"

Daily Christianity is the only Christianity. Consecration is imperative. A religious motto on the wall does not make a sacred home. "The nine" had "a form of godliness," for they obeyed Christ's command to show themselves to the priests. It was "as they went, they were cleansed." There was formal obedience—nine strong! But the gem of the story was the informal, heartfelt, non-commanded worship of the one despised Samaritan. Christ found ten, but only one found Christ. "Where are the nine?"

The Samaritan who fell on his face before Christ and worshiped Him is a symbol of true Christian love and loyalty. The consecrated Christian is humble, prayerful, thankful. His heart wells up with joy at the grandeur of his

Savior. Baptism is the cleansing, but baptism is not a license to live apart from Christ. Instead, the Christian goes the second mile when asked to go one, he prays for his enemies, he forgives seventy times seven times, he supports the church, he is a disciple of the cross, and he carries his cross every day. The Christian walks "in newness of life." He knows what Jesus meant by His discourse with the tempting lawyer about "neighbour," and he is daily moved to gracious action by the ever-ringing words of Christ, "Go,

and do thou likewise." Consecration moves. Reverence is not only a state of the mind. The Christian's faith is active, and such faith saves, but "where are the nine?"

Consecration is the foundation of beautiful church buildings and attractive furnishings within. Consecration is evangelical. Consecration develops a quiet spirit in church services and a peaceful spirit in public activities. Consecration checks divisions of brethren. There is a place for consecrated Christians, but "where are the nine?"

Eternal Punishment

By M. W. Perrine

IT HAS been many years since I have heard a sermon preached upon this subject, which was considered at that time to be a very important part of the gospel. Why? Because of the false idea that a man was made up of two distinct and separate parts: first, the body; second, an immortal soul.

And the immortal soul, being the intelligent part of the man, was accountable to the Creator for all the deeds done in the body, both good and bad; and if the bad deeds were not remitted or canceled by his faith and obedience to the gospel, of course they stood against him in the judgment and condemned him to destruction. And of course the soul, being the responsible part of the man, must be destroyed and being immortal and indestructible cannot be destroyed and must suffer the pangs of eternal fire.

The effect of preaching such a gospel would be to scare people into believing it. The simple preaching of the gospel, which means good news or glad tidings of a coming kingdom, which was Israel's overturned kingdom according to Ezekiel's prophecy (21:25-27): "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

And this kingdom was called the kingdom of God, the good news of which Jesus preached during His ministry and which He commanded His apostles to preach, which if not believed would bring upon people the condemnation which means death. The teaching which was introduced into the world by the philosopher Plato resulted in the almost universal acceptance of the doctrine of the immortality of the soul, and this soul, according to their theory, was the responsible part of man and must give account to God the Creator for all the deeds done in the body.

Sin, having entered into the world by the one man Adam, our first parent, brought the whole world under the same condemnation as Adam, which was death. The soul, being immortal, cannot die; and fire being the element of

destruction and the soul being indestructible, we have the doctrine of eternal punishment.

But the soul is not immortal, and God has said, "The wages of sin is death." Then David says (Psalm 37:10): "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

"To be" means "to exist"; "to not be" means "to not exist." Can God punish a man or person that doesn't exist? Impossible. You may answer by saying, "All things are possible with God." But listen, God speaking by the Apostle Paul (Titus 1:2): "In hope of eternal life, which God, that cannot lie, promised before the world began."

He always speaks the truth. Again He says (Psalm 104:35): "Let the sinners be consumed out of the earth, and let the wicked be no more." If the wicked were to be no more, it would be impossible for God to burn them eternally and there would be nothing immortal in their make-up to burn.

Psalm 37:22: "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Cut off from what? Life.

Now another witness (Mal. 4:1-3): "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. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." These are God's final judgments which completely annihilate the wicked and leave nothing to be burned. Paul stated to Timothy, speaking of the only one of the human race that was blessed with immortality, Jesus Christ: "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach

unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

This teaches that Jesus of all the human race is the only one that has been raised immortal. The only one that has had part in the first resurrection is the head of the body, the church. When the last member of the body is perfected, then Jesus, the head of the body, will come according to His promise.

Come, Lord Jesus, and come quickly.

—o—

You'll never get indigestion from swallowing your own pride occasionally (Prov. 16:18).

THE TRAGEDY OF INDIFFERENCE

By Glenn M. Birkey

WEBSTER'S definition of indifference is "the state of being indifferent; impartiality; absence of preference or interest; unconcernedness; unimportance; condition of being indifferent in character or quality; mediocrity."

I have meditated upon the effects of indifference on God's family of children known as the church or called out ones and feel that a few lines in THE HERALD might be helpful. It would seem that indifference is almost like a contagious disease, for so many of us get afflicted with it before we are aware of it, and it seems to be something very hard to throw off once it gets hold on us.

Indifference in the home, in the business world, and the nation, is equally destructive. When the father or mother or children are indifferent to their affections for one another that home is not what God intended it to be. In business, if a man who runs it is indifferent about it, it will not last long. An employee who is indifferent to the interest of his employer will soon be minus his position. If a nation gets indifferent about its moral and financial condition it soon crumbles, as past history shows.

My real thought is the tragedy of indifference toward God and His Son Jesus Christ and of the Great Commission to spread the good tidings of His plan of salvation and the coming kingdom on earth. As we enter the church upon the first day of the week we see the lack of attendance of God's people even after the warning given in Hebrews 10:25; and practically all the churches in large cities and even in smaller towns have given up one (the evening service) each Sunday, and the members of these churches spend the most of the day at various things, but not worship.

I well remember that when a boy living in the country in various near by schoolhouses there would be Sunday school so there was chance for nearly all rural children to attend religious instruction.

Now these Sunday schools are a matter of history, and while most of the parents have autos and could take the children to Sunday school in larger centers through the

spirit of indifference they do not; therefore, may children come to maturity without knowledge of God and His plans of salvation. Of course we are warned by God in His prophetic Word that this falling away would come and I believe much of it comes from indifference. We may profess to believe in God and have accepted the truth as it has been taught to us and been baptized, yet if we allow this feeling of indifference to come into our lives and neglect the things pertaining to the work that God has put into our hands to do we will set a poor example before the world and make little progress toward the rescue of the perishing.

We are admonished in 2 Peter 1:10 to give diligence to make our calling and election sure; in Hebrews 6:6 we are warned against the falling away and crucifying the Son of God afresh. Take your Bible concordance and look up the word "diligence" and see how God expects everything of us that is the opposite of indifference. My prayer to the reader of these few lines is that given in Proverbs 4:23, "Keep thy heart with all diligence; for out of it are the issues of life."

Christ in His message to the Laodicean church expresses His attitude toward lukewarm or indifferent Christians when He says, "Thus because lukewarm thou art, and neither hot nor cold, I am about to vomit thee out of my mouth" (Rev. 3:16, Rotherham).

"ONLY ALTERNATIVE TO HELL"

"Books outside the Bible that try to tell us in detail what the future experience of the righteous will be," said an orthodox minister recently, "are to me very depressing. As I read them I say to myself, 'And can this be the only alternative to hell?'"

It is not strange that such books generally should be depressing. They are based largely upon the traditionary views of an unscriptural theology and are woefully lacking in that definiteness and assurance which only Inspiration can give.

VISIONS

(Continued from Page Three)

Certain regrettable developments leading to unhealthy social conditions have arisen in recent years in our country which make it necessary for you of the oncoming generation to correct some of the "feverish ways" of your parents, and to rebuild the American Home upon a firmer foundation than that upon which it rests today if it is to withstand the blasts of irreligious political and social storms which are gathering in the distance.

To accomplish this splendid task we must remember that "other foundation can no man lay" for a Christian Home, a Christian Nation, or a Christian Church, "than that is laid, which is Jesus Christ" (1 Cor. 3:11). To build securely you must build upon the teachings of Him who said:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his

house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24, 25).

What is your vision of the future American State?

Here, too, you are facing problems of unprecedented magnitude. The entire world is in a state of turmoil. Uncertainty and doubt exist on every side. A fearful, questioning spirit pervades the very atmosphere we breathe. The prediction of our Lord is being literally accomplished: "There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

Such is the political and social world you are facing, the world in which you are about to take an important place of leadership. Just what is your vision of the future America, looking through the haze that now obscures your view?

To you, young, vigorous, unafraid, Christian Americans, there can be but one answer. You realize that "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34), and hence to make America what you would have it to be, righteousness must first be made to prevail in every department of our Government. Not the righteousness that is of the law so much as the righteousness that is of the heart. A nation is never made righteous by law! Law may compel an outward observance of certain principles of righteousness, but true righteousness is of the heart, and comes through faith in God and by the recognition of the supreme authority of almighty God.

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Prov. 29:2). Before America can be made a righteous nation the great mass of its citizenship must be Christianized. We cannot make our rulers righteous after they have been elected to office—it must be done by the power of the gospel of Jesus Christ in advance.

And that is the work of the Church, of which I would now speak.

As Christian young people, what is your vision of the future of the Church? Have you made religion a vital thing in your lives? Have you given God the Father and Jesus Christ the Son first place in your plans for the future?

Humanly speaking, the destiny of the Church lies in your hands. It cannot succeed without your hearty cooperation, without your active leadership and support.

As the Church provides by far the most powerful incentive to righteousness along all lines, you cannot hope to make your Homes what you would desire them to be, you cannot expect to transform America into a real Christian State, without first re-creating in your hearts and in the hearts of our fellow citizens everywhere the respect, the devotion, and the recognition of its worthiness to lead, which the Church of the living God once commanded.

May I beg of you that you will use your energy and your influence to help make America again a God-fearing, Bible-reading, prayer-offering nation? For so alone can you

see your vision of the future fully realized. And so alone can you become leaders of the race toward holier and nobler ends.

NO MORE DEATH

By A. J. Eychaner

There's death everywhere.
 Life's brightest, sunniest morn is followed by
 the somber shade of the night of death.
 Just beyond the palace there is a tomb,
 And over the warm, radiant smile
 There steals the chill of sadness and of pain.
 There is an open grave, a tomb,
 Or a grassy mound, where the
 Beautiful form of youth, manhood's prime,
 And withered age, all alike will sometime
 Crumble and decay.
 'Tis but a time and life is over:
 Its hopes, fears, ambitions, loves—
 All past, all quiet, all so still.

Day succeeds day, month, month, and
 Generation, generation, as the
 Long line of life marches down into death.
 But there will come an end at last,
 The longest lane will have a turn,
 And the deepest canyon has an
 Outlet for its water.
 The heart, stilled by death so long,
 Will throb again.
 The cheek, so pale, will blush
 Anew with life, and
 The tomb, the grave, the grassy mound—
 Will yield their treasures up
 And all will live again.

'Tis ours now to choose and so prepare
 That we may with the just arise
 And be clad with immortality.
 Beyond that morn,
 On which the dead arise,
 There'll be no night,
 No tears will flow, no pain,
 No death.
 The past all gone and all things new.
 And when the life that has no end—
 That life that is to be, is ours,
 No longer, then, shall we
 Be mortal.
 The song of holy seer and prophet dream
 So long foretold,
 Will be the Paradise of God, and home
 Of man redeemed.

On the Shelves

By Arlen Marsh

NEW TRAINING FOR SERVICE

Among the many texts and lessons on the training of religious teachers, *New Training for Service* stands out like the Lindbergh Beacon on the Los Angeles City Hall. Herbert Moninger's work (Mr. Moninger was the pioneer of teacher training) is closely followed by C. J. Sharp, the author.

There are forty lessons in the book's 127 pages, and all of them are devoted to driving home the cardinal fact that the duty of the Sunday school teacher is to teach the Bible, not sociology, science, hair-dressing, and mechanics. This item alone would make the work unique.

Concrete illustrations of ideas and methods are given by the use of quotations from the American Standard Version of the Bible at the beginning of each lesson. Blackboard drills, diagrams, maps, special aims for different classes, new suggestions for hammering into dull heads the truths of the gospel—all these and more are included within the Sharp outlines.

Points of biblical teaching are considered, not so much to instruct the student in the facts of the Bible as to provide him with definite assignments for study. The book is arranged for both classwork and home study; and the Standard Teacher Training Committee, Station N, Box 5, Cincinnati, Ohio, will, for \$1.00, conduct the entire course by correspondence, including written tests. A certificate is issued at the completion of the course.

Standard Publishing Company: 35 cents each; \$3.75 a dozen; free prospectus on request.

FASCINATION OF THE OLD TESTAMENT STORY

Students of the Bible will find here an abundance of material on the Old Testament which can be found in no other book of our acquaintance. The values of the Testament are considered from the viewpoint of one who conceives of the Bible as a "divine progressive revelation," and the author's avowed purpose is to make the Old Testament fascinating in truth as well as in theory.

The book is planned for individual study, but may be used equally well for classwork. From Genesis to Malachi, the Old Testament is outlined both generally and in detail, with special attention given to the creation and the covenants.

W. Graham Scroggie, an Edinburgh, Scotland, minister, author of the work, believes in the truth of the first three chapters of Genesis and appends his logical reasons for doing so to his outline of those chapters. A deal of interest is aroused by Mr. Scroggie's ideas on evolution and the modern skepticism.

The most of the book comprises outlines of Old Testament history, biography, and prophetic promises; but a literary analysis is not altogether missing. As the author observes in his Preface, a half hour's study each day for a year would make the Old Testament fascinating, and certainly would correlate the numerous Bible stories and predictions.

There are large numbers of charts, including several inserts, in addition to the textual outlines. Fortunately, Mr. Scroggie has avoided the error of relying wholly upon either outlines or charts, or both, and has interspersed the two methods with solid matter of more than a little value.

The minister, the class leader, or the private student will find *Fascination of the Old Testament Story* a gold mine of information and thought-provoking ideas. In practical class use, the book would be invaluable for Bible schools, young people's groups, and adult organizations interested in a more detailed study of the Bible than they formerly had undertaken.

National Publishing Company: \$2.50.

THE SLIGHTED GUEST

Marion Gerard Gosselink has given us, in *The Slighted Guest*, a mixture of history and fancy woven about the innkeeper of Bethlehem in whose stable Jesus the Christ was born.

The Slighted Guest is not, however, a Christmas story, although in its format it makes a delightful gift book for any occasion. The story is biographical, and covers the entire period from the birth of the Messiah to His death on the cross.

The hero, in the Gosselink hands, becomes the keeper of the inn in the parable of the good Samaritan; he stands in the mob at

the time of the crucifixion; like the other wise man, made famous by Henry van Dyke, the innkeeper seeks the Christ through thirty dreary years, and ultimately discovers Him through service.

From the viewpoint of style, not a great deal can be said for *The Slighted Guest*. The writing as writing is so far below the standard set by van Dyke's *The Story of the Other Wise Man* and Wallace's *Ben Hur* that the book is a bit disappointing to those who may be led, by glowing catalog descriptions, to expect the product of genius. It is not bad, but neither is it good.

National Publishing Company: \$1.00.



Berean Department

ARLEN MARSH, EDITOR

Sweet Wind

We are indebted to Keith L. Brooks' monthly magazine *Prophecy* for one of the most amusing commentaries on modern religious trends that has yet appeared in print. Using as his subject Father Divine, self-styled God in the flesh and head of a New York religious cult, Mr. Brooks observes the vacuity in the writing and speaking of almost all the founders of sects based on metaphysics, corrupted imagination, or simple hot air.

Recalling the old story of the boy who was having his first try at soda water and said it was nothing but "sweet wind," Mr. Brooks concludes that the fatuous vapping of such men as the Father is nothing more than wind sweetened with the breath of incomprehensibility. Nor can his conclusions be called seriously into question.

Far too much of what erroneously has been denominated religion is little except sweet wind. Even in those sects ostensibly founded upon the Bible, a deal of nugatory teaching may be uncovered. Where dogmatism without opinionated preconceptions should have its roots, has grown instead a vacillating orotundity, swayed by politico-religious pressure and ministerial foibles.

Not one church has escaped from the deleterious effects of this tendency to accept anything and everything as a panacea for personal, racial, or national ills. In the place of mediaval creeds has come the preachment that one's beliefs are immaterial; in the place of the inspired Word of God have arisen the trifling but astonishingly influential efforts to blend the Persian Zend-Avesta, the Egyptian Book of the Dead, and the Hebrew-Christian Bible which have been so accurately noted by Mr. Brooks.

The common conception has been that the so-called "queer" sects have been limited in membership either to the idle rich or to the backwoods ignorant. Unfortunately, this conception no longer may be considered to hold true, if, indeed, it ever did. The *bourgeoisie* have been so seriously affected by the new trend as to adopt, in many instances, the most ridiculously illogical notions as gospel truth.

There is an idea current among many that that man is deep whom no one can understand. Not infrequently this is true; but charlatans, playing upon the gullibility of a public fascinated by the sweet wind made from the music of words, have seized upon the potentialities of the idea and have swept the world for those sufficiently idle, credulous, or ignorant to give ear to the siren song.

The remedy for much of the reversion to spirit worship, black magic, and demonology lies in a wholesale conversion of church leaders to the thought that, to be successful, the church must convey something definite to its members. On the contrary, the majority of leaders have publicly condemned serious adherence to the principles expounded by

the Bible; they have publicly declared that no church can long exist when burdened with credal faith; they have announced their intention of fostering an open-minded policy of admitting all beliefs within the portals ruled by them.

It is certain that, until something more than sweet wind is given the churchgoing public by "Christian" workers, the immediate addiction to strange cults and stranger faiths will continue on a constantly increasing scale. What one is denied in one locality, he endeavors to seek in another; and if Christianity does not measure up to the standards set by an ever more strictly judging people, that people will hunt what it desires in the degenerating and often disgusting practices of Father Divine and his ilk.

The Funnel vs. the Pump

* * * *

By Norman John Macleod

Most adult teachers have heard that the most effective way to teach is by the questioning method. Some aspects of the case prove that to be correct, but the questions must be of the right kind. They must be questions that stimulate the right answers or the right thoughts. One of the most effective sermons that I ever heard was that preached by a Jew. After discussing various Jewish subjects and working his audience to a fever pitch by his oratory, he left them hanging in midair by throwing a question directly in their faces, coming thereby to an abrupt end, and immediately walking off the platform. It was skillful oratory of the most skillful kind. The question stimulates the answering attitude. If the teacher asks a question which must be answered and then does not answer it the class will (if at all alert) determine to answer that question in order to have peace of mind. But to pour fact questions at a Sunday school class that has not even looked at the lesson in the quarterly is nothing but trying to "pump water out of a dry well." Under such circumstances it becomes the worst sort of "pump method." Under such circumstances we need to employ a measure of explanations of the circumstances, punctuated by questions, filled with suggestions for study, and combined with the questions as above discussed. If we preach a Sunday school lesson, it becomes the "funnel method": pouring in the facts. In most cases it will be like pouring them into a sieve. Let us avoid both pump and funnel but use the judicious question accompanied by the telling of the facts in story, illustration, and anecdote.

"The Funnel vs. the Pump" is the last of a series of articles written for this department by Mr. Macleod, a graduate university student and teacher of long standing. Those leaders of Bible classes interested in improving their methods are referred also to the review of *New Training for Service* under the heading "On the Shelves" in this issue.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour."

THE PROMISE OUR LORD LEFT US

WE SAID last week we were going to turn to the bright side of the picture of Jesus for this week's story, and here we are. We are looking at the most wonderful scene in all the world. We are studying a picture of the greatest event of all time.

Jesus didn't remain in that cold and silent grave where we left Him last week. Just three short days and nights He lay there. But while He was there He was really dead, not knowing a thing that was going on. Completely quiet, the Savior rested.

Forgotten was all the suffering and sorrow of His short life. Gone was the memory of every kind deed and loving act He had received. But not for long!

It's hard for us to imagine the feelings of those disciples and the women who had gone to the grave and found it empty early that first Easter morning. Every one of you has some loved one you have lost, and you can't picture yourself walking along the road one day and finding that loved one beside you, alive and well again.

But that is just what happened to two of the disciples as they walked toward a little village on that Easter afternoon. These two men were sad and walked slowly with downcast heads, talking of the terrible things that had happened to their Master.

Suddenly beside them walked a third person. They did not know him. They thought he must be a stranger in Jerusalem, for he asked them why they were so unhappy.

Now they thought anyone would know why they were sad because the whole city talked about the death of Jesus and the fearful things that had happened at the same time. Earthquakes, darkness at midday, the dead coming from their graves, the temple curtain torn with unseen hands—these were some of the things that had frightened everyone.

So the two men went on to explain to the stranger all about it. They told about Jesus having performed miracles, about His title, King of the Jews, and His death.

They were so disappointed the way things had turned out because they had expected Him to take their country out of the cruel grasp of Rome and rule it Himself. And His rule would be kind and just.

Then this stranger explained to them the things they had not understood. He told them how Jesus had died for the sins of the world, but that He was to be glorified and

rewarded. He told them that the same Jesus would one day be their King.

By that time they had reached the little village, the streets of which were already growing dark. In the little houses the people were getting ready their evening meals. And the stranger was going farther on, as the two men reached their own door.

"Abide with us," they kindly invited him, "for it is toward evening, and the day is far spent." He accepted their hospitality and entered the humble home.

Supper was just about ready, and the mother set a place for the stranger also. They drew up their seats, but before they began to eat their guest bowed his head and gave thanks for the food.

That very moment they recognized the stranger. It was Jesus, their own Master and Teacher, their Savior and Lord. But the next moment He was gone. Yes, gone!

Only the empty place they had set for Him told them He had been there. Then they realized that He had been talking of Himself as He explained God's plan to them. How excited they were! They must go right back to Jerusalem that very night and tell the disciples all about it.

Some day we are going to see Jesus. Some day soon, we hope, He is coming back to this earth. It is then that He will be the King, King over all the world. The angels themselves said so.

For forty days after He had met these men on the road and walked with them to their home He visited other disciples also. He wanted to give them fuller directions about carrying on the work He had begun. He wanted everyone to know about God's plan.

"Go ye into all the world," He told them, "and preach the gospel to every creature. He that believeth and is baptized shall be saved."

And that means when Jesus comes again. Those who believe in God's plan for the whole world and show that they believe by being baptized will receive eternal life when Jesus comes back to earth. That is how they will be saved.

The reason we know this is true is because the angels promised He would return when He was ascending to be with His Father.

"Ye men of Galilee," they cried, "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."

Isn't that a wonderful promise?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 12. — June 21, 1936

JESUS EXALTED

Luke 24:36-53

GOLDEN TEXT

"Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9).

GOLDEN TEXT

"Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9).

In some instances, "exalt" simply means to lift up, or to raise high, but in this instance it means far more. True, God did lift Jesus up, first out of the tomb, then into the heavens, and in addition to that God seated Him at His own right hand and gave Him power and glory. He is there to intercede for you and for me. His name is so great that the time will come when every knee should bow and every tongue should confess Him (Phil. 2:10,11).

Such is the Christ that died to give life to those who believe in Him. Such is the Christ in His exalted position. Such is the Christ that will come again and claim His loved ones. Such is the Christ with whom Christians expect to reign (Rev. 20:6). Will you be in that company? If you do your part, you have that promise. Make your election sure

—L. A. R.

PRACTICAL APPLICATIONS

Resurrection

- of Christ a reality;
- of Christ strongest proof of His messiahship;
- of Christ the basis of Christian hope;
- of Christ assurance of our resurrection;
- of Christ a pledge of God's faithfulness.

Reality. The resurrection of Christ was a material reality. The body He possessed after His resurrection was the same body that had hung upon the cross and was buried. He possessed His hands, feet, eyes, ears—all of the organs which are inseparably associated with the individual life, and they continued to function after His resurrection in the same way they had prior to that event.

Glorified. The fact that Christ when He comes "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21) indicates the nature of the body we will possess in the future. It will be of material substance and yet sinless, painless, deathless. It will possess powers similar to those we now have, but enlarged and increased to equip us for eternal service.

Incentive. The knowledge of the reality of the future life and of the bodies we will then possess acts as a constant incentive, stimulating our desire to qualify ourselves to enjoy the life promised. It lends a sense of reality to our conception of eternal conditions that is exceedingly helpful.—G. E. M.

SENIOR AND ADULT

Topic: The Exalted Christ and the Unfinished Task.

Resurrection. It has been said, and truly, that the several Gospel accounts of the resurrection of the Christ cannot be correlated, that they are not altogether similar. This very difference in the stories, however, indicates two things: first, that the writers of the Gospels were inspired as to thought but not as to actual word-for-word writing (otherwise—that is, if God had inspired each word of the accounts—the Gospels would have agreed in every detail); second, that the resurrection actually did occur, for it is a proveable axiom that when the stories of two or more witnesses to any given circumstance agree in minute detail there is perjury or, at least, pre-considered collaboration which is, for purposes of evidence, the equivalent of perjury. So the very differences in the Gospel narratives strengthen the case for the literal resurrection of the Christ. In connection with the lesson, the student would do well to read Frank Morison's "Who Moved the Stone?"—obtainable in any good public library, but now out of print.

Exaltation. Define "exalt." In what sense was Jesus exalted by His resurrection? What difference existed between the resurrected Savior and the pre-death Savior? Why should the disciples on the road to Emmaus not have recognized Him? Find biblical evidence that similar exaltation will come to all Christians who are given places in God's kingdom. Why did the apostles and disciples not understand such clear statements as Matthew 20:18, 19? How many were there who actually saw Jesus after His resurrection (1 Cor. 15:5-8)?

Commission. The last part of Luke 24 contains the record of Jesus' ascension to heaven after His commissioning His disciples to preach the gospel. How did it happen that His followers did not understand the scriptures relating to Him until just prior to His ascension, when He Himself explained them? What unfinished task has modern Christianity? Does the Great Commission of Mark 16:15 oblige every Christian to go throughout the world preaching the gospel? To whom did Jesus' words apply? Can the world ever be completely Christianized? Why? What is the essential difference between the modern urge for social equality and justice and Jesus' type of Christianity? To what power did the Christ refer in Luke 24:49? When did it come? Has it continued to help Christians to the present time? How? It is often taught that true Christians must talk in tongues, perform miracles, and otherwise duplicate the acts of the early apostles after the conferring of the Holy Spirit upon them. Is this view correct? What is the test of one's faith (James 2:18)? Does this verse refer to miracle-working power? To what may it refer?

—A. M.

JUNIOR CLASS

Topic: Thomas Believes That Jesus Lives. Text: John 20:24-29. Memory Verse: "Blessed are they that have not seen, and yet have believed" (John 20:29b).

Review. Some one will please read your sentences from last Sunday's lesson as the review. Then some one please tell the story very briefly in your own words.

Lesson Story. We promised you that today we would tell you the happy side of last Sunday's lesson. We left Jesus dead and buried in the tomb. But He only remained there three days and nights, when He arose to live forever. As we studied this on Easter Sunday, we shall now go on and see some of the things that happened later.

It seemed so hard for some of Jesus' own disciples to believe that Jesus was really and truly alive again. Thomas had even said, "Unless I see in his hands the prints of the nails, and put my fingers into the prints of the nails, and thrust my hand into his side, I will not believe."

Eight days later the disciples were gathered together again and Thomas was with them. All at once Jesus appeared and said, "Peace be unto you."

Then, turning to Thomas, He said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and believe."

Thomas answered, "My Lord and my God." Thomas could not believe.

Memory Verse. Thomas had to see Jesus before he would believe that Jesus was alive again. Jesus then said to him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Repeat what Jesus said to Thomas.

Notebook. For your picture page, find a picture of Jesus with His hands extended in front of Him. In front of Him draw or paste a picture of a man to represent Thomas. Below Jesus' picture write John 20:27 beginning with the word "Thomas." Below the picture of Thomas write, "My Lord and my God."

Match these parts of sentences together.

1. Jesus died but
2. Thomas would not believe
3. He said, "I must see
4. Jesus showed
5. Thomas said,

1. that Jesus was alive.
2. Thomas the prints of the nails.
3. rose again after three days.
4. "My Lord and my God."
5. the prints of the nails in His hands."

—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Michigan Bible School and Conference, Pennellwood, Grand Rapids,	June 15-21
Northwest Conference, Corvallis, Ore.	June 16-21
Indiana Bible School and Conference, North Salem, near Plymouth,	June 17-28
Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

ARKANSAS CITY, KANSAS

A meeting was held at Arkansas City by Bro. Richard LeCrone, assisted by the pastor, Sr. Lucille LeCrone. Meetings began May 3, continuing through the following week and over the next Sunday. The sermons given were fine, and listened to by an appreciative audience.

We found Bro. LeCrone to be an earnest advocate of Bible doctrines, and he laid much stress on the fact that just a knowledge of the Bible alone would never save any person and that a godly life was the only thing that would give an inheritance in the kingdom of God and a rulership with our Lord and Savior.

The only drawback to the meeting was it had to close too soon. One week is too short.

He returned to Blair, Neb., where his wife and little daughter were visiting, accompanied by his sister. Bro. George Waters of Newkirk, Okla., officiated the Sunday she was absent here, both morning at 11 and at night, 7:30. We are expecting great things of Bro. LeCrone and hope God will bless his efforts at Eden Valley, Minn., and elsewhere. We were all glad to meet him, and hope he can return again. Mrs. A. J. Chaplin, Secretary.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. C. L. Netts; Mary J. Calkins; W. A. Reid; Mr. and Mrs. M. Fetters; Jessie M. B. Kauffman; Lydia Railsback; Mr. and Mrs. J. H. Williams; J. R. LeCrone; Etta Elton; Eva L. Page; Mr. and Mrs. Delos Andrew; Silas M. Claypool; Maybelle Hanson; Eva H. M. Fletcher; Helen M. Chisholm.

Ella M. Siple; Albert Siple; Mr. and Mrs. Harry Stadden; Ida F. Orem; Mr. and Mrs. Delos Andrew; Anna Mae Bottolfs; Mr. and Mrs. J. H. Williams; Maybelle Hanson; Eva L. Page; Mr. and Mrs. Harold Starbuck; Silas M. Claypool; G. Long; Eva H. M. Fletcher; Helen M. Chisholm; Lillian Railton; Mr. and Mrs. D. W. Kirkpatrick; Lillian Greiner; Mr. and Mrs. Paul C. Johnson.

CONTRIBUTIONS TO N. B. I.

Merle E. Bell	\$ 4.00
Ida Vogel	10.00
Maybelle Hanson	4.00
Mrs. O. W. Umphrey	17.74
Alice Akers Price (Evangelistic Fund)	3.00

SOUTH LAWN CHURCH, GRAND RAPIDS

Bro. Barney conducted the services in a very acceptable manner on May 31, and a good audience was present to back him. A most wonderful time was enjoyed by the pastor and his group who attended the Fonthill May Meeting. Two carloads, ten adults, made the trip and not only enjoyed the spiritual inspiration of such a meeting but also the outstanding hospitality of the Fonthill brethren. Among the pleasant features of the trip en route was the privilege of visiting Bro. Lyon in Cleveland and the Mixer family in Detroit. Mrs. Mixer is a daughter of Bro. and Sr. Skeels, our honorary elder and wife.

Bro. and Sr. Niles were called to Petosky June 4 because of the death of an aunt. F. E. Siple, Pastor.

MOOREFIELD, NEBRASKA

We wish to introduce to the brotherhood Mrs. Doris Schultz, 34, wife of Bro. Melvin Schultz. Mrs. Schultz was baptized last Sunday afternoon in a beautiful stream near Curtis, Neb. She waited a long time, wanting to be sure of herself and the doctrine. Sr. Schultz is a devout student of the Word of God, and is also a good singer, and will be of great help to the church.

The work is going on here in a most definite way. We have service every Sunday at Moorefield, and every third Sunday afternoon at Jeffrey Queen, a schoolhouse fifteen miles north of here. We also have service every first Sunday evening at Pleasant Ridge, a schoolhouse four miles south of Moorefield. Good interest at both these outside places. Brethren, pray for us.

E. E. Giesler, Pastor.

BURR OAK, INDIANA

Our last visit to Kokomo was enjoyable. We found them abounding in the work of the Lord. On Mother's Day Sr. Parker was honored with a beautiful primrose plant. She has been truly a mother to the church as well as its organizer.

The Gospel Seekers enjoyed themselves at their meeting with a suitable program, in the home of their teacher, Sr. Mable Overmyer.

Sunday, the 7th, after Communion service, the Bible school will congregate in Centennial Park at Plymouth for the day. A picnic lunch will be served.

Our sick folks are back excepting Bro. Russel Heiser and Sr. Weaver. However, they are progressing.

A. E. Hoskins, Pastor.

GOD'S COVENANT WITH ABRAHAM

We take pleasure in announcing that soon an attractive booklet on "God's Covenant With Abraham," by Elder S. J. Lindsay, will be issued by the National Bible Institution. The new work comprises the series of splendid articles which were published in The Restitution Herald beginning with our last issue of October, 1935.

The booklet will be printed in large type and bound in attractive covers. In order that the price may be kept as low as possible and thus assure the work the widespread distribution it deserves, the National Bible Institution will bear a part of the expense of publication as a missionary enterprise. As soon as the cost of printing and binding can be determined announcement as to the price of the book will be made.

BACCALAUREATE SERVICES

The baccalaureate sermon at Tempe, Ariz., was given by Elder S. J. Lindsay. In order to accommodate the great audience, which numbered more than 500, the service was held in the open air.

The Oregon, Ill., Community High School held its baccalaureate service in the Church of God. Admission was by ticket only and the church was crowded to its full capacity, more than 300 being present. Pastor G. E. Marsh addressed the 37 graduates, who appeared in caps and gowns, on the subject of "Visions."

REPORT FOR MAY

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Kokomo, 2; Plymouth, 1; North Salem, 1; St. Louis, Mo., 1; Blush, Mo., 5. Money received in Indiana: Pleasant View, \$33.50; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$10.00; North Salem, \$6.50; conference board, \$2.50.

The Missouri Bible School and Conference will be August 15-28.

J. H. Anderson, Indiana Evangelist.

HERALD RECEIPTS

Helen Sshafer; W. H. Allard; Ferne Moore; Mrs. George W. Reye; Walter Gray; Eva L. Stearns; Ida Vogel (for another); Glenn M. Birkey (for self and others); J. H. Anderson (for another); Mrs. A. M. Ross; Bertha Logan; Mrs. O. W. Umphrey; Elizabeth Dauterich; J. E. Herriott (for another); Winfield T. McKaig; Mrs. E. L. Griffin; Clyde Myers; N. Goodreau; Mrs. A. J. Addington; May S. Todd (for others); Alice Akers Price.

General Conference and Illinois Bible School and Conference, Oregon, Ill., August 4-16.

BITS OF THE MAIL

"The piece by Cecil Smead ("The Titanic Is Unsinkable") . . . was very good."—F. C. S. Russellville, Ark.

"Cannot see as well, but what can one expect after 83 years of use? . . . I think The Restitution gets better and better and I am so happy that I can see to read some."—L. A. G., Lyndonville, N. Y.

"Please send me some of the tracts you have published—"Our Stewardship" and "The Kingdom of God." I think they are wonderful, and I would like to spread the good news as much as I can, for I think our Lord's return is at hand."—C. P., Skelton, W. Va.

"I have just finished Lottie E. Young's 'Unity.' Oh, it was so good. And 'Vision,' by Bessie Lawrence: oh, it makes the tears roll down our cheeks!"—Mrs. R. A. R., Clyde, N. C.

"We are truly living in the very last days, when they will not endure sound doctrine. It is either fables or atheist doctrine that we hear. How sad to see the people so indifferent to their own salvation, but they love to have it so."—Mrs. E. D., Baltimore, Md.

"It behooves us to be about our Father's business wherever and whenever He sends us."—Mrs. R. H., Caledonia, Mich.

"I always like to read the Berean Department of The Herald. There are certainly some interesting things brought out. I have been reading (the) articles on modern versions and I believe it would be a great help to young people (and older ones as well) to be able to read the Scripture in our modern way of speaking."—Mrs. M. M., Macomb, Ill.

CUSTOMERS, NOTICE

Owing to the excessive cost of billing and bookkeeping, the National Bible Institution hereafter will honor no charge orders for books, Bibles, and general church supplies for amounts under \$5.00, and then only if the purchaser is known to the sales management or if he furnishes suitable credit references. An exception to this rule will be made in the case of active organizational accounts, such as those of Sunday schools, which represent numerous orders of some size.

Not infrequently the costs of handling small charge orders are greater than the gross receipts. Your business has enabled the Institution to build up the largest stock of Bibles in northern Illinois, as well as an excellent assortment of religious books. In order to maintain this service, business must be conducted at a profit; and for this reason, and to protect the Institution against financial losses, all charge accounts must be placed upon a hard-and-fast commercial basis. We shall appreciate your cooperation.

Arlen Marsh, Asst. Treas.

RUTH MARTIN WILLIAMS

Sr. Ruth Martin Williams, 87, died at her home on E. Earl St., Anderson, S. C., May 27, 1936, following an illness of about three months. She was a native and lifelong resident of Anderson County and had been making her home for the past ten years in the city of Anderson. She was the widow of the late West Allen Williams, who preceded her in death about thirteen years ago.

She was a member of the Church of God at Guthrie Grove and loved the church and enjoyed attending all services she could get to, having to drive some sixteen or seventeen miles. She was baptized November 11, 1934, in obedience to Bible command to gain eternal life. Some were afraid for her to be baptized at her age, afraid it would kill her. She said to the writer, "I had rather die obeying than to die and not obey."

She leaves four sons, Lee, Wister, J. M., and E. F. Williams of Liberty; three daughters, Mrs. J. P. Martin of Lebanon section, Miss Lula Williams, Anderson, Miss Addie Williams, Anderson.

The writer conducted funeral services with a number of relatives and friends at the McDougald-Blakely Funeral Home, and we laid her beside her husband at Lebanon to await the return of Jesus to wake her and give her eternal life.

M. O. Williamson.

ILLINOIS BIBLE SCHOOL

Teachers for the various classes this year are: beginners, Mrs. Louise Lapp; primary, Mrs. Verna C. Thayer; juniors, Harvey Krogh, Jr.; intermediates, ———; high school young people, G. E. Marsh; advanced young people, C. E. Lapp; adults, F. L. Austin; high school young people and advanced young people, afternoon session, James A. Patrick; general class, first week, S. J. Lindsay.

For children, pocket Bible No. 29 is satisfactory at a very low price: self-pronouncing small type; text only; artificial leather cover; red edges; no helps nor maps; 75 cents each, postpaid; 6 for \$4.00; returnable sample sent for 20 cents. Address the National Bible Institution.

A distinctive, durable Bible (No. 201) for \$5.00: excellent type, self-pronouncing; red letter edition; thumb indexed; thorough concordance and some general helps; 17 maps in colors; bound in kid leather which will never scuff and will last indefinitely. The only Bible of its kind. Normally sells for \$7.50. Order from the National Bible Institution, Oregon.

BETWEEN YOU AND ME—

Mrs. Martha Walls of Rockford, Ill., who since the time of its organization has been the heart and inspiration of the Church of God in that city, died suddenly last Friday morning and was laid to rest Sunday afternoon. Eld. L. E. Conner preached the funeral sermon. Full details later.

On June 1, Grandma Ball, beloved of all who know her, charter member of the Fonthill, Ont., Church of God, which was founded by her father Peter H. Bouk, passed the 85th milestone on the highway of her life. The influence of her long life, while gently expressed, has been strongly felt for good by the entire community.

By request we are republishing "No More Death," a beautiful blank verse poem by Elder A. J. Eychaner. The poem originally appeared in The Restitution Herald of July 19, 1921. It may be found on page 9 of this issue.

The joint meeting of the Berean societies of Rockford, Dixon, and Oregon, Ill., to have been held May 31 was cancelled, since baccalaureate services were held in Dixon that day.

OUR GRADUATING CLASS

With the greatest of pleasure the executive board of the General Conference of the Church of God extends the hearty congratulations

of the entire brotherhood to the following young people, all of whom are associated with some local organization of our denomination, on their graduation from high school or college. We feel that their educational attainments will contribute to greater and more efficient service in the church.



May God bless them, each and every one, and open before them ever-widening fields of worth while endeavor to His glory and to their eternal reward.

We regret that more names have not reached us, as we feel sure that there are many others who have graduated this spring from among our number. To all who may have been omitted from our list, and to whom consequently we have not sent a personal letter of congratulation, we hereby offer our prayers and best wishes for their future spiritual and material success.

Several in the lists submitted were marked "Graduated With Honor," and some bore the further endorsement, "Graduated With Highest Honors." We rejoice with them all and thank God for their signal success.

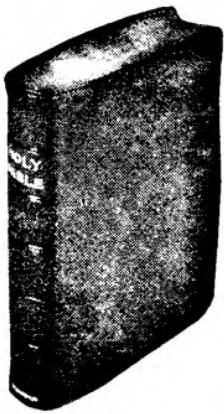
ROLL OF GRADUATES

California		Robert Westgate	Grand Rapids
Bradley Crundwell	Los Angeles	June Eaton	Grand Rapids
		Donally Woodruff	Palmer
Illinois			Grand Rapids
Glea Rutherford	Dixon	Olive Mae Schooley	Grand Rapids
Lloyd Wagner	Dixon	Harold Clyde Thomas	
Darrell Reis	Dixon		Grand Rapids
Lucille Smith	Forreston	LeRoy Hussey	Grand Rapids
Lois Carpenter	Oregon	Leo P. Newell	Grand Rapids
Edward Lindsay	Oregon	Mildred Rose Siple	Grand Rapids
Evan Knodle	Oregon	Edith M. Sleeper	Grand Rapids
Viola Koontz	Oregon	Raymond Robert Horton	
Robert Mattison	Oregon		Grand Rapids
Robert Hardesty	Oregon		
Michigan		Minnesota	
Winifred Reynolds	Blanchard	Ella Randall	Mora
Marie Welholl	Blanchard	Lily Berry	Lester Prairie
Myrtle Dewitt	Blanchard	Elmo Gasper	Eden Valley
Jack Christianson	Grand Rapids	DeWane Engebretson	Clear Lake
Henry Merrifield	Grand Rapids	Edna Edwards	Watkins
Richard Townsend	Grand Rapids		Virginia
		Cecil Baggerly	Winchester

At the End of Spring

Graduation is a happy time. Children look forward to vacation; adolescents hope for college entrance in the fall; young people leave high school and university seeking to put their education to practical use in the business world; and parents, relatives, and friends wonder what will be the best way of showing their esteem for the graduates, and at the same time of helping them along life's road.

Why not give these students the best book in the world — the Bible?



The Cream of Gift Bibles

Special sale prices will apply on the Bibles listed here during the months of May and June only. These books have been selected for your attention because we feel they are particularly suitable for gift purposes and will give permanent satisfaction to those fortunate enough to receive them. They all are durable, but are bound in unusual leathers of exceptional beauty. There

8 ¶ **Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chū-shān-rīsh-ā-thā'im king of Mēs-ō-pō-tā-mi-ā: and the children of Israel served Chū-shān-rīsh-ā-thā'im eight years.**

is a variety calculated for all pocketbooks and tastes; but if what you desire is not listed we can supply it to you from the largest stock of Bibles in northern Illinois. Inquiries will be answered promptly without obligation to you.

Cameo Editions

(Type & Style Pictured)

4XC1 French Morocco, limp (no overlapping covers), India paper, pocket size, red under gold edges; regular price, \$4.75. **\$4.25**

4XC3 French Morocco, limp, India paper, red-gold edges, pocket size; regular price, \$5.50. **\$4.75**

4XD3 Persian Morocco (blue), limp, India paper, blue under gold edges, pocket size; one of the loveliest Bibles made; regular price is \$6.00. May-June: **\$5.10**

These Bibles have only the King James text; no references; no helps.

13C2 French Morocco, overlapping covers, red-gold edges, regular Bible paper, 6 $\frac{1}{8}$ x4 $\frac{3}{4}$ inches; usual price, \$4.25. **\$3.90**

13XD3 Persian Morocco (blue), half circuit (slightly overlapping covers), leather lined, blue-gold edges, India paper; usually \$9.00. **\$7.50**

These Bibles have the King James text and marginal references; no other helps.

23XC2 French Morocco, overlapping covers, red-gold edges, India paper, same size as Bible 13C2; sells normally for \$6.75. **\$5.95**

This Bible has a concordance, marginal references; King James text

Special Gift Bibles

04321X Pebbled grain Morocco (the finest, softest leather used for Bibles), half circuit binding, red-gold edges, India paper, cyclopedic concordance, chain marginal references; regularly \$10.00. **\$8.00**

04320X Same as Bible 04321X, but in blue, brown or maroon; we believe these are the most beautiful Bibles made; regularly \$10.00. **\$8.00**

The above Bibles are printed in black-face self-pronouncing type of good size; each book measures 7 $\frac{1}{4}$ x5 inches.

115X Genuine brown Mission cowhide binding (the most durable of all leather), overlapping covers, pocket size, gold edges, India paper, no references, some helps, good type; \$6.00. **\$5.10**

For Younger Students

S1901HC Limp imitation leather binding, no overlapping covers, text only, red-gold edges, regular Bible paper, some helps, 47 illustrations in color; regularly \$1.75. **\$1.65**

S1991HC Like Bible S1901HC. but with French Morocco binding, overlapping edges; \$2.75. **\$2.50**

114 Fabrikoid binding, overlapping covers, Bible paper, colored illustrations, special design on cover, red-gold edges; \$2.50. **\$2.30**

1006 Imitation leather, overlapping covers, red edges, Bible paper, some helps, excellent type (self-pronouncing), selected helps, medium size, packed in a gift box, no marginal references, 16 illustrations; \$1.00 each. **3 for \$2.75**

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Oregon, Illinois

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THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, JUNE 16, 1936

NUMBER 38

Ninety Years Ago

June 17, 1846

THE following extracts are taken from *The Voice of Truth and Glad Tidings of the Kingdom at Hand*, edited by Joseph Marsh, Rochester, New York.

The leading article on the front page consisted of "An Address to Believers in Our Lord Jesus Christ, in England, Ireland, Scotland, and Elsewhere," opening with this salutation:

"*The General Conference of Second Advent Believers of America*" (this was not a convention of the Advent Christian Church, which we believe had not yet been organized under that name, but a gathering of brethren who looked for the Lord's speedy return and the establishment of His kingdom on the earth), "*held in Boston, May 26, 1846, sendeth greeting:*

"The coming of our Lord Jesus Christ and the great events with which His coming is to be connected, have been, as you well know, subjects of the greatest interest to all truly intelligent Christians from the time our Lord ascended to the Father to the present time. To His coming they have looked as the end of suffering and sin, of labor and toil, to the church; to this they have looked as the event which is to confer on them the crown of glory, and grant them an entrance into the everlasting kingdom of our Lord Jesus Christ.

"As Christians, we cannot be indifferent to these great events at the present time. To us there appears to be the strongest evidence possible, that we who are now living, occupy the period which is to be marked by the return of our Lord; and viewing the subject in this light, we feel called upon to urge upon the attention of our fellow Christians a candid and serious consideration of the question, in which all that they should value is involved.

"That those portions of the New Testament which speak of the coming of the Son of Man, the appearing of Christ, the coming of the Lord, &c., refer exclusively to His appearing or coming at the end of this present dispensation, (except when His visits to places where He was present while on earth are spoken of, as in Matthew 10:23, and Luke 10:1), appears to have been the uniform opinion of the church until a comparatively recent date; and those

professed Christians who apply these portions in a different sense, do so without any authority from the Word of God, or from history."

Thereafter follows an exhaustive detailed exposition of the belief of those early brethren which is much too long for us to publish at this time. One of the notable assertions contained in it, however, indicates that a difference of opinion had already arisen within the body as to the matter of the return of Israel, one group holding, as does the Church of God to this day, that the Jews, together with the ten tribes, would be returned as a nation under mortal conditions to Palestine and established there at the coming of the Messiah. The opposing group believed that the return of Israel signified the resurrection and immortalization of the faithful Hebrews of the past and their induction into the eternal earthly kingdom at the Lord's coming. This seems to be the view of the matter still held by the Advent Christian Church as a whole.

As has already been indicated, the basic principles of faith for which this early "General Conference of Second Advent Believers in America" contended were conditional immortality, the literal imminent coming of the Lord, the resurrection of the dead in Him, the immortalization of the living saints, and life everlasting upon the earth made new.

The report of the Conference is signed: "Elon Galusha, *President*, O. R. Fasset, *Secretary*."

In addition to the interesting address of the General Conference, the same issue contains an editorial telling of another district conference held in Buffalo, New York, which was attended by such outstanding figures in the church as "Br'n Robinson, Pearson, Morley, Bywater, Mansfield, and Porter." At this gathering the great theme was of course the nearness of the Lord's coming.

To indicate the attitude of the religious world toward the "blessed hope" at that time, we quote part of a letter from a Baptist minister of Michigan. "Throughout all this country, no minister can be respectable or receive honor of men, if he says a word in favor of Christ's coming quickly. In fact, it is very difficult (Please turn to Page Ten)

Abreast of the Times

Political Babel

"Of the increase of his government and peace there shall be no end."—Isaiah 9:7.

CLEVELAND, Ohio, June 12.—The enthusiasm with which the Republican Convention received the nomination for the presidency of Gov. Alfred Landon of Kansas last night and the manner in which the party platform was adopted without dissent from any source, would seem to indicate that unity of opinion prevails within the ranks of the G.O.P. Time alone will tell whether or not this is the case. But of this we are well aware, that in this country and throughout the world a very babel of confusion exists concerning the philosophy of political government. New theories are constantly being introduced, old ideas questioned, and scarcely two leaders in any party are at unity with each other for any protracted period as to how the nations of the world should be governed.

The French Government was recently overturned and a Socialistic State established there for the first time. Russia, Germany, Italy, and other countries of Europe are trying out new systems, each differing from the other. One after another human theories and human administrations are discarded and equally unsatisfactory ones take their places. For men do not possess the wisdom and the foresight necessary to the establishment and maintenance of permanently successful governments in the earth. Only the coming of the kingdom of God and the rulership of Jesus Christ will result in the inauguration of lasting peace, tranquillity, and prosperity throughout the world.

Oxford Movement Brings Happiness

"The effect of righteousness (shall be) quietness and assurance for ever."—Isaiah 32:17.

STOCKBRIDGE, Mass., June 13.—Before a gathering numbering some two thousand, Miss Elizabeth Morris, described by *The Literary Digest* as "a Park Avenue debutante, stood in the early morning sunshine of the Berkshires and preached with the fervor of a Wesley the doctrine that had turned her from the cocktail-drinking path of New York society to the religion that she believed could save the world."

Known also as "Buchmanism," from the name of its founder, Dr. Frank N. D. Buchman, a Lutheran minister, the Oxford Group Movement numbers among its ardent converts many people of wealth in both the United States and Great Britain. Its evangelists are called "life-changers," and its meetings, "house parties." Theological terms are avoided.

Complete submission to the leadership of God is the avowed purpose of its followers. Its gatherings, which generally are made up of groups of believers who meet in

homes, hotel rooms, colleges, etc., are marked by their unconventionality. "They are happy occasions, with many invited guests. Hospitality abounds. Laughter tinkles. But back of it all is one thought—lives must be 'changed.'"

When the "change" comes the convert appears to lose all sense of reticence concerning his past, and even when such confession may involve others, he openly reveals all of his moral transgressions with circumstantial details. This mutual confession is called "sharing."

The movement is not confined to any denomination, but men and women of emotional nature are drawn from all churches into the fellowship of the groups. Practically all Protestant bodies, including Adventists, are represented in the movement.

Before subscribing to this, or to any other similar religious movement of the last days, regardless of the possible spiritual appeal it may make, the believer should carefully investigate the teaching of its leaders with regard to the coming of Christ, conditional immortality, the kingdom of God on the earth, and other essential elements of gospel truth, "for many deceivers are entered into the world, who confess not that Jesus Christ is coming" (the Greek, according to the Diaglott word-for-word rendering, Concordant Version, and others, is here future tense) in the flesh," and to bid such a false teacher Godspeed is to become a "partaker of his evil deeds" (2 John 7, 11).

Advent Christian Conference

"They talked together of all these things."—Luke 24:14.

AURORA, Ill., June 15.—The Advent Christian General Conference of America closed its biennial assembly today. A general summing up of the chief aims of the denomination was expressed in four splendid addresses given Sunday afternoon when S. E. Thurlow spoke on "A Constructive Message for a Restless World," George A. Osman on "The Relative Importance of Doctrinal and Practical Preaching," J. F. Whitman on "The Place of Prophecy in the Adventual Message," and J. H. Crouse on "Emphasizing the Victorious Life in Our Message."

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Doctrine of the Law

By Arlen Marsh

ALMOST two thousand years have reverberated with the arguments hinging upon observance of the Mosaic Law by Christians. That the code given to Israel on Sinai was restricted to Israel has been both affirmed and denied by opposing sects, and with equal sincerity and eloquence. Nor has this aftermath of the first great apostolic conference at Jerusalem yet been settled with satisfaction to the contenders.

There exists no direct, no exact, no positive evidence which can be drawn from the Bible in proof that the Sabbath was rigidly kept prior to the promulgation of the Mosaic Law. Nevertheless, premises and, consequently, arguments have used the idea that the Sabbath was observed from the Creation forward. The conception is one which necessarily rests largely upon deduction, inference; and it therefore is subject to the varieties of interpretation which human intellect always evolves when seeking to bolster its preconceived opinions. Neither the advocates of the seventh day Sabbath nor the advocates of Sunday as a day for Christian worship have any firm foundation for their belief if they rely solely upon conclusions taken from the theory that the Sabbath was or was not maintained prior to the exodus.

On the other hand, what technically is known to debaters as the strategy of overwhelming assault may easily be used as a basis of argument against the keeping of the Ten Commandments or any other portion of the Mosaic Code. Evidence in profusion is provided by the New Testament to indicate that Gentile Christians particularly, and Jewish Christians if they will, are not required to participate in any of the rites placed on the shoulders of Israel by the law of Moses.

The first of the general conferences of the church of God, meeting at Jerusalem under the auspices and direction of the apostles, determined that no Gentile was to be circumcised. Inasmuch as circumcision was a part of the Mosaic Law, it would follow that, unless a special dispensation be considered to have taken place in this one matter, the Mosaic Law *in toto* is not, as law, to be observed.

The Christ Himself failed to obey the rigid provisions attached to traditional observance of the Ten Commandments. The disciples, under His direction, on occasion also neglected the Mosaic provisions for conduct. One of the hottest of the not infrequent disputes between Paul and Peter was woven about the problem of forcing Gentiles to qualify for salvation by adherence to the Mosaic Code; and Paul, inspired by God Himself, gave positive assurance to Christians that the Mosaic Law was not intended for them.

The Christ, declaring that His followers were bound by no law, opened the way for the multitude of arguments that have arisen to prove that one's personal conduct is immaterial to his ultimate salvation. The Christ's purpose was anything but this. His purpose was to point to the Christian as one of such impeccable character as to conduct himself properly because such conduct was right, and not because such conduct was required by law.

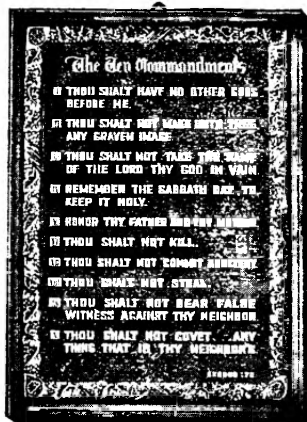
The Christ, moreover, informed His followers that the man who thought evil had, in the sight of God, committed it. That statement was opposed to the entire principle of Hebrew jurisprudence, which rested upon the theory that the commission of an act was necessary before sin could occur. Under the Christ's code, to think blasphemy was to blaspheme, to think adultery was to commit it, to wish to commit murder was to murder; under the Mosaic Law, only the actual act itself was considered sin.

The New Testament is founded upon a deeper form of religion, or, rather, a grander expression of religion, than the Old Testament. The rites and ceremonies of the Israelitish custom were, through the lapse of human memory, ultimately forms and nothing more; the New Testament principle is that one's own mind is the determining factor of his righteousness. What he is judged to be in the sight of men is largely immaterial; what he may actually do is, under some conditions, unimportant; but what he thinks—the motive behind all action, speech, and character—is responsible for his position under God.

The Sabbath, as required by the Mosaic Code, was a symbol, nothing more. Had the law not been set down, the Hebrews would have dedicated no part of any day to God. Under the Christian dispensation, each day is held to be sacred to the Lord, and consequently no stereotyped ordinance is required to force the outward forms of worship. When one is in constant communion with his God, the dedication of a special day to devotional activity is nothing more than the fulfillment of personal desire, subject to no stringent requirements except, perhaps, those imposed by convenience for assembly.

It cannot be correctly said, however, that no restrictions on conduct exist under the New Testament system. Salvation is not promised to those who wilfully and consistently, without repentance, fracture the laws of God and man. The Christian is bound by no law only because of his desire to do right; were the principles set forth by the Christ to be abolished, the law would im-

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Best Sermons of 1935

The Loosing of the Seals

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon."

IT sometimes is permissible to weep, but not over little disappointments. The Apostle John was a great man. Truly great men do not weep over little things. But John wept "much." And it appeared to be over such a little thing, merely the opening and reading of a sealed book. There he was, before the awful majesty of the throne of almighty God, seeing, hearing, and feeling the adoring worship of myriads of glorified beings toward the magnificent throne and its exalted occupant. And then to weep because a little book wasn't immediately opened for his curiosity to be satisfied! No! No! John wasn't a little man, my friend. That book is well worth all the tears ever shed by the people of God over its being closed. For that book still is closed, its seals still are tightly secured, its contents never have been executed, it yet lies in the hand of almighty God waiting for the rightful owner to take possession. For John was caught forward in spirit to witness events to take place in "the day of the Lord."

He already had seen a vision of the church age. The seven letters to the seven churches sketch the history and accomplishments of that age. Seven is the number of completeness. Those seven letters cover the whole earthly history of the church as it now is. When all is finished then the church shall be all "caught up together . . . to meet the Lord in the air" (1 Thess. 4:17). That is, those who overcome will be caught up. Matthew 24:40: "Then shall two be in the field: the one shall be taken, and the other left." In the same way, when John had finished writing the letters, "after this" (Rev. 4:1) he saw a door open in heaven and the trumpet-like voice called him, "Come up hither." The record says he was to see things that would take place "hereafter," that is, after the church age is over and the overcomers have been translated to meet the returning Master.

Now John in vision sees these people glorified, breathing the ineffably sweet atmosphere of the very presence of the blessed Creator, singing and praising His perfections, the cup of their happiness pressed down and running over, and yet waiting, waiting, waiting for some wonderful gift that is about to be presented them. The book contains the title and right to that gift! And it is sealed, completely sealed, with seven seals. That is why John wept. "No man was found worthy to open and to read the book, neither to look thereon." Were the faithful people of God to be denied that for which they so ardently had longed and pleaded? Was the promise of God to fail because no one was worthy to claim the great gift from the pure hand of the Supreme Giver? No, never, it cannot be, my friends. A comforting elder steps up to the anxious John and tells him: "Weep not: behold, the Lion of the tribe of Juda, the Root of Da-

vid, hath prevailed to open the book, and to loose the seven seals thereof."

A lion is strong, the king of beasts, the victor. But when John looks he sees "a Lamb as it had been slain." Yet this Lamb is not dead, but standing, alive. Jesus Christ, the strong Lion, Victor over sin and death, has by His lamb-like obedience to the death of the cross earned the right to take possession of the little book and all that to which it is the title deed. But lo! there are certain responsibilities that go with taking that book. He must be able to fulfill them. Never fear, it was God who said of Him (Isa. 53:12): "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." "And he came and took the book out of the right hand of him that sat upon the throne" (Rev. 5:7).

I propose to regard this as the most sublime individual act in the entire Apocalypse, for every pure and holy living thing in the entire universe seems to so regard it, as we see from the tremendous exultation and praise that it immediately inspires. Listen, my friends, to the happy song of the redeemed (vv. 9, 10): "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."

That song sings of redemption as already accomplished. And it will have been for these heavenly singers when they actually sing this song in "the day of the Lord." We will not only have been redeemed as Christians already are, from the "vain conversation" of the world (1 Peter 1:18), not only will we have observed the commandment (2 Cor. 6:17) "to come out from among them, and be ye separate," but we will also have been glorified with that redemption for which "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

To redeem means to buy back. "For ye are bought with a price" (1 Cor. 6:20). We have been bought back from the way of the world "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19). But that redemption is not only for this life but also for the next. Hebrews 9:12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Now, my friends, when we have once obtained that eternal redemption as these glorified ones surrounding the throne of God will have obtained it, what more redemption will there be needed? What will not yet have been bought back? to what is the little book the title deed? I can think of nothing save the song of the redeemed: "And we shall

reign on the earth." The little book is the title deed to the earth, the rightful inheritance of the meek.

The Lamb bought the earth back also when He died on the cross. Adam lost it. The second Adam regains it. The Lord Jesus is the Next of Kin, the Redeemer.

And now at last John sees Him taking possession. That is why this is so sublime an event. The rest of the Apocalypse hinges upon this act, upon our Lord's right to take possession, and He claims it. The loosing of the seals is the loosing of the judgment powers of Christ to drive out the trespassers and take possession of the inheritance. The four horses of the Apocalypse (chap. 6) are the opening guns of the war, and announce to the doomed world that the rightful owner has come.

The overcomers out of the church of the last days will have been caught away, but that blessed rapture will leave the lukewarm behind. Many of these people will come to their senses, hence when the first seal is opened and the white horse goes forth with a crown and a bow to conquer, it is that God has recognized their change of heart and is giving them a work to do. There will be great tribulation, but if they hold fast they will conquer. The bow is the Word of God which is now quite naked to their eyes (IIab. 3:9). That will be a time of great exploits. Many people will give up all they have to die for Christ. In Isaiah 26:9 we read, "When thy judgments are in the earth, the inhab-

itants of the world will learn righteousness." Psalm 64:7, 9: "But God shall shoot at them with an arrow; suddenly shall they be wounded. . . . And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing." And so we see the judgment power of the Christ at work to drive out the trespassers from the earth. We cannot go now into detail about all these horses and what they will mean. Enough to say that with the taking away of the overcomers the world can look for trouble, terrible wars, famines, and death. But when it is all over the earth shall have been bought back from the curse and filled with righteous, happy people.

Why should you think it carnal to want to live on the earth in the next life? It is the scene of all our joys and victories in this life. It's our home. If I am carnal in that hope then so all the prophets of God have been, and so also are these happy and blessed saints whom John sees enjoying the fruits of eternal redemption in the pure and holy presence of God. For they sing amidst all these glories, "And we shall reign on the earth." No, not carnal, but, the "blessed hope." It will be part of that "glory which shall be revealed in us." It means that all the unrighteousness and suffering of this present world shall have its last fling and be wound up forever in the opening of the seven seals of this little book. God shall dwell with men and "shall

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But to Do

By R. H. Judd

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

THE above verse is frequently quoted in defense of those who claim that God requires no creed, emphasis being laid upon the thought which some would place on the words "but to do."

To them the word "but" with one stroke eliminates, obligation to any definiteness of purpose, and minimizes in their mind the importance of the injunctions which follow. To them there is no overflow of the functions of life, no desire to go beyond one iota of that which in their strict understanding of the *letter* fulfills their relationships to those around them. They have "but to do" that only which is required of them.

Who among us is not acquainted with the "just man"—the man who in his actions fulfills his literal obligations, but can see no further than the horizon thus limited by himself, and which in its turn limits the horizon of his own life? In seeking to be "but just," in nine cases out of ten the effort to refrain from doing more than he need, has robbed himself and robbed others of the joy of "loving mercy," and instead of humbling themselves to walk with God (see R. V., margin), they have been lifted up in the pride of

their own integrity. Thus they have failed, and failed utterly, to see that "doing justly" includes "loving mercy," and "loving mercy" includes and results in "walking humbly with thy God."

But "can two walk together except they be agreed?" Can a man "walk with God," and at the same time ignore and reject the very foundations of the promise of life that God Himself has laid down? No, indeed no, for if *you* do not walk with God, God most certainly will *not* walk with you. "Be not deceived; God is not mocked: for whatsoever a man soweth, *that* shall he also reap."

Reader, let us refer to Romans 10:9, and again notice the "if." "If thou shalt confess with thy mouth *Jesus* as Lord, and (now notice the creed) shalt *believe* in thine heart that God raised him from the dead, thou shalt be saved." In the face of these words, multitudes of professing Christians are in these days denying the actual resurrection of *Jesus the Christ*, and claiming that in order to be saved they have "but to live a moral life."

Friend, God cannot, God will not, for you, or me, or anybody else, "go back" on His own conditions.

What Is Man?

By Lois Dismukes

WHAT is man, what is the origin and the nature of man? For the answer of this question, let us search the Scriptures together, looking first to 1 Thessalonians 5:23: here we find that man is spirit, soul, and body.

Our next objective is to find the origin of the spirit, of the soul, and of the body. Turning to Zechariah 12:1, we learn that the Lord *formed* the spirit of man within him, for it reads: "... saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the *spirit of man within him.*" In Isaiah 57:16, we find that God made the soul, for it states: "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the *souls which I have made.*" Now by Genesis 2:7 we are told that God *formed* man of the dust of the ground. Thus we have found the origin of man, spirit, soul, and body, to be by formation or creation; therefore, since every part of man originated by creation, no part did not preexist his creation except in form of material out of which it was created. Since man, according to the Bible, is solely a created being, a creature of the Creator, man does not possess *inherent* immortality.

Having found man, spirit, soul, and body, to be of created origin, let us search for the nature of man, looking first to the nature of the spirit of man. (Remember, we are here speaking of the "spirit of man" and not of the several meanings of the word "spirit" as found in the Bible.) Turning to 1 Corinthians 2:11 we read, "For what man knoweth the things of a man, save the spirit of man which is in him?" or as the Diaglott reads: "For who of men knows that thoughts of the man, except that spirit of the man which is in him?" It is to be seen from the foregoing quotation that it is the spirit of man that *knows* or possesses knowledge. Remembering that it is the spirit of man that knows or possesses knowledge, let us read Ecclesiastes 9:5, 6, 10, "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Only that which possesses knowledge or wisdom in life can lose knowledge or wisdom in death, for one cannot lose something he never possessed. Since it is the spirit of man that possesses knowledge in life it is the spirit of man that loses knowledge in death. We are also told that they, the dead, have no more a reward; yet listen to Luke

Man, according to the interpretation of Mrs. Dismukes, who is a member of the Church of God in Texas, is a triumvirate. Her correlation of this idea with that of man's inherent mortality is both unique and interesting.

14:14 speaking of the righteous, "Thou shalt be recompensed (rewarded) at the resurrection of the just." They are then no longer dead, but living, having been raised up at the resurrection. The dead cannot be re-

warded, for they possess no wisdom, no knowledge, no love, no hatred, etc.; but they, the dead, must first be raised up out of death, being made alive again, before they receive their reward.

Again we question, Does the spirit of man, which we have found to be the intellectual in life, retain knowledge in death? David answers in Psalm 6:5, "For in death there is no remembrance of thee (God): in the grave who shall give thee thanks?" Here it is evident that the part of man that remembers God in life and gives him thanks goes into unconsciousness in death, or else there would still be a remembrance of God in death and a giving of thanks in the grave. We often hear it said at funerals that the spirit of the deceased is now singing praises around God's throne; but David denies the truth of such a statement when he says, "In death there is no remembrance of thee." How can one praise God when that one has no remembrance of God? Whatever part of man remembers God during life ceases to remember Him during death.

David again assures us that consciousness ceases to exist at death, for he says in Psalm 146:4 concerning man: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

In Proverbs 20:27 we read, "The spirit of man is the candle of the Lord." Now turning to Proverbs 24:20 and Job 18:5, 6, we find that the candle of the wicked shall be put out, that is, extinguished. Thus we have found that the spirit of man, the knowing part of man, is not immortal, for it can be put out or extinguished.

Now let us consider the nature of the soul: Beginning with Genesis 2:7 we read that the Lord God breathed the breath of life into the nostrils of the man He had formed of the dust of the ground and that this *created man became a living soul*; in Jeremiah 2:34 we find that souls have blood; in Leviticus 17:10, 15 and Deuteronomy 12:20 we are told that souls eat; Revelation 16:3, Ezekiel 18:4, and Psalm 78:50 record that souls die. Too, let us study the word "soul" as applied to Christ: Isaiah 53:10, "Thou shalt make his soul an offering for sin"; Isaiah 53:12, "He hath poured out his soul unto death." In Acts 2:31 we 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." Do we not then understand that "soul" refers to life, or to the living being itself? Matthew 10:28

warns that we should fear Him who is able to destroy both soul (future life) and body in hell. Notice, both soul and body can be destroyed and both can be destroyed in the same place.

Having found from 1 Thessalonians 5:23 that *man* is spirit, soul, and body, and having found that man, spirit, soul, and body, is a *creature* of the Creator, and that "the Lord God formed *man* of the dust of the ground," may we not answer the question, "What is man?" thus: "Man is spirit, soul, and body, a creature of the Creator, created of the dust; 'for dust thou art, and unto dust shalt thou return' (Gen. 3:19)?"

While studying the origin and nature of man let us consider Ecclesiastes 12:7, which reads: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Let us notice the reading of the above scripture very carefully. We are told that *both* the dust and the spirit *return*. Now in order that anything may be said to "*return*" to a stated place, it must first have come from that stated place and be going back; thus the "dust shall *return* unto the earth," "for out of it wast thou taken." It is not only written that the spirit returns unto God, but, also, that God *gave* it. Now we know that if God gave it, it was God's to give.

At this point, let us remember that Zechariah 12:1 states that God *formed* the *spirit of man* within him. Then by way of comparison of Ecclesiastes 12:7 and Zechariah 12:1, it is to be seen that the spirit of Ecclesiastes 12:7 was *given*, while the *spirit of man* of Zechariah 12:1 was *formed*. Since the spirit of man was formed, it could only *return* to the substance out of which it was formed. Thus it is to be seen that the spirit of Ecclesiastes 12:7 is *not* the *spirit of man*.

But let us seek to further identify the "spirit" of Ecclesiastes 12:7, remembering that God *gave* it, and if God gave it, it was God's to give. Turning to Acts 17:24, we read that God made the world and all things therein, and that He *giveth* to all life, breath, and all things. In Job 34:14, 15 we have these words: "If he set his (God's) heart upon man, if he gather unto himself his (God's) spirit and his breath; *all flesh* shall perish together, and man shall turn again unto dust." Now from Job 27:3 (A. S. V.) we read: "For my life is whole in me, and the *spirit of God* is in my nostrils." Remembering that Job says that the spirit of God is in his (Job's) nostrils, we turn to Genesis 2:7 and find that it was the "breath of life" that God breathed into man's nostrils, and from Genesis 7:21 we read, "And all flesh died that moved upon the earth, both of fowl, and of cattle, . . . and every man: all in whose *nostrils* was the *breath of life*, of all that was in the dry land, died." From this it is seen that not only man but cattle, beast, fowl, that is, *all flesh* possess the "breath of life," and it is so stated in Ecclesiastes 3:19: "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*."

Keeping these thoughts in mind, let us read: Genesis 1:1, 2, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and

darkness was upon the face of the deep. And the *Spirit of God* moved upon the face of the waters." Psalm 33:6, 9, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Job 26:13, "*By his spirit* he hath garnished the heavens." Psalm 148:4, 5, "Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he *commanded*, and they were created." Job 33:4, "The *spirit of God* hath *made* me, and the breath of the Almighty hath given me life." From the foregoing quotations it is to be seen that all creation was accomplished by the Spirit of God, that is, the power of God, "for he commanded, and they were created"; "he spake, and it was done"; yet, "by his spirit he garnished the heavens."

Let us now return to Ecclesiastes 12:7 and read: "And the spirit shall return unto God who gave it"; also from Job 27:3, "The Spirit of God is in my nostrils"; and from Genesis 2:7 we find that God breathed the breath of life into the created man's nostrils; also from Isaiah 2:22, "Cease ye from man, whose breath is in his nostrils." Thus we have these facts before us: the spirit of Ecclesiastes 12:7 came from God and is going back to the Giver, the Spirit of God is in man's nostrils, man's breath is in his nostrils, and the breath of life is in man's nostrils. What then is the conclusion? The Spirit of God, God's power, has been given man. In what measure? In the measure of life. From Genesis 2:7 we are told that when God breathed the breath of life, that is, the breath that gave life, into the created man, he became a living soul. The breath in man's nostrils brought a change, the created man possessed life! From whence came this life? From God. How? God gave it. By what means came life into the man? By means of breath. How does man retain life? By breath. So long as there is breath there is life, however weak or irregular that breath may be. Who gave man this means or power of life? God. He is the Giver of all life, "in whose hand is the soul of *every* living thing, and the breath of all mankind" (Job 12:10). He is "the God of the spirits of all flesh" (Num. 16:22). Thus we have identified the spirit of Ecclesiastes 12:7 that returns to the Giver.

So it is to be seen that man is wholly mortal and does not possess inherent immortality in any measure. But God has provided a way and means for His creature, man, to *gain* immortality or eternal life in the world to come; and this way is through His Son. In John 11:25 Christ said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." And again we read: "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).

So are most sermons: "A lecture is the process by which the notes of the professor become the notes of the student, without passing through the minds of either."—*Prof. Rathbun*, Stanford University.

The Signs of the Times

"He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matthew 16:2, 3.

WHAT are easier understood than weather signs? They are so simple, plain, clear. Nothing about them is difficult of comprehension.

The signs of the times are comparable to weather signs. Only the willingly ignorant—those who have eyes to see but see them not as signs, tokens, and warnings—will fail to understand. Yet their number is legion. We wonder how, with Noah's 120-year building program, that it was possible for those before the flood not to know. Yet they (Matt. 24:39) "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Many declare Pharaoh's blind stubbornness inexcusable—think of the signs he had. Many decried Israel's lack of faith in the wilderness—despite so many signs. And one stands aghast that the overwhelming signs of Christ's messiahship—His healing and miracles—did not convince the sin-blinded Jews and stay time's most awful outrage—the crucifixion. Surely, we say, they had signs.

In these last days, we, too, have signs. Yet history repeats itself. Men see but understand not! Woe, when sin's fascinations so warp man's mind and blur his spiritual vision that the signs of the times—plain as weather signs—are unrecognized. Luke 21:34-36 says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

We are living in time's last hour. Signs in the social world say so. In 2 Timothy 3:1-5 is a list of twenty-one sins—sins that have always existed but would be especially prominent and aggravated just before Christ's return. "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."

These signs describe men's attitudes. Our day is especially perilous because sin does not appear very bad any more. Standards have been lowered. Allow me to emphasize: "This know also, that in the last days *perilous* times shall come." The safeguards of society are broken down; reserves and conventions are annihilated; marriage, unfaithfulness, sex romance is smart, popular, applauded.

Why, one of every seven marriages today crashes in the divorce courts. And how truly the phrase, "disobedient to parents," portrays our unspanked generation.

Verse 5. I read again: "Having a form of godliness, but denying the power thereof." Who can say that this does not accurately portray present-day popular religion? The church college, the bulwark of a one-time vigorous faith and a city of refuge for the tried and tempted youth, is gone as such—the demands of standardization, regimentation, accreditation have been yielded to, and university-trained men, with tainted ideas, contradictory to Bible truths, have molded the minds of the youth, and lifeless Modernism has vanquished Fundamentalism—Darwinianism and the evolutionary theory have apparently ruled out faith in creation and the cross. 2 Timothy 4:2-4 admonishes: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 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." This turning away, yet carrying on a form of religion, is a sign bespeaking Christ's soon coming.

Scoffers of the facts of creation and of the second coming of Jesus also are signs of Christ's return. 2 Peter 3:3-5: "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 this they willingly are ignorant of, that by the word of God the heavens were of old."

Again, Jude 18: "How that they told you there should be mockers in the last time." Have you heard mockers and scoffers? They constitute another sign that the King is soon to come.

Instead of the world growing better we read (2 Tim. 3:13): "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." And this is in spite of added facilities and conveniences. Let's look at verse 7: "Ever learning, and never able to come to the knowledge of the truth." This aptly describes our day and reveals that the world has been schooled and fooled. Knowledge of itself does not bring Christ and saving truth.

Prophecy points out that the last days are to be noted for inventions, and especially for rapid transportation. Daniel 12:4: "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." And Nahm 2:3, 4 further explains the phrase, "run to and fro": "The chariots shall be with flaming torches in the day of

his preparation. . . . The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." This needs no comment. Anyone can see pictured here broad ribbons of concrete, speeding autos, flaming headlights, and frequent accidents.

Why, your listening in to this radio lecture lesson fulfills Job 38:35: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" For me to talk here and you to hear there helps us realize we are close to the triumphant revelation of Jesus in the clouds of glory.

The strange contradiction of peace cries and war rumors are but another sign of the times. Isaiah 2:2-4: "And it shall come to pass in the last days, . . . many people shall say, . . . 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."

Observe: Many people say this. Now in Joel 3:8-14 we will read what the Lord says: "The Lord hath spoken it. . . 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."

I quote from page 16 of the volume *Our Changing World*: "In fourteen years, more than fifty special international conferences have been held. This count does not include the periodic, almost perpetual, parley represented in the sixty-five council meetings and thirteen general assemblies of the League of Nations. . . ."

"At the end of 100-odd peace meetings, the world is still in a state of war."

Peace societies swarm but avail nothing. Diplomats sign peace pacts with pen in one hand and gun in the other. This incompatibility, this striking—yes, startling—inconsistency, was foreseen, and Scripture declares it to be a sign of Christ's soon coming.

1 Thessalonians 5:3 says: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

We mention one more sign—the depression. In James 5:1-9 is brought to view the struggle between capital and labor, the impoverishing of the poor and the hoarding of the rich, wanton waste and pinching want. Doubtless present-day corporations and trusts are described by the words: "Ye have heaped treasure together for the last days." The panic is to be world-wide. Luke 21:25, 26: "And there shall be signs; . . . distress of nations, with perplexity; men's hearts failing them for fear."

In James 5 we are admonished because of these conditions:

"Be patient therefore, brethren, unto the coming of the Lord."

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

"Grudge not: . . . behold, the judge standeth before the door."

Beloved, He is even at the door. His hand is upon the latch. The door soon will swing open. We are on the verge

of eternity. The signs are as plain as weather signs. Are you ready? Come to heaven's mercy seat. Christ invites you. Yield now to that noble impulse. Harken to the Spirit's voice. Decide now. Tomorrow, for you, may be too late. Bow in willing surrender. Believe He accepts you. Now thank Him because He has accepted you. Be faithful.—*Lesson No. 5, Radio Bible School; selected by Mrs. T. J. Ellis; printed by special permission.*

DOCTRINE OF THE LAW

(Continued from Page Three)

mediately repossess its effectiveness for those seeking to do God's will.

Nor is there a contradiction contained in the two statements that the Christian is not expected to observe the Mosaic Code and that salvation is not promised to those who fracture the law. The law determines sin; without the law, there would be no sin. It is the commission of an act defined by the law as sin—and in this instance the law comprises both the Mosaic Code and the more subtle moral forces enacted by the Christ—which is denied to the Christian. That the law says, "Thou shalt not," is unimportant; but that the law says adultery is sin constitutes a definition which must be used, in connection with Jesus' remarks regarding thought, as a guide to living as a Christian should live.

Sin is, to be sure, the transgression of the law; but it does not follow that, because or if the Christian is unbound by law, no act is sin for him. The Golden Rule, that epitomizes Christianity, is a positive, an affirmative, doctrine; where the law restricts, the Golden Rule urges. As a consequence of this fact, the law now serves the Christian simply as a definition; for the Christian, in observing the Golden Rule, is motivated by the desire to do right, not to avoid doing wrong. This distinction, wholly aside from the determination of the conference at Jerusalem, the language of the Christ, and the attack on Peter by Paul, would point to the law as being a dead but historically interesting letter.

The Bible, therefore, in the form of utterances of the apostles assembled at Jerusalem for the specific purpose of ruling on the observance of the Mosaic Law by Gentiles; in the form of acts and deliberate speeches on the part of the Christ Himself; and in the form of letters from Paul to Peter, provides authoritative and unquestionably accurate factual evidence upon which to base the major thought of this argument. Premises, major or minor, founded upon the distinction between obeying the law because it is law and observing its provisions merely because one would observe its provisions regardless of their existence as law, lead to the conclusion that no part of the Mosaic Code as given at Mount Sinai is now binding upon Christianity, individually or as a whole. The combination of direct and positive biblical statements with the technically correct syllogism cannot possibly be ignored.

BEST SERMONS OF 1935

(Continued from Page Five)

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). Paradise regained. Eden restored. The restitution of all things.

And so, my friends, if John could weep at the very suspicion that no one was worthy to take advantage of the Father's loving provision to restore Paradise, how much more we should weep for joy now when we know that the strong Redeemer will be our champion. If you haven't been redeemed yet from the vain conversation of the world, now is the time to make a start. Trust Jesus who can loose you from your sins in His own blood. The saints receive much in this life. They shall receive much more when the Lord Jesus comes and changes this "vile body, that it may be fashioned like unto his glorious body." And then, amid the awful scenes of the judgment day, they shall take possession of the earth and "possess the kingdom for ever, even for ever and ever" (Dan. 7:18).

You must decide where you will be when all this happens. I do not weep, like John, for fear no one will redeem us, but I do have a sudden fear tonight, my friend, for you. Come up now, and stand out for the Redeemer, the Lion-Lamb. He is the Victor. You have everything to gain, and will lose nothing but what you can afford to lose. Jesus loves you and will give you the victory. And that is what counts.

EARLY "OPEN COMMUNION" IN
CHURCH OF GOD

ALTHOUGH the matter of "open" or "closed" Communion remains an unsettled question among us, the following statement which appears as a quotation in the *Voice of Truth*, one of our earliest weekly publications, under date of November 25, 1846, will be of interest.

"It is our duty to hold Communion with all who hold Communion with Christ. Little party differences should never prompt us to deviate from Christian fellowship with each other."

SUGGESTION for exercise of faith: Company over Sunday; can't attend church. But why? Is there any reason in the world why they shouldn't come with you? Why should they feel any more disgraced going to church with you than to a show or on a motor trip? If your friends do not hesitate to visit your home on the day of worship and keep you from church when they should be there themselves, you needn't feel any qualms about asking to suit their calls to your habits of worship. It might put a new thought into their minds and perhaps help restore them to a neglected duty. We have some members who use this plan, and it works.—M. W. Lyon in *Golden Rule News*.

NINETY YEARS AGO

(Continued from Front Page)

to present any of the leading points of doctrine or practice contained in the Bible, without greatly offending a large majority of professed saints and sinners.

"I care not whether people call themselves Baptists or anything else," this believing Baptist minister continues, "I know the time has come when they will not endure sound doctrine."

Still another conference is reported by J. Pearson, Jr., as having just been held in Toronto, Canada West (now Ontario), in which the following preaching brethren participated: Peter and Philip Hough, Porter, Mansfield, Pettet, Grant, Bywater, Campbell, and Pierce. "The brethren separated much encouraged and strengthened in the very soon coming of Christ, and with renewed energy in the service of our Lord," the report concludes.

IT'S THE PREACHER WHO PAYS

A RECENT offer to a Kansas preacher to increase his salary, declares a news item, was turned down flatly. Said the dominie: "I have too much trouble collecting what's due on the present scale without taking on any further obligations."

"OVERTHROW OF SPIRITUALISM"

THE following brief article appeared in *The Voice of Truth and Glad Tidings of the Kingdom*, early Church of God organ, edited by Joseph Marsh, under date of October 22, 1846. We republish it as an evidence that the denomination in those early times, when many other Adventists still believed in the immortality of the soul, took the same view of the matter that the church now holds, namely, that just as Christ died and rose again from the dead, so will those who believe in Him also literally die and remain unconscious until they are restored to life at our Lord's second coming.

"When the farmer reaps the first sheaf of the harvest will he have any fears that when he gathers in all the sheaves they will differ from the first? Certainly not! So Christ has shown us a sample of the children of the resurrection; not a spirit, nor a shadow, but a body with flesh and bones. Just the same body which lay down in the grave, came up again; for the wounds He received in His body on the cross convinced doubting Thomas after His resurrection. Christ ate and drank with His disciples after He rose from the dead. So will His children, according to His promise, eat and drink with Him at His table in His kingdom.

"My faith never rested more on the plain Word of God. . . . I am glad that unscriptural doctrines are not published in the *Voice of Truth*, nor do I wish they should be. In the Word of God alone is there safety."—(Signed) R. Humphries, Buffalo, N. Y.

Berean Department

ARLEN MARSH, EDITOR

Forgotten War

It is a rare thing for a war to be forgotten. Yet within the church itself one of the most important of all wars has been allowed to gather the dust of years, neglected and ignored.

The conflict between Fundamentalism and the equally militant Modernism has served to draw public attention away from this quite as important problem. On the one hand are grouped those whose sole concern is legislating the world into righteousness and giving it a philosophy which will protect it from mental injury; on the other are assembled those who hold that the only purpose of the church is to teach the doctrines peculiar to Christian orthodoxy and Platonism. In the effort to secure control of the religious organization of the earth, both sides have forgotten the weighty question of personal conduct.

Doctrine is simply teaching. To restrict religious doctrine to the promulgation of the fact that man is mortal, that God is not a Trinity, that baptism is essential to salvation, that the Bible is inspired, that man is a free moral agent, and that Jesus of Nazareth is the Son of God and the Savior of the world is to err. Doctrine consists quite as much in teaching in regard to conduct as in teaching in regard to belief.

As the immediate result of this wholesale neglect of the matter of personal action, the divorce ratio throughout the world has risen rapidly during the last few decades. It is common knowledge that one of every seven marriages consummated in the United States ends in a divorce court. It is also common knowledge that white slavery has not been stamped out, and that violations of the Mann Act are occurring every day.

The mission of the church is twofold: first, to teach those things which Jesus taught; second, to practice those things which Jesus practiced. The last, however, has been ignored in favor of the first.

The absence of teaching in the Church of God on the subject of personal conduct has become particularly noticeable during recent years. In consequence, there has come an open-minded policy on the part of the church young people which, among some, has been tantamount to saying that, since the church is bound by no definition of sin, it does not matter what the individual members do.

Editorials and articles in the Berean Department of THE RESTITUTION HERALD directed toward the definition of specific evils as mentioned by the Bible have been sufficiently unique to draw an amount of comment

out of all proportion to their legitimate worth. This fact alone is an indication of the failure of church leaders to give the laity guidance along lines of moral behavior.

Certain Bible classes and Berean groups have devoted, it is true, some attention to the so-called "social problems." On the whole, however, these group discussions have not met the pressing need. What the church now requires is not generalization on evil, nor an untenable position in regard to specific evils, but rather a biblically sound basis for teaching what constitutes good Christian living. Bible classes have drawn inferences, but inferences are not enough. Unless the church body is provided with exact scriptural quotations to point to definite acts as sins, it is only reasonable that that body should question the theorizing which surrounds the problem of the Devil and his works.

Remarriage following divorce, for instance, is positively held by the Bible to be the equivalent of adultery; but, instead of having our attention centered on some such specific question as this, we have been given sermons on heart-cleansing, on the victorious life, on the Golden Rule, on the prayer life. Theft is declared to be evil; but young people's groups ignore the obvious for the general and fail to make mention of the fact that theft may consist as much in plagiarism, cheating at school tests, and robbing God of what rightfully is His as in stealing a dime from the blind man on the corner.

Matters of this sort are as essentially doctrine as baptism by immersion, and they are equally important. To teach the necessity for belief without works is no less pernicious than to teach that works without belief will give salvation to the world.

"Practical" sermons, so popular with many ministers today, have been anything but practical. They have been shooting, as Bible classes and Berean societies have been shooting, without taking aim. The man in the pulpit may tell his congregation for years on end to be good, be good, be good; but unless he tells them exactly what good is, his well meant efforts are utterly wasted. "Conquer temptation," "consecrate," "pray through to victory," and their like have become not at all unpopular; but of what value are they unless one knows what temptation is, how he can conquer it, why he should conquer it, and whether it invariably is sinful to yield to it?

The time has come to give up the blunderbuss for an elephant gun, to focus attention on particular evils. Only this will make the cry for better living more than a breath against a hurricane.





THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"This is my beloved Son, in whom I am well pleased."

WHAT A WONDERFUL SAVIOR!

WE COME now to the review lesson, the last lesson of the quarter. Through the first six months of this year we have had the life of the most wonderful Man that ever lived for our study, Jesus, the Son of God, the Savior of the world.

Perhaps it would be interesting to consider some of the titles that have been given to Jesus and fit them in with the lessons of the past quarter. We can easily find twelve ways in which He meets our needs and those of the whole world. For He fills every need.

Jesus is often called "the Great Physician." He performed many acts of healing when He was on earth. And these are among the stories that all of you love the best.

In lesson 1 Jesus had just healed a woman who had been sick for eighteen years. She was so crippled from disease that she couldn't straighten up, but walked all bowed over. Jesus didn't need time to bring about His cures. The poor sick people were well at once, as soon as He spoke the word.

Lesson 2 is the resurrection story. In this lesson we learned that Jesus is alive for evermore. Never again will He have to suffer and die, as He once did for the sins of the world.

Jesus is our living Lord, the most wonderful of all His titles. Because He lives, we shall live again, if we are true to Him. We shall receive the same kind of life He now has.

We had an interesting story in lesson 3. It was the story of the son who left home and wasted all his father gave him. When he had nothing left he returned home, and there was his father, awaiting him with open arms.

But there was an elder brother at home who didn't welcome the foolish son back. He was angry because the father made such great preparations in his honor.

Now Jesus is often called our "Elder Brother." But He is not like that one. Nothing makes Him happier than to have a foolish, sinful person return to God and ask forgiveness. And God is always waiting to welcome one who wanders away.

When Jesus walked along the shores of Galilee or climbed the hills of Judea He met many different kinds of people. The golden text of lesson 4 tells us that the rich and poor meet together and that God is the Creator of all.

Another verse tells us that man looks at the outward appearance, but God looks at the heart. Jesus, because He is

God's Son, is like Him. Riches mean nothing to Him, but He is the Friend of all. Aren't you glad for that?

Lesson 5 tells us a fine story of Jesus healing ten lepers. Only one came back to thank Him. And we learn the lesson of being grateful and humble from their experience.

In every experience Jesus met He was always humble and forgiving and thankful to His Father. He thanked God for hearing His prayers. He forgave the greatest injury. He was our Example in all things.

Lesson 6 shows the difference between a proud man and a humble one. I wonder how many of you remember the description of the two men who went to pray in the temple. But we must hasten on.

A fine story is told us in lesson 7. All you boys and girls recall how the little man who climbed a tree to see Jesus was honored by having Jesus as his Guest.

Jesus taught this rich man a lesson he needed very much—honesty. You know, a person who is not honest is often many other things that are wrong, too. But a truly honest person will not stoop to do any low or unkind act.

The subject of lesson 8 is, "Building for the Future." We are all builders, you know. Every act of our lives, however small, is a stone in the structure we are erecting. How careful we should be that our acts are true and square so as not to mar the building!

Jesus is the Master Builder. His life is an example of the finest building anyone ever did. Not a single stone out of place!

Lesson 9 gives the account of the Last Supper. We have heard Jesus called "the Bread of Life" and "Living Water." You know, He called Himself that when He talked with the woman at the well.

Jesus gave His life for us; His blood was shed on the cross. When we take the Communion, we recall His suffering and death until He comes again.

The next two lessons show that the words of the angel to Mary came true. The angel told Mary that her Son should be called Jesus, for He would be the Savior of the world. To do that He had to die on the cross.

But lesson 12 is the very best lesson of all. God raised Jesus from the dead, and after forty days He ascended to heaven. One day He will return to earth again, and then He will be King over all the world.

Isn't He a wonderful Savior?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 13. — June 28, 1936

REVIEW: JESUS MEETING HUMAN NEEDS

Devotional Reading: Acts 1:1-11

GOLDEN TEXT

"Jesus of Nazareth . . . went about doing good" (Acts 10:38).

SENIOR AND ADULT

Topic: Jesus Meeting the World's Needs.

General Discussion. In reality, the lesson for today constitutes a review of the lessons for the first two quarters of the year, since the subject for the first six months is that named by the topic: Jesus Meeting Human Needs. It resolves itself, in one sense, into more of a study of social problems than a study of dogmatic Christianity; but there are, despite this fact, points of exact faith which necessarily arise from any extended consideration of the twenty-four subjects. What needs of the world most demand attention now? What causes trouble politically, financially, and socially? Is the world progressing intellectually, or is it going backward? Why? What effect has Christianity had on the civilization of the world? Has it as great an influence today as it had one hundred years ago? Why? Name some of the specific things that have been brought about in science, art, and literature as a result of Christianity. Do you believe that there is any excuse for the plaint of some atheists that Christian teaching is a dangerous philosophy? Would application of Christian principles to modern life solve all economic, social, and political problems? Why?

Individual Lessons. Parables fill a good portion of the text of the twelve lessons for the quarter. What was the purpose of parables? Did they fill that purpose? Should similar methods of teaching be used today? Why? Which is more commonly read, an article or a story? Why? Is there a place for all people in the kingdom of God? Will all people have a place there? Why? Compare the answer to these questions, based on lesson 1, with the conclusions reached from lesson 4 on the unfaithful steward and the rich man and Lazarus (recall that "Lazarus" is a form of "Jesus"). Why do many not accept the Christ as their Savior? Is it possible for us to tell who has or has not accepted the Christ? How? Are we true Christians if we endeavor to decide whether others are or not? On what basis should conduct be founded? Is it any more right to set falsely high standards than to set falsely low ones? Why? What one statement of the Christ should control all our acts? Is it sufficient to solve all problems? What is the chief reason for religion's failure to secure real faith? The social gospel, or teaching that the church should devote its entire attention to making good citizens, is now the major thought in most churches. Is it the correct one? Did Jesus condemn any specific sins? If so, what ones? Have we the right to condemn other acts as sins? What was the effect of Jesus' death and resurrection on the conduct of the world? What difference did the resurrection make to the apostles? Why had they not understood Jesus' references to His coming death? What evidence is there of

the actuality of the resurrection aside from the knowledge that the Bible is inspired and that what it says is true?—A. M.

GOLDEN TEXT

Jesus of Nazareth healed the sick, gave sight to the blind, made the lame to walk, unstopped the deaf ears, raised the dead, preached the gospel to the poor, and many other things not here mentioned (Luke 7:22). Jesus not only ministered to physical needs but to spiritual needs also. Jesus only began His work while on earth, He still has the interest of His people at heart. "He ever liveth to make intercession for them" (Heb. 7:25).

Preaching the gospel was one of the great things that He did. That was so far-reaching that because of what He did, it even reaches to you and to me. His death on the cross, His resurrection, and His ascension were all good deeds, although we seldom think of them in that way. He was constantly busy doing something for somebody. Let us profit both by His good deeds and His examples.—L. A. R.

INTERMEDIATE CLASS

Jesus Meeting My Needs

To the Teacher: No study of the life of Jesus while on earth could be complete without a study of the first eleven verses of Acts 1. In these verses is found all our hope of the future. They contain the key to the treasure God has promised them that love Him. The promise of Jesus' return, bodily, to this earth is the most precious of all the truths which we hold dear. For only by His return will all these blessings be realized. Notice that during the forty days He spent with His disciples after His resurrection, His theme was still "the things pertaining to the kingdom of God." And still the disciples could not understand. Jesus Himself answered for them and for all others the question of "when" (v. 7). Discuss with your class the reason for this answer. What can we know about the nearness of Christ's return? By what signs may we judge that? Jesus met the needs of those about Him when He lived on earth in preaching the gospel and healing those brought to Him. He meets our needs today in interceding in our behalf before the Father. How will He meet the world's needs when He comes again? Give your class sufficient evidence for your answers from the Scriptures.

To the Pupil: More precious than any of the accounts of the events of Jesus' life as He "went about doing good," dearer to us than the scenes of the death and the resurrection of our Lord, are the words of Acts 1:10, 11. Memorize these verses so thoroughly you will never forget them. If some one tells you Jesus comes every time a Christian dies, quote these verses to him. If another tells you He will never return to this old earth, repeat the

promise of the angels as given here. Study it until it is a part of you, for in this promise lies the only hope you have for the future. Only by the return of our Lord can we ever receive the rewards of obedience. Read what other writers of the New Testament have to say about this great event (1 Cor. 15:24-26, 51-54; Col. 3:1-4; 1 Thess. 4:13-18; 1 John 3:2, 3; and many more). Jesus meets your needs today by interceding in your behalf before God, by giving you strength to meet every temptation and keeping you true to Him until He comes again. Name some of the ways He will meet your needs when He returns. Some sacrifice is required of you. Is the reward worth it?—M. G.

JUNIOR CLASS

Review of Lesson Stories.

1. What lesson was about a man who was cured of a dreadful disease and who came back to thank Jesus for curing him?

(To the teacher: Each part of the above lines represents a word in the title of a lesson.)

2. What story was about a man inviting many guests to his home for a feast?

3. What one was about one of Jesus' disciples who did not prove to be a true friend?

4. Which one was about a rich man and a very poor man?

5. Which lesson was about a very poor lady who gave all she had, and also taught us how to give?

6. What lesson was about a boy returning home to his father?

7. What story was a very sad one in the life of Jesus?

8. Which lesson was about Jesus talking to two of His disciples as they walked along the road to Emmaus?

9. What lesson was about a man who would not believe unless he could see?

10. What one was about a very little man who climbed a tree?

11. What lesson taught us how to pray?

12. Which story was about a memorial to Jesus?

Tell me one thing, if possible, that Jesus said or did in each of these stories. I am sure we will all agree when we say, "Jesus of Nazareth went about doing good." Repeat it.

May God bless all you boys and girls; and be sure to be in your places, with sunshiny face, your quarterly, and Bible, each Sunday to learn more and more about Jesus.—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Michigan Bible School and Conference, Pennellwood, Grand Rapids,	June 15-21
Northwest Conference, Corvallis, Ore.	June 16-21
Indiana Bible School and Conference, North Salem, near Plymouth,	June 17-23
Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Western Nebraska Conference, Holbrook,	August 15-23
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

INDIANA BIBLE SCHOOL

Indiana Bible School will be well on its way by the time you read this notice, but you will still have time to make plans to attend a part of it if you have not already done so. You may want to see the church decked out in her new white coat. You may want to see and hear Bro. Lindsay proclaim the Word. You may want to be at the business meeting, 2 p. m., June 27. You will need the fellowship and spirit that may be had, and the Bible School and Conference needs you.

F. A. Stilson, President.

SAINT LOUIS, MISSOURI

Our Sunday school and Bible classes are progressing satisfactorily. Since additional members of the church have located in the city we have both a children's and an adult Bible class.

The wonderful work of Bro. C. E. Lapp is still felt. Bro. J. H. Anderson gave us a very good sermon last week. We are looking forward to our special meeting in September. The services will begin the third week of the month and all who can do so are cordially invited to be present with us. Bro. G. E. Marsh will be the minister.

Mrs. Claude Graham.

GRAYTOWN, WISCONSIN

It was my privilege to conduct a series of meetings for the congregation at Graytown or Clear Lake, Wis., from May 22 through May 31, 1936.

Graytown is located at least 80 to 100 miles from our nearest church in Minnesota, hence it is seldom that they are permitted to attend services.

The attendance was not large, but those who attended showed quite a little interest. The average attendance was 15.

A building of their own and regular services would be a big help to this earnest band of workers.

Gerald L. Cooper.

"MY LAST SERMON"

Among those who already have signified their willingness to contribute to the new series of discourses, the publication of which will begin in The Restitution Herald in the near future, are the following: James A. Patrick, J. H. Anderson, Mrs. Emma C. Railsback, and F. E. Siple.

Remember: You can have The Herald sent to a friend for nine full months, bringing to him this entire series of vital and inspiring messages from the best minds in our ministry, for One Dollar! Better get your list of subscribers in at once so that they may not miss a single number.

ANNUAL MAY MEETING May 29-31

The Annual May Meeting of the Fonthill, Ont., church is past with memories and blessings still lingering. It was indeed a refreshing time in the Lord! The sermons given by Bro. Siple were inspiring and edifying both from the practical and doctrinal standpoint.

The church was packed for all the services on Sunday. A pleasing feature of the program on Sunday was the dramatization of the story of Philemon and Onesimus as recorded in Paul's letter to Philemon by the Truth Seekers' Class.

There were many from distant points that added to the success of the meetings. There were ten from Grand Rapids: Bro. Bridegam Bro. and Sr. Downing, Srs. Niles, Ackerman, Holland, Braur, Bro. and Sr. Siple, and George Hall. Four came from Springfield, Ohio: Bros. Finch and Overholser and Srs. Hartman and Gras. Besides these mentioned there were visitors from over twenty different towns and cities in the Province and the State of New York.

The meetings were graced by three additions: Mrs. Tony, Hooker St., and Evangeline Brown, 16 N. Main St., Welland; and Mabel Fletcher, Fonthill. These were baptized the Sunday following. Others have intimated a desire to be united with the Lord through baptism and we pray that righteousness will prevail with them and obedience follow.

C. E. Randall.

General Conference and Illinois Bible School and Conference, Oregon, Ill., August 4-16.

SOUTH LAWN CHURCH, GRAND RAPIDS

The service on Sunday morning, June 7, was most beautifully conducted as a tribute to fathers. A committee of ladies had made all arrangements. The pastor was asked to occupy a pew with the congregation, and Sr. Blakely conducted the service in a most admirable way. In addition to the special music and readings, the chairwoman gave a most excellent Bible talk and tribute to the fathers who scripturally and properly carry out their responsibilities. A red rosebud was given to each father.

The group who attended the Fonthill May Meeting brought home a lot of inspiration and enthusiasm toward that type of gathering. A movement is now on foot to establish the last Sunday in October, which is our anniversary Sunday, as an annual occasion for a similar meeting. This year will mark our tenth anniversary.

F. E. Siple, Pastor.

BURR OAK, INDIANA

A beautiful day and a very pleasant time was had when our Bible school congregated at Plymouth's splendid park. Sr. Underwood came on the grounds to see us, and several of our people from Bremen were having their family reunion.

After our soft ball team played Wednesday with the Salem Brethren Church, the Morning Stars' and the Gospel Seekers' Classes assembled in the home of Bro. and Sr. Dale Davis for an evening of good things and a good time. We are very proud of our young people, and can see them soon taking the responsibilities of the church work.

Sunday, June 7, to Bro. and Sr. Darrell Carlisle was born a fine baby girl, and her name is Meriam Coleen.

Sr. Jesse Zeechiel is busy preparing for conference, and it looks as if we shall have a good staff of teachers. Our prayers are not only for our own State gathering, but for all conferences, especially the general assemblage at Oregon.

A. E. Hoskins, Pastor.

LOS ANGELES, CALIFORNIA

We are glad to have Sr. E. C. Railsback with us again. She will fill the pulpit during Bro. Macleod's absence for the next two Sundays. Bro. Macleod and his family are planning to leave on Saturday, June 13, for the Northwest Conference.

Duncan Macleod is going to join a group of boy singers for a supervised trip of the United States this summer. His voice is a beautiful, strong, clear soprano.

Bro. Macleod has given the first twenty minutes of his Sunday morning service time for the training of young men and women for the pulpit. Those to whom we have recently listened are Sr. Betty Blackwell and Bros. Rogers and Bradley Crundwell. They have all spoken with assurance and are very grateful for such an opportunity.

We are congratulating Sr. Blackwell because she has another fine grandson, Peter K. Olsen, born April 17 to her daughter, Mrs. Nina Olsen.

Laura Bleasdale, Secretary.

SHOWER COMMITTEE REPORT

Because of unavoidable circumstances the gathering of the ladies of the Dixon, Rockford, and Oregon churches at Golden Rule Home to open the parcels and check receipts of the Shower Committee had to be postponed. But the Committee is pleased to report the following cash receipts besides the items previously listed:

Maybelle Hanson	\$2.00
Mrs. Ernest Ransom	2.00
Mrs. G. Bottolfs	2.00
Anna Mae Bottolfs	2.00
Esther Bottolfs	1.00
Mrs. Anna Cook	2.00
Frances Pierce	1.00
Mr. and Mrs. D. W. Kirkpatrick	5.00
Arthur and Mae L. Gilbey	5.00
Mrs. John E. Miller	3.00
Mrs. L. F. Coffin	2.00
Ida Jeffrey	3.00
Gospel Gleaners Class, Brush Creek Church, Ohio	5.00
Salem Sunday School	5.00
Mrs. D. Holmes for group of South Lawn Church, Grand Rapids, Mich.	2.00

SAVAGE-BREMER

Miss Sadie Dell Savage, daughter of the late Mr. and Mrs. Thomas Savage, Sr., of Waite Park, Minn., was united in holy wedlock with Mr. Theodore Bremer on Saturday, June 6, at 4 p. m. at the Church of God in St. Cloud. Mr. and Mrs. Thomas Savage, Jr., attended the bridal couple.

After a month at Cornelian Lake Mr. and Mrs. Bremer will make their home in St. Cloud.

We pray God's richest blessings upon them as they establish their home in Christian love.
John L. Denchfield.

MARTHA WALLS

With sorrow we record the passing on June 5 of Sr. Martha Walls of Rockford, Ill. About thirty years ago, while she and her husband were residing on their farm southeast of Oregon, Ill., she heard and embraced the gospel of the kingdom of God and was baptized by Elder R. G. Huggins. She united with the Church of God which was located near her home in the country. When the church building was sold and the congregation transferred its membership to Oregon, Sr. Walls became a member there.

Later she helped in the organization of the church at Rockford where, after the death of her husband, she established her home. Since the beginning of the work in Rockford she has exerted a gentle yet most powerful influence for good upon the entire congregation. Her faith and devotion have been the inspiration of the younger ones, and as a result she came to know the joy of seeing her four daughters and the husbands of the three who are married obey the gospel and become most active workers in the church.

Mrs. Walls was born April 12, 1863, in Oregon, Ill. She is survived by four daughters, Miss Frances Walls, Mrs. Gayle A. Somers, Mrs. Herbert Kaspar, and Mrs. Earle Mogle, all of Rockford, Ill. Her husband, one daughter, and one son preceded her in death.

The farewell sermon of consolation was given by L. E. Conner, pastor of the Rockford church, and burial was in Chapel Hill Cemetery not far from her old home in the country. She rests in hope.

ALICE KERR

Sr. Alice Kerr, the lovable little old woman who, since her entrance into Golden Rule Home some three years ago, has shed a quiet radiance over all who came into contact with her, fell peacefully, almost imperceptibly, asleep in the Lord after her long day of faithful service to her Master. Born in Dixon, Ill., February 21, 1851, she spent her entire life there until coming to the Home. In her earlier years she was a school-teacher and one who had been a pupil of hers 65 years ago was numbered with those who bore her to her final resting place.

She had been very deaf for years, but her softly spoken words and gentle smile told of an inner life of love and good will toward everybody. She was a student, a lover of poetry and all good literature, but her chief delight was the Bible. She will be greatly missed at the Home where her presence was a delight to old and young alike. But, God willing, we shall see her again in the morning.

She leaves few relatives to mourn her passing, the closest being a brother, George, and a nephew, Frank Kerr, both of Erie, Pa., but many friends and brethren to whom she had endeared herself in life will not soon forget soft-spoken, tender-hearted Alice.

After a brief service at Golden Rule Home conducted by Bros. Lindsay and Marsh, she was taken to the Church of God in Dixon, where words of assurance were spoken by the pastor, L. E. Conner. She awaits the coming of her Master in Oakwood Cemetery.

LEONARD LEROY LEEPER

Leonard Leroy Leeper was born in Belle County, Texas, December 28, 1886. In 1900 he moved to Runnels County, where he remained until 1910, when he went to New Mexico, where he lived but a short time. Returning to Texas, he located briefly in Fisher County, after which he once more moved to New Mexico to make his home at Clovis. It was during the time of his residence at Clovis that he was married to Annie Mabel Graves, the event taking place April 7, 1918.

In October, 1920, he again returned to Texas and established his family at Palava, where he continued to reside until his death, which occurred May 29, 1936.

Surviving Bro. Leeper are his wife and four of the six children which were born to them, two having died in infancy. Three brothers and a sister, together with more distant relatives and a host of friends, also mourn his passing.

Another faithful soldier of the cross has fallen in the line of battle. Though sleeping in death, his works will follow him. He was one of the most wonderful men of Palava community, in which is located a congregation of the Church of God, of which he was a faithful member and a pillar of strength.

One incident from his life will reveal his love for the truth. A few years ago our brethren were having difficulty in securing a place in which to serve God, so Bro. Leeper said, "Brethren, I will build us a place," and he did so, and it stands today at the foot of the little hill on the top of which he is buried, a monument to his memory.

The writer was called to go several hundred miles to conduct the funeral services. He does not remember ever having seen so large a congregation assembled for a funeral in a small village as the one that met to pay their respect to the memory of Bro. Leeper. It was estimated that some 600 people were present.

T. A. Drinkard.

MINERVA HADICKE

Sylvina Minerva Williams was born October 20, 1855, near Greensboro, N. C. When a young girl she moved with her parents to Kansas where she had since made her home.

In 1874 she was married to William Henry Hadicke, who preceded her in death. She united with the Church of God many years ago and was a very strong defender of the faith until her death. She was bedfast for nearly two years and much of the time suffered great pain, but as long as she was able to hold her Bible at all she read it daily. The Bible's description of a virtuous woman was truly applicable to her life.

She died May 29, 1936. She is survived by four children, four brothers, and eight grandchildren.

Funeral services were conducted by the writer from the Grant Funeral Home and she was laid to rest beside her husband until the glad resurrection morning.

Lucille LeCrone.

ATTENDED ADVENT CHRISTIAN CONFERENCE

President L. E. Conner and Secretary G. E. Marsh of the National Bible Institution were present at a part of the sessions of the Advent Christian General Conference of America held in Aurora, Ill., over the week-end. Bro. Conner visited the Conference on Friday afternoon and Bro. Marsh attended the symposium a short time on Sunday. Both report that an interesting and profitable meeting was in progress and that much interest was being shown in the fulfillment of prophecy concerning our Lord's return.

THE WORKER'S NOTEBOOK

Sunday—Sabbath. "Sunday is the first day of the week, adopted by the first Christians from the Roman calendar (Lat., 'Dies Solis, Day of the Sun'), because it was dedicated to the worship of the sun. The Christians interpreted the heathen name as implying the Sun of Righteousness, with reference to this 'rising' (Mal. 4:2). It was also called 'Dies Panis' (Day of Bread), because it was an early custom to break bread on that day. In 'The Teaching of the Twelve' it is called the 'Lord's Day of the Lord.'

"Jesus and the resurrection was the burden of the apostolic preaching. Hence the recollection of the day of the resurrection was so indelibly impressed upon the hearts of the first disciples that on its return they came together to pray and to recall the memory of the Lord by breaking of bread and the celebration of the eucharist. . . . We fail to find the slightest trace of a law or apostolic edict instituting the observance of the 'day of the Lord'; nor is there in the Scriptures an intimation of a substitution of this for the Jewish Sabbath. The primal idea of the Jewish Sabbath was cessation of labor, rest; the transference of this idea to the first day of the week does not appear in the teachings of Christ nor of His apostles; nor in the Council of Jerusalem, when the most important decisions are reached relative to the ground of union of Jewish and Gentile Christians, is one word respecting the observance of the Sabbath. Contrariwise, Paul distinctly warns against the imposition of burdens upon the church respecting days, but declares for a conscientious freedom in these observances. 'Let every man be fully persuaded in his own mind' (Rom. 14:5, 6). Still more strongly does he upbraid the Galatian church for putting itself again in bondage to the weak and beggarly elements, as days, weeks, months, times, and years; while in his letter to the Colossians (2:16, 17) he speaks of the entire abolition of the Jewish Sabbath. . . . The new law binding upon Christians regards every day as a Sabbath, instead of passing one day in rest or absolute idleness."—Popular and Critical Bible Encyclopedia.

ALL THINGS NEW

By N. H. Geiselman

A land of peace, a sun-kissed isle,
I've sought for many a day;
Where faith gives way to eternal smile
And wafts dark clouds away.

I often dream of flowers fair,
Untouched by decay and death;
Where sweetest perfume fills the air,
And blessings come with every breath.

But while in transit to that land,
We need God's grace divine
To help us on the rugged way,
That happy goal to find.

O blessed hope! "All things made new!"
New earth, new home, new name upon
our brow,
New angel song, new voice to sing,—
We cannot sing thus now!

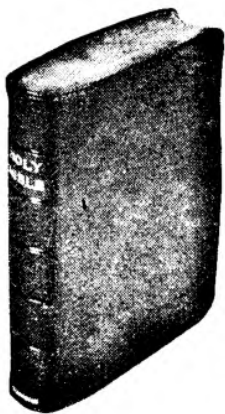
O fleet! be fleet, ye wings of Time,
And haste the coming day
When in God's kingdom we shall shine,
All sin be passed away.

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.

At the End of Spring

Graduation is a happy time. Children look forward to vacation; adolescents hope for college entrance in the fall; young people leave high school and university seeking to put their education to practical use in the business world; and parents, relatives, and friends wonder what will be the best way of showing their esteem for the graduates, and at the same time of helping them along life's road.

Why not give these students the best book in the world — the Bible?



The Cream of Gift Bibles

Special sale prices will apply on the Bibles listed here during the months of May and June only. These books have been selected for your attention because we feel they are particularly suitable for gift purposes and will give permanent satisfaction to those fortunate enough to receive them. They all are durable, but are bound in unusual leathers of exceptional beauty. There

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chū-shān-rish-ā-thā'-im king of Mēs-ō-pō-tā'-mī-ā: and the children of Israel served Chū-shān-rish-ā-thā'-im eight years.

is a variety calculated for all pocketbooks and tastes; but if what you desire is not listed we can supply it to you from the largest stock of Bibles in northern Illinois. Inquiries will be answered promptly without obligation to you.

Cameo Editions (Type & Style Pictured)

4XC1 French Morocco, limp (no overlapping covers), India paper, pocket size, red under gold edges; regular price, \$4.75. **\$4.25**

4XC3 French Morocco, limp, India paper, red-gold edges, pocket size; regular price, \$5.50. **\$4.75**

4XD3 Persian Morocco (blue), limp, India paper, blue under gold edges, pocket size; one of the loveliest Bibles made; regular price is \$6.00. May-June: **\$5.10**

These Bibles have only the King James text; no references; no helps.

13C2 French Morocco, overlapping covers, red-gold edges, regular Bible paper, 6 $\frac{1}{8}$ x4 $\frac{3}{4}$ inches; usual price, \$4.25. **\$3.90**

13XD3 Persian Morocco (blue), half circuit (slightly overlapping covers), leather lined, blue-gold edges, India paper; usually \$9.00. **\$7.50**

These Bibles have the King James text and marginal references; no other helps.

23XC2 French Morocco, overlapping covers, red-gold edges, India paper, same size as Bible 13C2; sells normally for \$6.75. **\$5.95**

This Bible has a concordance, marginal references; King James text

Special Gift Bibles

04321X Pebbled grain Morocco (the finest, softest leather used for Bibles), half circuit binding, red-gold edges, India paper, cyclopedic concordance, chain marginal references; regularly \$10.00. **\$8.00**

04320X Same as Bible 04321X, but in blue, brown or maroon; we believe these are the most beautiful Bibles made; regularly \$10.00. **\$8.00**

The above Bibles are printed in black-face self-pronouncing type of good size; each book measures 7 $\frac{1}{4}$ x5 inches.

115X Genuine brown Mission cowhide binding (the most durable of all leather), overlapping covers, pocket size, gold edges, India paper, no references, some helps, good type; \$6.00. **\$5.10**

For Younger Students

S1901HC Limp imitation leather binding, no overlapping covers, text only, red-gold edges, regular Bible paper, some helps, 47 illustrations in color; regularly \$1.75. **\$1.65**

S1991HC Like Bible S1901HC, but with French Morocco binding, overlapping edges; \$2.75. **\$2.50**

114 Fabrikoid binding, overlapping covers, Bible paper, colored illustrations, special design on cover, red-gold edges; \$2.50. **\$2.30**

1006 Imitation leather, overlapping covers, red edges, Bible paper, some helps, excellent type (self-pronouncing), selected helps, medium size, packed in a gift box, no marginal references, 16 illustrations; \$1.00 each. **3 for \$2.75**

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THE RESTITUTION HERALD

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The Spirits in Prison

By James A. Patrick

WHO preached? Christ. How did He preach? By the Spirit. Did Christ do the preaching in person? No, He did it by His Spirit.

To whom did He preach? Spirits in prison. But who were the spirits in prison? It is sometimes said that they were the evil spirits or wickedness or wicked works in men during the time of Christ's life on earth, and His commanding them to come out of men was preaching to them.

In the account of the treatment of the boy after Christ and the three disciples had come from the mount of transfiguration, Matthew, Mark, and Luke say that Christ rebuked the spirits. In Matthew 8:28-32, in Christ's dealing with the two possessed with devils, the devils asked Him if they might go into the swine. Christ said, "Go." I suppose it was the wickedness or wicked works of these men that went into the swine and caused them to run down into the sea. Besides, when Christ preached, He preached to men and not to their wicked works. To rebuke and command is not to preach.

When was the preaching done? Here is the biggest bone of contention between certain classes. The man who believes in the immortality of the soul says that the preaching was done during the three days and nights that Christ was in the tomb. They believe that His soul went and preached to the souls of those in hell who were disobedient in the days of Noah. I would ask such believers, What was the object of preaching under such circumstances? Could souls in hell repent and be liberated therefrom? No, I guess not; for people who believe in the doctrine of the immortality of the soul believe that when a soul is once in hell it is there for all eternity. So what would be the use of preaching under such circumstances? Again, if He preached at that time, why did He preach just to those who were disobedient in the days of Noah only? There were no doubt many other wicked souls there if there were any; why did He

"Because Christ even once suffered on account of sins—the righteous for the unrighteous,—that he might lead us to God, being indeed put to death in the flesh, but made alive by the Spirit; by which also he preached to the spirits in prison, who formerly disobeyed, when the patience of God was waiting in the days of Noah."—1 Peter 3:18-20, Emphatic Diaglott.

select only those that were disobedient in the days of Noah? Cain and Lamech, the murderers, were there, if anyone was. Besides, the Scriptures plainly teach that Christ did no preaching while He lay in the tomb. As it is not the province of this article to discuss this phase of the question, we will leave it for

discussion at some future time.

Again we ask, When was the preaching done? The most logical time would be during the time of the disobedience. But how could Christ, who had not been born, preach at that time? By His Spirit. Did He have any Spirit before He was born? Yes. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:10, 11). The Spirit of Christ testified through the prophets long before He was born. But how could Christ have the Spirit before He was born? I here quote from Brother S. J. Lindsay's little paper, *The Messenger of Truth*, from an article entitled "The Baptismal 'Name.'" "The Father and the Son both possess in common the Holy Spirit, or power, or influence." Yes, and God calls those things that be not as though they were, so that the Holy Spirit was spoken of as the Spirit of Christ before He was born. Christ stands out in the mind and purpose of God so distinctly that many things are spoken of as if they had happened, when it was centuries before they really happened. For instance, "Unto us a child is born, unto us a son is given." Yet that Son was not given for centuries later. Again, Christ was the Lamb slain from the foundation of the world, but He wasn't literally slain till the beginning of the Christian era. Not only is it said that the Spirit of Christ testified through the prophets, but it is also said that He was a spiritual Rock that followed the children (Please turn to Page Eight)

Abreast of the Times

Babson Heads Congregationalists

"It is required in stewards, that a man be found faithful."—1 Corinthians 4:2.

SOUTH HADLEY, Mass., June 18.—Roger W. Babson, the statistician, has been elected Moderator of the Congregational and Christian Churches, which is meeting here in biennial assembly. It is hoped that Mr. Babson will be able to maintain harmony between the Modernist and the Fundamentalist factions in the denomination.

Dr. Machen Replies to Critics

"I shall answer for myself this day before thee touching all the things whereof I am accused."—Acts 26:2.

PHILADELPHIA, Pa., June 11.—Dr. J. Gresham Machen, having been cut off officially from the ministry of the Presbyterian Church in the United States of America by action of the General Assembly on May 29, issued an answer to his critics in the following statement:

"The decisions brought about by the Permanent Judicial Commission and confirmed by the General Assembly decide the issue now before the Presbyterian Church . . . very definitely and clearly in favor of Modernism and tyranny and against Christian liberty and the authority of the Word of God. I speak, of course, only for myself; but to me it seems now entirely inevitable that those who love God's Word and make Christ the Lord of their lives will continue the true spiritual succession of the Presbyterian Church in the United States of America in a body separate from the existing organization. At the time when the Presbyterian Constitutional Covenant Union meets in Philadelphia, from June 11 to 14, steps will no doubt be taken to effect the necessary organization.

"Our gaze is now turned hopefully away from the past and toward the future. We have sorrowed because of the apostasy of the organization with which we have hitherto been connected, but now we look with great joy to an untrammelled proclamation of God's Word and the privilege of engaging in evangelism that is evangelism indeed.

"The church of which we will be members will not really be a new church. It will be Presbyterian through and through, being faithful to that great system of doctrine from which the present machinery of the Presbyterian Church in the United States of America has turned away."

Many students of prophecy and thoughtful observers of religious developments throughout the world have long believed that the time would come when those of all denominations who remained true to their convictions regarding the inspiration of the Bible, the reality of Christ's sacrifice and resurrection, and other essential doctrines of the primitive faith, would be obliged to withdraw from organizations with which they were connected which had forsaken "the old paths," and stand by themselves.

It is of interest to note that practically all who are thus withdrawing from the older sects are believers in the second coming of our Lord, the return of Israel, and the establishment of the eternal kingdom of God upon the earth. Some are even being forced reluctantly to give up their historic belief in the immortality of the soul and doctrines that are based upon that idea.

Stalin Proposes Russian Democracy

"The nation and kingdom that will not serve thee shall perish."—Isaiah 60:12.

MOSCOW, U.S.S.R., June 20.—Joseph V. Stalin, General Secretary of the Communist Party of Soviet Russia, and virtual dictator of the nation, indicated last week, according to newspaper reports, his willingness to transform the country from a Soviet Union into a democracy. He suggests drawing up a new constitution to be based largely on the principles that are embodied in the basic law of the United States and the Magna Carta of Great Britain. For example, he proposes a dual legislative body, to be known as the House of Deputies and the House of Nationalities, respectively. Corresponding to the House of Representatives, the lower body would be elected by secret universal balloting, and not by a show of hands, as is now done. The upper house, unlike the Senate of the United States, would be chosen directly by the Councils of the several Provinces of Russia. It will be recalled that the United States Senate was, until the passage of the 17th Amendment to the Constitution in 1913, elected by the legislatures of the States rather than by the people.

Among the startling changes suggested for the new Russian constitution are the following: Where the existing constitution in 1913, elected by the legislatures of the States or to be equal to that of five peasants, the new provides for equal voting rights and powers for all. It further declares that the lands of the peasants belong to them "eternally," and grants the peasants or farmers the right to sell their products privately so long as such transactions involve no profit or "exploitation" of the working classes.

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The Bible in Music

THE influence of the Bible upon music has been no less marked than upon painting and sculpture. The Scriptures have furnished the themes for a wealth of songs, hymns, oratorios, cantatas, and anthems. Turning to the masters at will, we are conscious that they have derived their noblest themes from the Bible, and their greatest work has been inspired by Christian faith, hope, and love. Indeed, one wonders if the influence of the Bible has been as great in any of the arts as in music.



Perhaps the name above all others in music which have been inspired by the religious impulse is that of George Friedrich Handel. He was born in Halle, Germany, and spent the last half of his life in England, becoming a British citizen. *The Messiah* is undoubtedly Handel's greatest work and is one of the best and certainly the most popular oratorio of all time. The words are taken bodily from Isaiah, the Gospels, and Revelation, and the music is inspirational. Handel regarded this oratorio more as an expression of his own religious experience than as a mere composition. He is quoted as having said that "during the composition of the Hallelujah Chorus 'I did think I did see all Heaven before me, and the great God Himself.'" *The Messiah* is divided into three parts: first, the announcement of the hopes for a Savior, then the story of His birth; second, the suffering and crucifixion; last, confession of faith and belief in the life everlasting. The entire work was completed in twenty-three days.

Handel himself conducted *The Messiah* thirty-four times. This was the beginning of the widespread and enduring era of choral culture in England which was centered about Handel's works. At a presentation of *The Messiah* King George II was so affected by the Hallelujah Chorus that he rose to his feet. That mark of honor has been the reward of the Hallelujah Chorus to this day.

Handel produced seventeen oratorios on scriptural subjects, among which are *Saul*, *Israel in Egypt*, *Samson*, and *Joseph*. Besides his oratorios Handel also wrote several hymns and composed a "Te Deum" and a "Jubilate" for the Peace of Utrecht.

Other English composers should not pass by unnoticed. Sir Julius Benedict produced *St. Cecilia* and *St. Peter*—both oratorios. Sir William Bennett composed the oratorio *The Woman of Samaria*. Sir Arthur Sullivan, in addition to his light operas, wrote two creditable oratorios, *The Prodigal Son* and *The Light of the World*. Sir Edward Elgar, called the greatest writer of oratorios since Bach and Handel, earned fame with his *Apostles* and *The Kingdom*.

Likewise, outstanding sacred music has been produced by American composers. James C. D. Parker wrote the "Redemption Hymn" for the Handel and Haydn festival of 1887. This hymn is favored in American choral societies.

Hora Novissima, an oratorio by Horatio Parker, has long been popular with church choral groups. Frederick S. Converse in 1907 produced *Job*, a powerful and dramatic oratorio; and H. Augustine Smith has produced religious cantatas and pageants which are widely used.

Some years ago Anton Dvorak was brought to America to establish a national school similar to the great national conservatories of Europe, where a special study is made of native or folk music. This great composer came to the conclusion that the only national music in America was that of American Negroes. He composed the *New World Symphony*, which is based on Negro idioms, to show the possibilities of the Negro folk music. The influence of the Bible on the Negro spirituals is profound. The spirituals were in reality the spontaneous outbursts of religious feeling and were the slaves' own interpretation of the Scriptures which were preached at the services of prayer and the camp meetings. The spirituals used in the religious services often were the outgrowth of the sermon or Scripture reading of the previous meeting and were in most instances a retelling of the Scripture stories in terms of the Negroes' own understanding, and set to tunes of their own making. These songs did not really come into being as music, but more specifically as expressions of deeds done or aspired to as a phase of divine worship. We can feel, for example, the pathetic longing for deliverance in "Steal Away" and the desire for freedom in the song "By and By." We might wonder how illiterate folk could come to know the Bible so well. The probability is that the body servants accompanied their masters to divine services and, standing about the doors and open windows, heard the messages of the preacher and the Scriptures, and carried them back to their own plantation meetings.

Let it be remarked that the spirituals were the slaves' own interpretation of the stories taken from the Scriptures. They heard the story of the crucifixion and their impressions of the story found musical expression in "Were you there?" To get a fuller idea of how the Negro spirituals were inspired by Bible stories, let us draw on a summary made by Clarence White: "To illustrate the full significance of some of the songs one has but to examine the words of the spiritual 'Go Down Moses' to find the slave's interpretation of Exodus 14:21-30, or the spiritual 'The Old Ark's a-Moving,' an interpretation of the 6th chapter of Genesis. Another version of this is found in the spiritual 'O, Didn't It Rain!' The biblical story of Jacob wrestling with the angel is recorded in the spiritual 'Wrestling Jacob.' In like manner, the biblical story of the resurrection is given in the two spirituals 'Where Shall I Be When the First Trumpet Sounds,' and also in the spiritual 'The Great Getting-Up Day,' (Please turn to Page Nine)

The Minister As a Bible Teacher

MR. MOODY is supposed to have said before his death that the next great spiritual revival would have to be preceded by Bible teaching. The people of his time had been raised in Christian homes, where they were taught the Bible and had a foundation on which the evangelist could build. Though they wandered far there were always in their memory the things of the Book which they had learned as children, and the message of the preacher drew forth in the hearers' own minds the recollection of those things. But Mr. Moody saw that even in his own day there was growing up a generation not receiving that scriptural education, ignorant of the Book. Today it needs no argument to convince the Christian leaders that even the church members do not know their Bibles. Earnest, conservative pastors are aware of this situation and are generally eager to remedy it, seeking to develop among their people a love for and knowledge of the Book which is the central standard and authority of our faith.

TEACH EFFICIENTLY

In the first place, the minister should teach efficiently, using pedagogically sound methods. He should remember that teaching is not preaching, though the two functions do overlap. Every minister would do well to study educational psychology and pedagogy; they would render more efficient both his preaching and his teaching. Let me suggest two practical principles which are fundamental, which are commonly recognized, but not so commonly utilized. One is the use of several avenues of approach to the learner's mind, particularly of the "eye-gate" as well as the "ear-gate." Probably most Bible teachers would be twice as efficient if they used blackboards to a large extent, though some use printed lesson outlines to much the same effect. When we have something to look at, as well as some one to listen to, we not only pay more constant attention, but remember more fully and longer.

TEACH BIBLICALLY

Not only should the teacher teach efficiently, but he should teach biblically. There are about four types of "Bible teaching." One is to deliver little sermons, on the same principle as the Sabbath sermons, but "informal" (often a euphemism for "less carefully prepared"). If the sermon is truly expository in nature, it may be properly called Bible teaching, but a topical or even textual sermon is neither true teaching nor true Bible. A sermon is as inefficient educationally as a lecture unless supplemented in some way elicit genuine pupil response and participation. preaching and teaching, and ceased using the terms so loosely.

The second type is doctrinal teaching, expounding some doctrine with texts from various parts of the Bible. It is really systematic theology in a popular form. It is not only valuable, but it is necessary, and in a sense it is Bible teach-

ing. But the believer who is only so taught knows doctrine first and the Bible second. His knowledge of the Bible is generally limited to a number of "proof texts," of the context of which he is likely to be ignorant.

The validity of proof texts rests on their interpretation according to context, a fact generally recognized in systematic theology, but sometimes neglected in popular doctrinal teaching. And one is able really to understand the context of a passage only when he is familiar with the entire book. Now it is quite true, on the one hand, that usually a person should have a general idea of the scriptural system of doctrine as a whole before he begins to study any selected portion of Scripture, for interpretation must also be in accordance with the tenor of the Bible as a whole. For example, a man who studies the Epistle of James without understanding in a general way the doctrines of justification and sanctification, is very likely to be led astray. A certain understanding of basic dispensational distinctions is also essential, and of the progress of revelation. Hence, general doctrinal teaching should probably precede Bible teaching. But too much doctrinal teaching never goes on to real Bible teaching. The student of Bible without doctrine is likely to flounder around a good bit and get himself into various errors of interpretation, and the student of doctrine without true Bible study never comes into real contact with the Book itself, never builds for his faith a sound foundation.

VERSE-BY-VERSE METHOD

The third type of so-called "Bible teaching" is the verse-by-verse method. The teacher takes a book of the Bible and goes through it by verses, explaining difficult passages, perhaps referring to pertinent passages in other books, and suggesting applications of a practical and devotional nature. He stops wherever he is when the lesson period ends and begins there next time, perhaps in the middle of a verse. In other words, he gives a commentary of the book. Now, this method gets into closer contact with the Bible itself, but it has two weaknesses. It is pedagogically inefficient, because it lacks unity and order. To be really effective a lesson, like a sermon, should have one central proposition, one idea which it seeks to drive home from different angles or in various aspects, or by a logically compact and progressive argument.

BIBLE BOOKS STUDIED AS A WHOLE

Thus real Bible teaching is an attempt to show what the authors meant to say. That seems obvious, but so often we forget it. This means that the best Bible study is the study of Bible books as organized wholes. The outline of the book should be the outline of the course in general. Each lesson should be an exposition of some natural section of the book (our chapter divisions are not natural), and the outline of that section should be the outline of the lesson in general. I say "in general" because some Bible books do not lend

themselves to logical division—I John, for example. If a book like Romans is being studied, the course should center in the development of the argument. If it is a Gospel, or a historical book, in the development of the plot—oh, yes, there is plot in the Gospels!—when the course is over, the studious pupil should have a clear view of the total message of the book and of its development; he should be able to think it through in some details; he should have an understanding of the meaning of any passage from the book in relation to its context. The believer who has mastered Romans, for example, in that fashion has indeed a sound foundation for his doctrine! Such teaching will develop Christians who really “know their Bibles” and know the Bible as it is supposed to be known.

TEACH CREATIVELY

Finally, the minister should seek to teach creatively. That is, he should seek to inspire and teach his people to study their Bibles for themselves. Even those Christians who have a good knowledge of the Bible and its doctrines fail to get beyond the spoon-fed stage. They go to all kinds of Bible classes and conferences, and they read Bible study books, but they do not get down to study the Book for themselves. If, as Kierkegaard said, “the Bible is essentially a letter from God with our personal address on it,” we should read and feed on it for ourselves. Then many people may fail to study their Bibles simply because they do not know how; they do not know what to do, where to begin. They

(Please turn to Page Nine)

Best Sermons of 1935

Prayer

IN 1 PETER 4:7 we find these words, “Watch unto prayer.” The Diaglott reads, “And be attentive to prayers.” Jesus speaks in Luke 18:1: “That men ought always to pray, and not to faint.” Two interesting thoughts are found here, “to be attentive in prayer,” and “not to faint,” or “not to be weary.”

Our thought is, “Of what value is prayer?” Then again we may ask, “What is prayer?”

Webster says, “It is a solemn address to God.” A good meaning is “addressing God with solemnity.” The Hebrew and Greek of the Scriptures tell us it is meditation, intercession, supplication. Prayer is like the dew on vegetation. It is refreshing to the life. It soothes. It supplies the needed strength, courage, faith. It brings happiness, peace, contentment. Nothing in the world can compare to its supplement. What is prayer? Only the “attentive” heart can answer. It feeds, it supplies. Why? Because one is solemnly talking to God. It is valuable, costly.

To pray, we “pray toward,” “pour out to.” This may be a pretense or insincerity. Prayer, then, is a time of meditation and intercession toward God.

For a prayer of pretense, form, read Mark 12:38-40, in part, “And for a pretence make long prayers: these shall receive greater damnation.”

A prayer of sincerity (James 5:16): “The effectual fervent prayer of a righteous man availeth much.” “The earnest supplication of a righteous man is very powerful” (Diaglott). The pretentious prayer is “damnation”; the sincere prayer, “very powerful.” Be careful about this, dear ones. It is important.

Is prayer necessary? To answer this question I will ask you to turn to 1 Peter 4:7. “But the end of all things is at hand.” Also note again Luke 18:1. Jesus says, “Ought always to pray.” Jesus found it very needful. Read Luke

6:12; 22:39-44; Matt. 14:23. Paul found its benefits (Acts 21:1-6). And Stephen as well could only find satisfaction by prayer (Acts 7:55-60). Many other times, not only during the apostles’ time, but in all previous ages and since, have men of God, when meeting great national problems, as well as congregations, found prayer necessary. A church that is not a praying group can never succeed.

When to pray? At this point I’ll refer you to the words of Jesus again (Luke 18:1): “Always”; to keep from temptation (Mark 14:38; 1 Thess. 5:17). Also, 1 Timothy 2:8: “Lifting up holy hands, without wrath and doubting.” This is very necessary when we pray.

In short, may I illustrate my points: The power house is God. The line between the power house and the lamp is to pray without ceasing, to watch unto prayer. The lamp or bulb is the individual. The connection is made when we kneel or bow our heads or lift up our faces, and turn our minds toward God.

Now then, take away one of these and see what happens. Without the power house, God, we can do nothing. Without the line that leads to the power house, watching unto prayer, we can do nothing. Without the bulb that receives the light, or without the self ready and willing, in good condition, and an open heart, we can do nothing.

Without the switch to make the connection, or without turning self, mind and all, to the power line that leads to the power house, with attentiveness and sobriety, we cannot receive light, strength, etc.

Prayer: what a privilege it is. Unless the individual, church, or home prays, it is like this: no light, no power, to light the home, church, or life; no power to operate the washing machine; nor can the home, church, or life have power, strength, to face life successfully. Prayer not only helps now, but prepares for the life to come. Read Matthew 6:6, 7. Let us learn to pray.

Can Man Live Forever?

MAN by nature is not immortal. In the Garden of Eden Adam forfeited life through sin. There is now nothing about man which cannot die. Were it not, then, for the gift of Christ and His atonement for sin, through which He made it possible that we should be redeemed from destruction, the infidel's theory that death is an eternal sleep would be true.

The word "immortal" appears in Scripture only once, and then it is said to be an attribute of God. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1:17). The word "immortality" appears five times, but here also it is applied to God—never to man in his present state. In fact, it is most emphatically stated that God "only hath immortality, dwelling in the light which no man can approach unto" (1 Tim. 6:15, 16).

In Job 4:17, it is definitely stated that man is mortal. "Shall mortal man be more just than God? shall a man be more pure than his maker?" If, therefore, man is mortal, he is subject to decay and death, and does not have immortal life dwelling in him. Nowhere in Scripture is the doctrine of natural immortality in man taught. Not once is man's soul, spirit, or body called immortal or declared to possess that quality. There are no immortal human souls.

UNIVERSAL DEATH

In Adam we all forfeited the right to life—body, soul, and spirit—and therefore we are all under the sentence of death. "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).

Death does not mean life in another form. It does not mean a separation of the soul from the body, the body dying and the soul continuing to live. Death does not mean to go to heaven, hell, or paradise; but it does mean to cease to live. It means the opposite of life.

But it is possible for the soul to die? Note carefully the following statements of the Holy Spirit: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Ezek. 18:4). "All the fat ones of the earth shall eat and worship: all they that go down to the dust shall bow before him, even he that cannot keep his soul alive" (Psalm 22:29).

Death is an unconscious sleep. In death men neither act nor think. They are not alive. Said 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" (Psalm 146:3, 4). "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5). "The dead praise not Jehovah, neither any that go down into silence" (Psalm 115:17).

AN UNCONSCIOUS SLEEP

There can be no mistaking this plain language, "The dead praise not Jehovah." They do not remember Him nor give Him thanks. Why? Because their thoughts are perished. They are wholly unconscious. How strong are these words of Solomon: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred and their envy, is perished long ago; neither have they any more a portion for ever in anything that is done under the sun" (Ecl. 9:5, 6).

The doctrine of inherent natural immortality in man is a relic of the Dark Ages. It was never taught in the early church, but crept in along with many other errors when the great apostasy developed and the church opened her doors and welcomed the heathen world to her bosom.

Heathen philosophy had always taught that man was immortal by nature, and, therefore, conscious after death; and this philosophy was later accepted by the church. But it was only a revival of the deception practiced upon the first pair in the garden, when the serpent said, "Ye shall not surely die" (Gen. 3:4). The acceptance of this doctrine has wrought great havoc in the church, and successfully paved the way for the great wave of spiritism that is engulfing the world.

Where, then, are the dead? Let the Word of God answer. "Man dieth, and is laid low: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the river wasteth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep. Oh, that thou wouldest hide me in Sheol (the grave), that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" (Job. 14:10-13).

"Why dost thou not pardon my transgression, and take away mine iniquity? For now shall I lie down in the dust; and thou wilt seek me diligently, but I shall not be" (Job 7:21). "If I look for Sheol (the grave) as my house; if I have spread my couch in the darkness" (Job 17:13). "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; and man hath no pre-eminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Ecl. 3:19, 20).

The dead, then, are in the grave. They are not in heaven, hell, or some intermediate state. They are sleeping in the dust. Jesus said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John 11:11). "The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then

Jesus therefore said unto them plainly, Lazarus is dead" (John 11:12-14).

THE RESURRECTION OF LAZARUS

When Jesus raised Lazarus from the dead, He called him forth from the grave where they had laid him. The record says: "He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (v. 44). There is nothing said of his soul or spirit being called from heaven or paradise to reunite with the body. There is no intimation that the body only was raised. Jesus called, "Lazarus, come forth," and he came forth. It was the entire man who was raised from the dead, for Lazarus had been entirely dead.

Some reader may be inclined to say, "But is this not a gloomy doctrine?" Yes, it is, as gloomy as sin. Death is man's worst enemy. It destroys his fondest hopes. It is no respecter of persons, but lays low the rich and the poor alike. It ruthlessly destroys the most precious boon ever given to man—life. Everywhere in its path we see bleeding hearts and broken families. Where is the group that is untouched by it? Where is there not the vacant chair, and the aching void in the heart?

The world is bathed in tears as a result of the ruthless work of this mighty enemy. The world has become a great burying ground. "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children; she refuseth to be comforted for her children, because they are not" (Jer. 31:15). It is an awful sorrow that has fallen to the lot of man, and everywhere we turn we are reminded of God's awful warning to our first parents, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

HOPE IN CHRIST

But there is hope, a glorious hope, and that hope is in Christ. It "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." Death is abolished, and life and immortality brought to light! Let us note very carefully that this has all been accomplished by our Savior Jesus Christ *through the gospel*.

Immortality for human beings is, therefore, entirely dependent upon Christ and His atonement. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have
(Please turn to following page)

The Oregon Trail

By D. G. Harvey

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and seek the Lord of hosts: I will go also."—Zechariah 8:21.

THE lights were dim as we listened to the music from the air and marveled at the wonders of God's blessings, which include the radio.



"Wagon train a-windin' 'cross the prairie, rollin' onward through the storm and gale. T'ward the land of dreams trudge the old ox teams down the Oregon Trail," sang the voice from the air.

In the semi-darkness the vision came of the suffering, the hardship, of those dreary days and months across the plains, the blistering sun of summers, shortage of water, the danger of Indian attack, the fierce fight against snowdrifts and winter's blast, steep mountain passes, deep streams to ford; there were no highways nor bridges, but rough, dusty trails; often there was lack of food, sickness, death. Think of the pain of leaving a shallow grave of a loved one with no hope of ever returning to lay a flower and mark the spot. Why all this suffering and agony? Just the hope of a home carved from the wilderness in that land of promise so far away. Thousands passed over that old Oregon Trail in the early history of the West. Think of the hardship those early pio-

neers had to reach their destination.

How different from that is the modern trail to Oregon, Illinois, for the General Conference of the Church of God, August 4 to 16. Only a few short hours, and Oregon, Illinois, may be reached from all points of the Mississippi Valley. It is only a matter of days from the Atlantic or the Pacific, from the Gulf of Mexico or Hudson Bay.

Why should we go? Ah, the joy of meeting in fellowship those of like faith from all over our fair land is alone a great blessing. Then there are those Bible classes led by some of our most earnest Bible students, sermons by our leading ministers, two weeks of rich spiritual food in this retreat from the affairs of the world. *What a wonderful way to spend a vacation.*

If the cost and hardship of travel seem too great, think of those brave men and women who risked their all, even life, over the old Oregon Trail, for a mere temporal home and its blessings. May we not spend a few hours in modern, easy mode of transportation and these two weeks in preparation for the coming year's work of proclaiming the coming of the Son of God and His kingdom, that we may be prepared for that future home and eternal life in His kingdom? May we gather at the end of this new Oregon Trail.

CAN MAN LIVE FOREVER?

(Continued from preceding page)

eternal life" (John 3:16). Here, then, is the one and only condition upon which immortality can be received by men. Whosoever believeth in Him shall have it. But what of those who reject Him? "The witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; and he that hath not the Son of God hath not the life" (1 John 5:11, 12).

The wicked, therefore, will not see life. They will not live forever. This precious boon is not vouchsafed to them. It is only for those who have Jesus and who have believed in Him as their Savior. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).

The final realization of this gift of immortality will come to the saved at the time of the resurrection of the dead. This is clearly taught by the scripture: "Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:25). "Behold, I tell you a mystery: We all shall not 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. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? . . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:51-55, 57). "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him" (1 Thess. 4:13, 14).

Through His sacrifice Jesus has unlocked the tomb and has completely triumphed over death. He declares, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live" (John 11:25).

DO YOU HAVE LIFE IN HIM?

Do you believe in Him? Is He your personal Savior? Have you surrendered your heart fully to Him that He might rule in it as king? If not, then do so today. Do it now. Confess your sins to Him, pleading His shed blood in your behalf, and enter into the glorious experience of sins forgiven.

Do you say, "I am too weak; I fear that I should fall by the way"? Jesus is a great savior. His power far outmeasures your weakness. In His plan He has made provision for every human weakness, and yours is no exception. Come and test Him. He is the success of the ages. He has never lost a battle, and today He offers to become the captain of your salvation. There is nothing to be gained by de-

lay. Tomorrow may be too late. Tomorrow the voice of the Spirit may no longer be heard. Today is the day of salvation. Now is the accepted time. Today the door of mercy stands open. Will you enter and be saved? "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3).—William H. Branson in *Signs of the Times*.

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A THOUGHT FOR THE WEEK

JESUS said: "My meat is to do the will of him that sent me." I wonder if we wouldn't be stronger if we would eat some of that same kind of meat.—Harvey Krogh, Jr.

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"BUT the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

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THE SPIRITS IN PRISON

(Continued from Front Page)

of Israel during their journey through the wilderness (1 Cor. 10:1).

But the text under discussion says "spirits in prison." Yes, and people are sometimes called spirits. In 1 John 4:1 false prophets are called spirits, and in Luke 9:55 Christ calls His disciples spirits.

But what is the prison? Let us read Isaiah 61:1. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." In Luke 4:18 Christ gives us to understand that He was to fulfill this prophecy during His life on earth. What prison was He to open and who were in it? "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa. 42:7). "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke" (Isa. 58:6).

It is clearly seen from the foregoing scriptures that the prison is the prison house of sin. That men are liberated therefrom when they forsake their sins. Noah was a preacher of righteousness, and the Spirit of Christ preached through him to the people of his time. Surely they were in the prison house of sin, and needed deliverance therefrom. Christ's Spirit preached through Noah to those antediluvian spirits in the prison house of sin.

Another scripture that shows that Christ preached by His Spirit, not being present, is Ephesians 2:17. "And came and preached peace to you which were afar off, and to them that were nigh." Christ never preached personally outside of Palestine, so that the preaching was done by His Spirit through the apostles and disciples.

THE BIBLE IN MUSIC

(Continued from Page Three)

"In some of the spirituals we find reference to numerous Bible stories. For instance, in the spiritual 'He Is Just the Same Today' we find reference to Moses crossing the Red Sea, Daniel in the lions' den; and David and Goliath; likewise in the spiritual 'Wasn't That a Mornin'?' we find chronicled in different verses the biblical stories of Samson slaying the Philistines, Adam and Eve, and the story of Nicodemus. These songs show a surprising poetic sense and wonderful imaginative powers.

"In recent years the great success these songs have obtained in numerous folk-song festivals by Negro singers is undoubtedly due to the fact that they are studied and sung with due regard for just this fact; to sing them in any other spirit is a fatal mistake, and the mere words and music lose much in telling effects when otherwise presented. In a word, these songs are 'spirituals' in that they are almost wholly spiritual interpretations of the Bible."

The Bible has had its influence in our national hymns. "America" by Samuel Francis Smith has the expression "Land where my fathers died," which certainly bears the influence of biblical style, and the same can be said of the expressions "Our fathers' God" and "Protect us by Thy might." One entire stanza of the hymn is cast into the style of the Book of Psalms:

"Let music swell the breeze,
And ring from all the trees,
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break."

Perhaps more important than style is the likeness to the biblical conception in the Psalms that nature shares in the joy of freedom along with human beings. "The Star-Spangled Banner" by Francis Scott Key is filled with biblical words and phrases such as "In God is our trust," "the gloom of the grave," "the terror of flight," "war's desolation," "pollution," and "the battle's confusion."

"Columbia the Gem of the Ocean" makes use of biblical terms such as "spices," "incense," and the phrase "perfumes of Eden."

There are biblical allusions to the burning bush in Exodus, to the prophets of Baal on Mount Carmel, to Noah's ark and the rainbow described in Genesis, in "God Save the Flag" by Holmes.

"Burning with star fire but never consuming,
Vainly the prophets of Baal would rend,
Vainly its worshipers pray for its fall,
Borne on the deluge of old usurpations.
At last our ark o'er the desolate seas,
Bearing the rainbow of hope to the nations."

The biblical expressions "stronger than lions," "swifter than eagles" occur in Albert Pike's "Dixie." "The Battle Hymn of the Republic" by Julia Ward Howe, in addition to being intensely religious in tone, is profuse with bib-

lical atmosphere such as "Mine eyes have seen the glory of the coming of the Lord," "the fateful lightning of His terrible swift sword," He will "crush the serpent with His heel," "He is sifting out the hearts of men before His judgment seat," "O be swift, my soul, to answer Him; be jubilant, my feet."

It is evident from a study of the national hymns that they breathe much biblical spirit and contain not only biblical style, but many scriptural expressions.

One need hardly remind the reader of the place of the Bible in the music of the church and the extent to which chants, litanies, metrical psalms, and hymns draw upon the rhythms and the imagery, and above all upon the message of the Bible. The hymnbook is perhaps the one place in which the most widespread Christian experience of many centuries and of many minds is concentrated within the covers of one book. With varied emphasis and with many different accents it not only expresses the religious convictions of those who wrote the hymns, but by its use becomes the expression of the religious longings of multitudes. The hymnbook could not have been what it has been and is to multitudes if it had not been for the Bible.—*Pamphlet No. 3, National Commemoration Committee.*

THE MINISTER AS A BIBLE TEACHER

(Continued from Page Five)

must know how to approach a book or a section or a paragraph in order to find out just what is there. The teacher who thus teaches creatively is a success.

In this connection the teacher should free his pupils from the deadening habit of depending upon commentaries. Studying commentaries is not studying the Bible. A commentary is necessary in difficulties and, used as a check, it will often keep a student from some wrong interpretation resulting from his inexperience or ignorance; then, it will often bring out some otherwise undiscovered richness of meaning. But the point is this: The man who depends on the commentary rather than on his own prayerful and careful study is not getting next to the Bible itself. He is spoon-fed from a book instead of from a living teacher. And there is a thrill in discovering ideas and relations in Scripture that is never found in a commentary. The commentary is a necessary check, but it should be consulted after a thorough study of God's Word itself.

It is to be hoped that more and more ministers will come to recognize the importance of Bible teaching in their ministry. It is a mistake to leave the teaching to laymen, except where one is fortunate enough to have a lay teacher who both knows his Bible thoroughly and knows how to teach effectively. Surely, the teaching ministry is as important as the preaching and the pastoral ministries, and it should be given as much careful attention. Else how can we expect to have people who know their Bibles?—R. Banes Anderson, Jr., in *The Presbyterian*.

On the Shelves

By Arlen Marsh

THE TRANSLATORS TO THE READER

What we should be willing to swear is the most important and certainly the most valuable book about the Bible that has appeared in print in lo! these many years is that little volume issued by the University of Chicago entitled *The Translators to the Reader*.

Without regard for ancient prejudice and superstition, but with the most exacting care, Professor Goodspeed, who co-authored *An American Translation*, turns iconoclast and effectually shatters the four-hundred-year-old traditions surrounding the King James Version. Nor does he use his own ideas in doing so; he merely points out the facts as outlined in the original Preface, long forgotten, to the King James.

The initial article is taken from *Religion and Life*, with some revisions, and is merely introductory to the complete reprint, in modern spelling and in facsimile, of the seventeenth century Preface. Thanks to the Huntington Library (Pasadena, California) and modern photostatic methods of reproduction, an exact duplicate of the Preface as it first appeared is given for comparison with the modernized version preceding it.

That too much sanctity has been attached to the so-called Authorized Version (which was, in reality, only the third authorized version of the Church of England) has long been our contention, and Professor Goodspeed now provides us with the evidence to prove it. Editor Goodspeed works on the principle that no book is more important than the Bible; but he insists that the King James is no more inspired nor divine than any other version. In point of fact, the modern King James is decidedly unlike the first one printed, in spelling, wording, and punctuation.

If one had but 50 cents to spend in ten years' time on a religious library, this would be the book to buy.

University of Chicago Press: 50 cents; postage, 10 cents extra.

NEW BIBLE EVIDENCE

One of the most valuable books for the student of religion we have yet seen is offered by the fifth enlarged edition of Sir Charles Marston's *New Bible Evidence*.

After the breath of Modernism has polluted the literature of the majority of textbooks on Christian archeology, it is refreshing to find Sir Marston's well-authenticated conclusions that the Bible is true from one cover to the other and that science gives liberal support to the truth of its historical narratives.

Expeditions to the Holy Land and surrounding territory as recent as 1933 are considered. The author is ac-

cepted as being one of the foremost authorities on all matters pertaining to the Israelitish exodus from Egypt and Old Testament archeology. It was he who blasted the skeptics' skepticism of the march around Jericho by discovering that the city's walls had indeed fallen flat as no earthquake could have leveled them.

The language of the book is that of the more interesting archeological text. If one goes in for this sort of thing—and a good many people do nowadays—*New Bible Evidence* presents scientifically authoritative support for faith in the Old Testament. For New Testament information, go somewhere else: *The New Archeological Discoveries*, for instance.

Fleming H. Revell Company: \$2.00.

"The greatest part of a writer's time is spent in reading, in order to write."—*Samuel Johnson*.

ACTIVITIES FOR ACTIVE BIBLE CLASSES

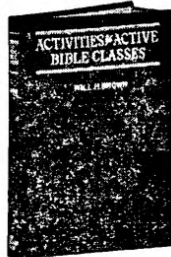
Carefully classified contents carry Will H. Brown's opinions on and suggestions for Sunday school and general Bible classes in this book. Mr. Brown is a teacher of twenty years' standing, and has been a Sunday school superintendent for fifteen years.

Pastors, superintendents, teachers, class officers, department heads, and active members can find help in the activities offered by Mr. Brown. Suggestions for socials, for increasing and holding class membership, for teaching, for augmenting interest in the Bible, for making classrooms attractive, for conducting business meetings, for electing officers, for selecting teachers, and for performing a multitude of other tasks are given places in the book.

Some of the ideas are too extravagant for use by any but the largest city churches; others are leveled at the distinctly rural groups; the majority are for the average church. Contests for attendance, for study, for interest, for any number of purposes, are listed, suitable for every type of Bible class. Personal responsibility is discussed, and the onus for class success is laid as much upon the lay members as upon the officers.

Standard Publishing Company: \$1.00.

Any of the books mentioned in these reviews may be secured at the listed prices, postpaid, from the National Bible Institution, Oregon, Illinois.



Berean Department

ARLEN MARSH, EDITOR

Facing the Facts

The experience of a number of young people's classes, both Sunday school and Berean, of recent months has served to point the fallacy of the old moral that it's the truth that hurts.

Oceasionally, of course, the hoary apothegm holds true; but in the instances now in question, it has not been the truth that has done damage, but a failure to recognize the truth.

Consider, for example, the case of a class composed primarily of teen age young people, with a fair sprinkling of those over 20. During the past several months, according to well authenticated reports, the class has, in more than one respect, been losing its grip, in spite of the fact that the attendance has held up well.

The cause is rather obvious. In charge of the class is an individual who, although superficially striving to hold the interest of the group, is in no wise suited to the particular age over which she has control. As a consequence, the class has lost all interest in its sessions as Bible study periods, and hangs together only because its members find each other exceptionally congenial.

A visiting teacher taught the class one day, and from several sources came the report that the members had learned more about the Bible in that one thirty-minute period than in the entire six months preceding. The teacher was one who had not lost his contact with youth, who was not afraid to tell his group that he would appreciate deep silence when he was speaking, and who had more than a theoretical acquaintance with the way that young people think.

The officers of the church, however, swear by the regular teacher of the class merely because her group continues to attend. The fact that the class is learning nothing and is rapidly losing all interest in the organization from a religious standpoint seems to have no interest for them. The lady, say the officers, has done wonders; she deserves much commendation; her work, they say, has been accomplished without resort to parties, special features, and strong class organization. In reality, the class has clung together in spite of the teacher, not because of her.

Consider, too, the fate of another young people's group, also composed principally of the teen age, but with a few members both older and younger than that. Holding to the view, which is theoretically correct, that Berean classes are intended to train young people for leadership, the class has used the rotating system of teaching.

The immediate consequence of this method has been the inattention of the class to the inexperienced leaders. Attendance, which should be in the fifties, is counted good if it actually is in the tens. A certain stubborn loyalty to the Be-

rean work has been all that has kept the group alive.

In each of the instances cited, which are by no means unique, the basic cause lies with the leaders in failing to recognize the truth. It has been untruths that have hurt, whereas the truth would be entirely beneficial. Were the church leaders to accept the judgment of the first class mentioned that its teacher is neither interesting nor suited to that age, and were the second class to appoint some supervisor to guide the teaching of the inexperienced leaders, many of the flaws in both groups would be remedied promptly.

It cannot be expected, regardless of superficial appearances such as attendance, increase in membership, and cooperation, that a teacher who has no mental contact with the adolescent age can interest them in Bible themes; nor can it be anticipated that a group composed solely of inexperienced and biblically untaught young people can successfully use the old system of rotating teachers.

What is required, what must be had unless both classes and others like them are to die, is closer contact between the responsible leaders and the class members, as well as willingness to accept the fact that what is sauce for geese may be poison for ganders. What is successful in one group may be the height of folly in another.

To continue a teacher or an officer in his position to avoid hurting his feelings, to avoid trying to find a better one, or merely because he always has held it, does no one any good. Teachers should be selected, regardless of their own age, sex, or former position in the church, who will best meet the needs of the ages for which they are intended. And in those classes or organizations which are composed largely of tyros, some one person of greater experience and biblical education than the others should, if possible, be selected as permanent adviser to the rotated leaders, if, indeed, he is not selected to act as the leader himself.

National Berean Day

Monday, August 10, is the date set for the annual conference of the National Berean Society. This year, the conference faces problems which are of more than usual importance.

During the year since the last annual meeting, the Illinois State Berean Society has finished a lingering death. During the same year, the Minnesota State Society has done well enough to be able to hire an evangelist. The reasons for this difference deserve attention.

The work of the two correspondence committees also merits the interest of the conference. So does that of the home study committees. Bereans should bring enthusiasm to the discussion of the best means of utilizing the power of their present organization.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"God hath made this same Jesus, whom ye have crucified, both Lord and Christ."

THE GOSPEL GIVEN TO ALL PEOPLE

WE HAVE just finished during the past six months a study of the life of Jesus. In that time you who have followed closely have read many beautiful stories about Jesus. You have learned many new truths He preached. You have watched as He lived the things He taught among men.

It has been a fine series of lessons you have taken up in Sunday school—the very finest possible. For it has centered around the greatest One that ever lived, Jesus our Savior. No other person's life could bring us the hope, the happiness, and the wisdom that Jesus' life does.

Now we go further in our studies. For the last six months of the year we take up the story of the spreading of the truths Jesus taught over the world as it was known in those first centuries.

You remember, last week we reviewed Jesus' life, and the one thing we wanted to be sure all should know was that Jesus is coming back to earth again. He now sits at the right hand of God, but He will return, we know, for the angels said so when He went away. Now let us see what happened just after that great event.

Jesus had taught His twelve apostles all about the kingdom of God, of which He was chosen to be the King. He had told them just what a person must do in order to have a part in that kingdom. Now they were to go into all the world and teach the things they had learned.

God knew they would need help to do that great work. Whenever one sets out to do God's work even today, He sends the strength and the wisdom to do it. And God's work is not always preaching. It is more often just living as He wants us to live, like Jesus.

Gathered together in Jerusalem just after Jesus ascended were people of many languages. There are about eighteen different ones named in the 2nd chapter of Acts. They could all understand when the apostles began to tell them about Jesus, though they had been able to speak only the Hebrew language before that.

God sent the apostles power to speak to those people because it was needed just then. Today our missionaries learn the languages of the people to whom they are going to preach as part of their training before they are sent.

Do any of you know into how many different languages

and dialects the Bible has been translated? It is over nine hundred. I do not recall the exact number. There doesn't seem to be an excuse now for a person not knowing the gospel, does there?

The gospel is just the same message today that it was then. It is the good news of the coming kingdom of God. Sometimes we call it "glad tidings." Nothing could be better news, nor could make us more glad than that Jesus is coming to rule this earth some day. Do you know of anything better?

The reason it is such good news is because Jesus will rule righteously. He will not make any mistakes. Everybody will be well and happy. There will be no sorrow nor trouble in God's kingdom. Could anything be better than that?



"I love to tell the story
Of unseen things to come,
Of Jesus and His glory,
Of Jesus and our home.
I love to tell the story,
Because I know 'tis true;
It satisfies my longings
As nothing else can do.

"I love to tell the story!
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderful and sweet.
I love to tell the story,
For some have never heard
The message of salvation
From God's own holy Word.

"I love to tell the story!
More wonderful it seems
Than all the golden fancies
Of all our golden dreams!
I love to tell the story;
It did so much for me;
And that is just the reason
I tell it now to thee."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 1. — July 5, 1936

THE COMING OF THE HOLY SPIRIT IN POWER

Acts 1:6-14; 2:1-47

GOLDEN TEXT

"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.

GOLDEN TEXT

"Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

In Luke 24:49 Christ said unto His apostles, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This promise was fulfilled on the day of Pentecost. The Holy Spirit, which is the power of God, came upon the apostles in no uncertain way. From that time on the apostles had the power to perform miracles and preach Jesus wherever they went. Whenever they preached it was a witness for Jesus.

We do not have the Holy Spirit as did the apostles, but we have sufficient to be witnesses for Christ. We get our knowledge from the study of God's Word. We can witness for Jesus by our very lives, and we can tell that He died and rose again for you and for me. Try doing that and note the result.—L. A. R.

PRACTICAL APPLICATIONS

The Holy Spirit

- is an eternal spirit;
- is an influence from God;
- operates in various ways;
- comes only to the children of God;
- is necessary to a true walk of faith.

An Unseen Power. The Holy Spirit is an unseen power emanating from God, operating on and in the lives of those with whom God is working. A study of the subject will reveal the numerous ways in which God causes His Spirit to work. A few of these many manifestations which have to do with our daily walk of life will be considered, and when we realize the place it has in our daily life as Christians, we will do all in our power to refrain from "quenching the Spirit" (1 Thess. 5:19). Those fruits which we all love and which enhance character and make beautiful the life of an individual—love, joy, peace, long-suffering, etc., as enumerated by Paul to the Galatians—are the products of the indwelling of God's Spirit (Gal. 5:22, 23). God's love is carried to our hearts by this same Spirit (Rom. 5:5). It is only when we submit ourselves to the leading and urging of the Spirit that we have right to claim to be sons of God (Rom. 8:14).

Needful to Salvation. The Spirit of God should be desired above all things. There is no danger of possessing too much, for it is the earnest of our inheritance until we receive the redemption of the purchased possession (Eph. 1:13, 14). It is the Spirit that maketh alive. The Spirit is given to us for our profit (1 Cor. 12:7). While it is true that God's will is revealed to us through and by the Word, yet understanding of the Word of truth can only be obtained as God reveals it to us by His

Spirit (1 Cor. 2:10). The natural man, being void of the Holy Spirit, is therefore unable to discern spiritual things, and they become to him foolishness and the teachings of the Word are as a sealed book. We might well ask ourselves the question Paul put to the Ephesians, "Have ye received the Holy Spirit since ye believed?"—C. E. R.

SENIOR AND ADULT

Topic: Empowered for the World Task.

The Quarter. Today's lesson introduces a six months' course in Acts, the Epistles, and Revelation. Following the ascension of the Christ, the most important problem facing His disciples was how to further His cause without His personal presence. Is there any evidence of the truth of the resurrection story in the fact that the disciples were willing to endure the most intense persecution while they taught the gospel? Have other religions survived and made gains in the face of abuse like that suffered by early Christianity? What was the immediate effect of the persecution of the disciples? the ultimate effect? why did these results occur?

Analysis. Three parts exist in this lesson: Acts 1:6-9; 2:1-11; 2:32-38, ignoring the text included in the outline but not printed in the quarterly. Similarly, three major problems are presented: When, how, and under what circumstances will the kingdom of God be established on earth? May modern Christians expect manifestations of the Holy Spirit similar to those experienced by the apostles? What are the prerequisites for positions in the kingdom?

First. The question asked by the apostles just before the Christ's ascension is one vividly suggested by the story of the crucifixion in "Ben Hur." Follow out the marginal references with these four verses. What is the reason that exact knowledge of prophetic dates is denied us? Where will the kingdom of God first be set up? What general circumstances will accompany its establishment?

Second. Definition of the Holy Spirit, thanks to centuries of misconception, is one of the most difficult problems of Christianity. What is it? Was it always given to the ancients in visible form? In what sense is it working among men today? May Christians anticipate receiving gifts similar to those received at Pentecost? What was the purpose of giving the early disciples power to work miracles, speak in tongues, prophesy? Does the necessity for such power still exist? Why? How may modern Christians best express their religion?

Third. Read in a modern translation, if possible, the entire sermon Peter preached. What did he require of the audience for membership in the church? Should anything less be required today? Is good living Christianity? What is the Christian's principal task? What

must he do to perform it? Read 2 Timothy 2:15. Can knowledge give inspiration?—A. M.

INTERMEDIATE CLASS

New Power Through the Holy Spirit

To the Teacher: If Jesus told His disciples to go and "teach all nations, baptizing them . . . and teaching them to observe all things whatsoever" He had commanded them, and that He would be with them always, "even unto the end of the world" (Matt. 28:19, 20), surely He would bestow upon them power for the great task. This power, we know, was a portion of that power given Him by His Father (v. 18). Why was it necessary for them to possess that miraculous power? Why is it not necessary that Jesus' helpers possess it now? What is the Holy Spirit? In what way is it with those who serve the Lord today? Be prepared to give your class Bible answers to these questions. Read Heb. 4:16; 13:20, 21; Eph. 6:10-18; Phil. 4:13; and many others. Assign to two or three of your class Peter's sermon beginning at verse 22, asking them to give a synopsis of it and how it affected his hearers, noting Peter's courage, as displayed in verses 23, 36. Discuss fully in class Peter's direction to them as to the means of their salvation (v. 38) and their response (v. 41). Show that the steps to salvation, repentance, and baptism, are the same today. Give the form of baptism as shown by the true meaning of the word, "to plunge or immerse." The steps to salvation should be frequently reviewed.

To the Pupil: Just before Jesus' ascension to His Father, He gave His disciples a promise of power for the great task of spreading the good news of the gospel of the kingdom of God. What were they to do while awaiting fulfillment of that power (Acts 1:4)? Did they follow these directions (vv. 12-14)? Were there only the original twelve or the seventy in the group (v. 15)? What means had been taken to fill Judas' place? Upon whom did the choice fall? Look up in a Bible dictionary the words, "Urim and Thummim," and learn how God decided certain choices in Old Testament days. The entire class should study Peter's sermon (vv. 22-36), the synopsis of it being given by those assigned by the teacher. Notice the main points of the sermon—their great sin in crucifying Jesus; His resurrection, showing God's approval of His Son. Study verse 36, the climax of Peter's address. Remember "Jesus" means "Savior" and "Christ" means "the Anointed One, the King." No wonder they exclaimed, "What shall we do?" when they realized the depth of their sin! Could God forgive such a great sin? Remember Jesus' words on the cross. How was their forgiveness accomplished (v. 38)? How many availed themselves of God's offer of forgiveness that day? What changes came into their lives (vv. 42-47)?—M. G.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Indiana Bible School and Conference, North Salem, near Plymouth,	June 17-28
Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Western Nebraska Conference, Holbrook,	August 15-23
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

LAWRENCEVILLE, OHIO

A special series of meetings will be conducted by the writer at Lawrenceville from July 5 to 12. A canvas will be used to show God's plan for the ages. This is the first special effort by the Lawrenceville church for many years and we entreat all to cooperate who can.

On Sunday, July 12, an all-day meeting will be held with three preaching services and basket dinner.

Pray for good to result.

S. E. Magaw.

BURR OAK, INDIANA

Indiana State Conference is on, and it looks like a great feast gathering.

Last Sunday morning service was well attended. In the evening we enjoyed a Children's Day program in the United Brethren Church.

The building will soon have a new coat of paint, our ladies' society and the Bible school furnishing the finances. The helping hand of all accomplishes a great deal.

Bro. Russel Heiser, who has been very ill, attended services Sunday morning; also, Sr. Weaver attended, and looks well.

Again we ask the prayers of all that our conferences over the nation may be profitable to the work. Lord bless the faithful ones who are "unmovable, abounding in the work."

A. E. Hoskies, Pastor.

CONTRIBUTIONS TO N. B. I.

Jessie M. B. Kauffman	\$ 4.00
Mrs. D. Cheesman	1.00
A Friend	15.00
Anna Cook	3.00
Mrs. Alexander Moreland	1.00
Mr. and Mrs. C. E. Mills	12.00
Genniel Carpenter	1.00

HERALD RECEIPTS

Myrtle Oliver; Mina Martin; Nettie S. Evans; Vivian Kirkpatrick; Mrs. A. M. Siple (for self and another); Kittie Watt; Mary E. Allard; Mrs. Alvin Bennett; Mrs. F. M. Hoskins; Ethel Johnson; Olive Wood; Elta M. Fitz; Alvin E. Phillips; Thomas McArthur; J. W. Macallister; Mrs. Alexander Moreland; John Parker; Mrs. S. W. Coffman; Mrs. Charles E. Page; Mrs. F. M. McCrory; Mrs. Richard Skeels; Lucy B. Groat (for others); Verna Himmelright; Lillian Dauntler (for others); Silas Overton; R. F. Underwood; J. S. Lyon; E. C. Wheelock,

SOUTH LAWN CHURCH, GRAND RAPIDS

Children's Day will be observed at our church on June 28. A splendid program is being arranged, and will be given at 8 p. m. in the Godwin School gymnasium.

On July 9 a Gospel Team from Aurora College will be at our church for the evening service. We anticipate a pleasant time with them that night.

George Hall, who recently made the Fonthill trip with us, has been critically ill the past week but gives promise of improvement at the present time.

The trees planted around the church grounds this spring are growing beautifully and will add materially to the appearance of the place.

Marjorie Siple, who has been spending a month's vacation with home folks, returns next Sunday to Chicago to resume her work at St. Luke's Hospital.

F. E. Siple, Pastor.

PAPER REQUIRED

In an effort to save money, The Restitution Herald has placed an order for five thousand pounds of paper, which already has been delivered. The bill amounts to \$280, including freight charges. Together with \$350 in taxes paid out in the past two months, this sum represents almost our entire cash reserve. One bill of \$175 must remain unpaid; and another of \$125 must also be allowed to run.

In addition to these items, insurance amounting to approximately \$75 will fall due within the next thirty days. A large portion of these charges is required by State law in the form of Workman's Compensation Insurance.

Your cooperation in helping us to meet such bills as these has been excellent in the past. By ordering a larger quantity of paper than usual, we have secured about one thousand pounds additional for the same cash outlay. We shall appreciate whatever further assistance you can give us in our effort to continue The Restitution Herald, the Sunday school quarterly, and our other publishing work at the loss which they annually and necessarily sustain.

Arlen Marsh, Asst. Treas.

PENNELWOOD, GRAND RAPIDS

We are glad to announce that on Sunday, May 24, another father and daughter, Mr. Arthur Hale and daughter Ethel, were baptized into Christ.

Mr. Hale has just recovered from the injuries received in an automobile accident about two months ago.

Mrs. L. F. Slocum, Secretary.

RIPLEY, ILLINOIS

On Sunday, June 14, an all-day meeting was held. A short business meeting was held before the afternoon service. Bro. Harvey U. Krogh, Jr., and wife accepted our pastorate for another year. Their services with us for the past year have been beneficial and enjoyable to all.

At 3 p. m. a baptismal service was held. Two sons of Bro. and Sr. Rolla Hightower, Harold and Joseph, were baptized into the all-saving name. We welcome them into our brotherhood. We are sorry to report that Bro. Krogh was called to officiate at the funeral of Kenneth, another son of Bro. and Sr. Hightower. We extend to them our heartfelt sympathy.

Bro. Harold Burnett, son of Bro. and Sr. Loren Burnett, submitted to an appendicitis operation June 12. He is getting along nicely.

Ednah Cooper, Secretary.

TITHING BULLETINS AT A SAVING

The bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin. The bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multi-graphed, or mimeographed at one impression. Pages 2 and 3 carry any one of 32 of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education. It combines simplicity, effectiveness, and economy. Send for a sample set containing 32 different tithing bulletins for 20 cents.

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BETWEEN YOU AND ME—

Bro. and Sr. George Siple of Oregon, Ill., left recently for a few weeks' vacation in Hammond, La., where they will visit Bro. Siple's mother and other relatives and friends.

The Kokomo, Ind., Church of God is to have a series of evangelistic meetings July 6 to 19, with Bro. Cecil A. Smead, pastor of the Blanchard, Mich., church, as visiting speaker.

The Michigan Bible School and Conference opened June 15 with an attendance of 45. Nearly a full house greeted Bro. Magaw's evening sermon. The discourse was much enjoyed and was illustrated with a splendid chart.

Bro. S. J. Lindsay left Oregon, Ill., Tuesday morning for Plymouth, Ind., where he will be guest speaker at the conference and teacher in the Bible school which is now in progress.

The report of the death on June 9 of J. G. Haupt, Natchitoches, La., formerly a frequent writer for The Restitution Herald and an associate of Benjamin H. Wilson in the ministry, has reached the office. A complete obituary will appear in our next issue.

We regret that through an office error the name of Miss Pheraba Hoskins, Burr Oak, Ind., was omitted from our list of Church of God graduates in the issue of June 9. Notice was received too late for insertion in that issue that Helen Harvey, Kokomo, Ind., also graduated from high school this semester.

Responses are coming in to our offer to send The Restitution Herald to new subscribers for nine months for One Dollar. This period will include the new series of sermons now being prepared by leading ministers of the Church of God, to be published under the general title, "My Last Sermon."

BRUSH CREEK CHURCH OF GOD

Near Tipppecanoe City, Ohio

The annual meeting of the local congregation came to a close on Sunday, June 14, after a week of very good meetings in which Bro. M. W. Lyon of Cleveland carried the banner. His lessons and sermons were "meat in due season," and the congregation is refreshed and strengthened. A new record attendance for Sunday school was set on June 14 with a total of 160. Three were baptized. They are Mr. Roger Pearson, Tipppecanoe City; Miss Helen Smith and Mr. Richard Smith, both of Dayton, Rt. 10. We pray their Christian life to be rich.

At present we are assisting in the Michigan Conference at Grand Rapids at the Pennellwood Church of God. A good interest is being shown.

S. E. Magaw, Pastor.

It had been five years since the writer had visited Brush Creek Church, Ohio, so it was an unusual pleasure to be back for the June Meeting in exchange for the meetings their pastor, Bro. Magaw, held for Golden Rule Church at Easter time last year. It was good to look again on the familiar faces and grasp the hands of those I had known so well in years that are gone. There was a tinge of sorrow, too, at the thought of many missing ones, sleeping in death since last I met with them. And there was surprise and not a little difficulty, too, in trying to identify some of the younger ones I had known well, but who had since grown up and changed much in the process. One thing that makes the heart glad is the large number of new members since my last trip, whom it was a joy to meet, and whose number speaks well of the untiring labors of their pastor in bringing many to righteousness. Brush Creek used to be a two-family church, but not any more. It is more cosmopolitan. New blood has brought new life, and has strengthened the hands of those who had labored long before them.

It was a fine meeting throughout. The weather man was very good to us, providing a warm, rainless, delightful week for the meetings. Attendance was all that could be expected, and very consistent. Bible school, held each afternoon at 2, averaged around 45. There was fine cooperation both in the class work and in the preaching services, and excellent interest.

The final day, which is always a big day of the meetings, was a record-breaker in various ways. At Sunday school, 160 set a new high mark. The large number at the tables for the basket dinner made it impossible to sit down, so the meal was served cafeteria style. The three preaching services, dinner, and two baptismal services made a well filled day. It was an interesting coincidence that the first meetings the writer ever held at Brush Creek closed on the same date as this year, Sunday, June 14, eleven years ago.

At the final service Sunday night, the three baptized, together with Sr. Clara Davis, who was baptized recently, were given the right hand of fellowship. May they be faithful until Jesus returns and seek ever to model their lives after His.

M. W. Lyon.

ILLINOIS BIBLE SCHOOL

Teachers for the various classes this year are: beginners, Mrs. Louise Lapp; primary, Mrs. Verna C. Thayer; juniors, Harvey Krogh, Jr.; intermediates, Lucille LeCrone; junior young people, G. E. Marsh; advanced young people, C. E. Lapp; adults, F. L. Austin; high school young people and advanced young people, afternoon session, James A. Patriek; general class, first week, S. J. Lindsay.

THE RESTITUTION HERALD

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.

A Remarkable Opportunity at Golden Rule Home

The executive board of the National Bible Institution experiences a great deal of pleasure in being able to make the following offer to our brotherhood.

The fact that the resources of Golden Rule Home are sufficient to justify us in making such an offer is in itself a source of much satisfaction.

In the second place, the board feels that in making so generous an offer at this time it is rendering a real service to the brotherhood at large by providing them an opportunity to show in a concrete way their love for some worthy brother or sister in their community or church.



AN UNPRECEDENTED OPPORTUNITY

Now this is the offer we are prepared to make:

Owing to increasing resources of the Home we will admit two persons into the Home for full life membership at the minimum rate that has hitherto been asked for one, that is, \$1,600. To put the matter in another way: Until this offer is withdrawn we will accept as a life member of the Home family any worthy brother or sister in the United States or Canada who has little or no resources of his own, but for whom some local church, State conference, or group of brethren will provide the sum of \$800 in cash. The payment must be made in cash, not in real estate. And it is preferred that the necessary funds be raised by a local church or a State conference.

Please remember: This offer is good only in behalf of needy brethren who have not sufficient funds of their own to enter the Home. Should there be one, however, who possesses a part of the amount required in cash and for whom others are willing to raise the necessary additional funds, such a one will also be eligible under the provisions of this offer. A further broadening of the offer may even be made: Should there be a brother or a sister

of worthy character who possesses less than the minimum amount usually required for a life membership in the Home, that is \$1,600, but who can provide \$800 or more in cash, he or she will be granted entrance under this offer.

Brethren, here is a splendid opportunity for some congregation or State conference to show its gratitude and appreciation to some aged minister and his wife, or to some beloved but needy member of the body, in a most practical and permanent way.

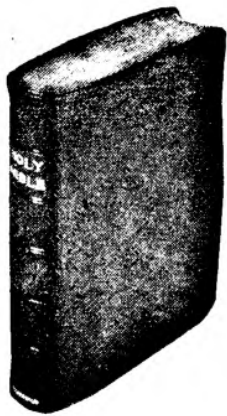
Brethren, this splendid offer is now open. How long it may be continued we do not know. So why not plan at once to raise the necessary \$800 in cash to provide a loved brother or sister with a beautiful, comfortable home where he will be tenderly cared for throughout the remainder of his life? Food, clothing, medical attention—all that Christian love can provide—together with constant association with those of like precious faith, are assured to each member of Golden Rule Home Family. From what State, church, or locality will these two new members come?

G. E. Marsh, Secretary.

At the End of Spring

Graduation is a happy time. Children look forward to vacation; adolescents hope for college entrance in the fall; young people leave high school and university seeking to put their education to practical use in the business world; and parents, relatives, and friends wonder what will be the best way of showing their esteem for the graduates, and at the same time of helping them along life's road.

Why not give these students the best book in the world — the Bible?



The Cream of Gift Bibles

Special sale prices will apply on the Bibles listed here during the months of May and June only. These books have been selected for your attention because we feel they are particularly suitable for gift purposes and will give permanent satisfaction to those fortunate enough to receive them. They all are durable, but are bound in unusual leathers of exceptional beauty. There

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chū-shān-rish-ā-thā'im king of Mēs-ō-pō-tā-mi-ā: and the children of Israel served Chū-shān-rish-ā-thā'im eight years.

is a variety calculated for all pocketbooks and tastes; but if what you desire is not listed we can supply it to you from the largest stock of Bibles in northern Illinois. Inquiries will be answered promptly without obligation to you.

Cameo Editions

(Type & Style Pictured)

4XC1 French Morocco, limp (no overlapping covers), India paper, pocket size, red under gold edges; regular price, \$4.75. \$4.25

4XC3 French Morocco, limp, India paper, red-gold edges, pocket size; regular price, \$5.50. \$4.75

4XD3 Persian Morocco (blue), limp, India paper, blue under gold edges, pocket size; one of the loveliest Bibles made; regular price is \$6.00. May-June: \$5.10

These Bibles have only the King James text; no references; no helps.

13C2 French Morocco, overlapping covers, red-gold edges, regular Bible paper, 6 $\frac{3}{4}$ x4 $\frac{3}{4}$ inches; usual price, \$4.25. \$3.90

13XD3 Persian Morocco (blue), half circuit (slightly overlapping covers), leather lined, blue-gold edges, India paper; usually \$9.00. \$7.50

These Bibles have the King James text and marginal references; no other helps.

23XC2 French Morocco, overlapping covers, red-gold edges, India paper, same size as Bible 13C2; sells normally for \$6.75. \$5.95

This Bible has a concordance, marginal references; King James text

Special Gift Bibles

04321X Pebbled grain Morocco (the finest, softest leather used for Bibles), half circuit binding, red-gold edges, India paper, cyclopedic concordance, chain marginal references; regularly \$10.00. \$8.00

04320X Same as Bible 04321X, but in blue, brown or maroon; we believe these are the most beautiful Bibles made; regularly \$10.00. \$8.00

The above Bibles are printed in black-face self-pronouncing type of good size; each book measures 7 $\frac{1}{4}$ x5 inches.

115X Genuine brown Mission cowhide binding (the most durable of all leather), overlapping covers, pocket size, gold edges, India paper, no references, some helps, good type; \$6.00. \$5.10

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S1901HC Limp imitation leather binding, no overlapping covers, text only, red-gold edges, regular Bible paper, some helps, 47 illustrations, in color; regularly \$1.75. \$1.65

S1991HC Like Bible S1901HC, but with French Morocco binding, overlapping edges; \$2.75. \$2.50

114 Fabrikoid binding, overlapping covers, Bible paper, colored illustrations, special design on cover, red-gold edges; \$2.50. \$2.30

1006 Imitation leather, overlapping covers, red edges, Bible paper, some helps, excellent type (self-pronouncing), selected helps, medium size, packed in a gift box, no marginal references, 16 illustrations; \$1.00 each. 3 for \$2.75

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THE RESTITUTION HERALD

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OREGON, ILLINOIS, JUNE 30, 1936

NUMBER 40

Lest We Forget

By Arlen Marsh

"A nation . . . as swift as the eagle flieth."—Deuteronomy 28:49.

OUT of the imbroglio that was the Revolution and its after effects came the problem that was to end in the bloodiest civil war of history, a war destined to cost the lives of 514,000 men, to destroy an entire social system, to create antagonisms that three generations could not entirely eradicate. The problem was that of States' rights.

The Constitution of the United States originally was a fragile thing, an assembly of compromises, a circumvention of disagreements. Not until the historic decisions of John Marshall, possibly the greatest jurist ever to sit on the Supreme Court, was there positive indication that the Constitution was anything but a scrap of paper to be regarded as a means of temporary convenience by autocratic State governments.

On one point only were the early fathers fully agreed: Some amendment to the document ratified so as to go into effect on the first Wednesday in March, 1789, must be made to guarantee the people against such tyranny as would cause rebellion. The first ten amendments were, therefore, proposed by Congress and ratified almost immediately by the requisite number of States.

And so came into being the Bill of Rights, the one obstacle to religious persecution by the Federal Government which the United States possesses. Included within the ten amendments are provisions forbidding restrictions on the freedom of press and speech. Similar provisions exist in every State constitution, and in every document governing Territories and possessions of the United States.

No similar safeguard for religious liberty exists in any other nation. No similar safeguard for the freedom of religion, press, and speech had been conceived prior to the work of the Constitutional Convention of 1787. The idea was unique; but the results were sound.

Within a century and a half—less, in point of fact—the

Government which had been established on a foundation of tolerance and licensed liberty had grown into one of the two greatest Powers in the world. Blots had been dropped on the pages of its history by the conquest of northern Mexico and its absorption, by the necessity for civil war in order to maintain the Union in the face of arrogant but undeniably legal claims of State rights, by the grand, expensive, and ultimately imperialistic gesture of the Spanish-American War, and by the useless pouring of wealth and lives into a European war that was neither our concern nor our desire. But the United States had become the ranking Power of the world.

This might, moreover, was historically unparalleled. It is historically unparalleled. No other nation not bound together into a closely knit and homogeneous whole ever has fought to eminence and held its eminence

over a century and a half and more. Monarchies, absolute and dictatorial; autocracies; theocracies; even, in some instances, gynecoeracies, have swept to power through the force of arms and personality. But never in history has another nation held together by anything so fragile as the ties of idealism become a unified and mighty empire.

The ties which appeared so intangible, however, were the strongest in the world. The nobles had proved in England that absolute autocracy was a failure by forcing the Magna Carta from the hand of a reluctant John; assassinations had rid the world of Cæsars, French tyrants, emperors, and kings; defeat in war had spelled the doom of conquerors. A nation founded on more than the power of its arms, on more than the glamor attached to a single individual—a nation founded on the basic emotions and attributes of humanity itself—was knit into a whole of dreams and visions which the death or disaster of no one individual nor clique could destroy.

The guarantees which accrue (*Please turn to Page 10*)



Abreast of the Times

Fear Grips the Nations

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth."—Isaiah 24:17.

CANABERRA, Australia, June 20.—Last spring Prime Minister Joseph Aloysius Lyons of the Australian Commonwealth announced his Government's determination to increase its military and naval defenses extensively. "The Government is not going to live in a fool's paradise. We are going to put our defenses in order. We must . . . be in a position to fight if we have to," declared the Prime Minister at the inauguration of the \$100,000,000 three-year defense program which was contemplated as early as 1934.



Last week Minister of Defense Robert Archdale Parkhill gave additional proof that Australia is extremely anxious to complete its projected defenses as he rushed the program forward to reach its objectives in 1937. Among other additions to its military equipment are thirty-three Avro-Anson planes, costing \$5,000,000, and the erection of new air bases at Melbourne requiring an outlay of \$750,000. Huge defensive guns, weighing a hundred tons each, are being placed on their mountings. These, the largest military guns in the world, are being installed at Sydney, the chief naval base of the Commonwealth.

Commenting on the increase in the Australian defenses, the Windsor, Canada, *Daily Star*, says: "The Australians have a very real fear of Japanese aggression."

PARIS, France, June 23.—The new Socialist Government of France under Premier Leon Blum announced its foreign policy as including impregnable defenses directed especially against Germany and a desire for a more powerful League of Nations that would be empowered to make war against an aggressor nation.

MONTREAUX, Switzerland, June 23.—Great Britain and Japan indicated today their growing fears of a new Red fleet which would threaten the peace, not only of the Far East, but of the entire world. This was brought out in the discussions now going on in this place regarding the desire of the Turkish Government to refortify the Dardanelles. Russia is insisting on unrestricted warship movements in and out of the Black Sea.

CANTON, China, June 20.—Threat of civil war, which to an outside observer seems to be a normal condition in China, is again sweeping the country. The independent Cantonese Government last week crowded the new South China Canton-Hankow Railway with troop trains moving northward, the stated purpose of the Government being to prevent further Japanese conquest of Chinese territory.

Occasion for war, threats and preparations for war, continue to agitate the nations of the world. The League, the only hope for maintaining peace that has as yet been devised by men, is obviously shattered to its foundations by the weakness it displayed in the Ethiopian situation. A powerful world-government alone will assure the tranquility humanity craves, and that can be brought only by the coming of the King of kings!

Class Hatred Increasing

"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.

MADRID, Spain, June 20.—Wherever Socialism arises class hatred is developed. In the recent general strike which paralyzed business in Spain streets were torn up, churches burned, and violent attacks made upon the lives and property of the religious and capitalistic classes. France, under its new Socialistic Government, has suffered from similar disturbances. Recently an observer in London wrote in the *Signs of the Times* of conditions there as follows:

"Noticing an unusually large crowd gathered at Hyde Park corner the other day, I hurried forward, and by good fortune found myself near the front row. A procession was expected, and in a few moments its banners were seen approaching. . . . Strange banners they were, for London. Red in color, they bore the emblem of the hammer and sickle, and such phrases as, 'Up with the Soviet Republic!' 'We want revolution!' and 'Down with capitalism!' . . . As they drew nearer, a more ominous note reached my ears. 'Down with Christ!' 'To hell with religion!'"

Such scenes are being repeated throughout the world. Daniel's prediction concerning the closing days of the Gentile dispensation is approaching fulfillment everywhere: "And there shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1). The day of the Lord is at hand!

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The Cause of Indifference

By the Editor

THAT the vast majority of mankind is wholly indifferent to religion is a fact that is easily determined. That the larger number of church members are but little more interested than are those who make no profession is equally evident. And, finally, that many so-called "active Christians" are themselves too indifferent to what they profess to believe to devote more than passing attention to the basic principles for which they profess to stand is clearly apparent.

It is reported by optimistic religious statisticians that there are more Christians in the United States now in proportion to the population than there were a century ago. Possibly this is true. But if such is the case the indifferent attitude of its multiplied membership to spiritual things is a serious reflection on the faithfulness of religious leaders in these days, for we know that a much smaller proportion of professed Christians makes a practice of daily Bible study, family worship, and regular church attendance than did a hundred years ago.

In a farewell word from "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith" with him, the Apostle admonishes them to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 1: 1, 3-18). In recent years the nominal church may have grown in numbers, but it has obviously not grown in grace. It has undoubtedly increased its worldly possessions, but not its "knowledge of our Lord and Saviour Jesus Christ." Numerically and materially it may have advanced, but certainly not spiritually and scripturally.

While the change of attitude within the church has come about somewhat gradually, it has, nevertheless, been accomplished within the memory of many here present tonight. Who does not remember the time when country schoolhouses were frequently filled to their capacity for "revival" services by deeply interested men and women who were consciously seeking the way that leads to life eternal? And those great camp meetings that used to be held every summer—what blessed seasons of spiritual encouragement they provided! In those days there was not a church anywhere that did not have its mid-

week class or prayer meeting, where the Bible was read, its truths meditated upon, and "testimonies" given with sincerity and feeling!

But all these evidences of spiritual interest have ceased. The Sunday morning services in the churches are more or less well attended, but evening worship has largely disappeared. Class meetings, prayer meetings, and "revivals" have become but a memory so far as the majority of the churches are concerned.

Indifference! That is the word that tells the story.

But "indifference" does not tell why this condition has come about. The Bible, however, reveals the cause of religious indifference just as it so clearly foretold its coming. But before we consider the cause of the situation that has come about, to arrive at a correct conclusion with regard to it we must take into account the natural and general attitude of the world toward Christianity.

First, *the religion of Jesus Christ is contrary to the desires of worldly men, of carnal or fleshly humanity*, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). This being true, we ought not to expect the uncon-

verted to be interested in religion. His natural attitude is that of strong opposition to it. He looks upon Christianity as a form of slavery. It is designed to restrict his freedom of action, and he is unwilling to submit to such restrictions.

So far as the unbeliever is concerned the church should realize that if he is to be converted faith must be almost forced upon him. He does not see his need of it. Interest in religion is something that must be cultivated in the worldly individual, like a taste for olives.

Paul, the greatest and most successful missionary of all time, out of his years of experience, realized that this was true, and so urged Timothy:

"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; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and (Please turn to Page 16)

Pathway to Content

When I am dead
If men can say:
"He helped the world upon its way;
With all his faults of word or deed
Mankind did have some little need
Of what he gave"—
Then in my grave
No greater homage shall I crave.

If they can say,
If they but can:
"He did his best; he played the Man;
His way was straight,
His soul was clean,
His failings not unkind or mean;
He loved his fellow man and tried
To help them"—
I'll be satisfied.

And when I'm gone
If even one
Can weep because my life is done
And feel the world is something bare
Because I am no longer here—
Call me a knave,
My life misspent—
No matter; I shall be content!

—Selected.

The Fifth Stone of David's Sling

By D. G. Harvey

"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead."—1 Samuel 17:49.

IN 1 SAMUEL 17:20-51 we read the well-known story of a youth that slew the Philistine champion Goliath. This bit of Hebrew history shows us a custom that would prevent many wars today. For if the leaders today were to do the real fighting they would not be so apt to rush into war.

But here we find two great armies drawn up for battle and one man stands forth with a challenge to meet the strongest man of his foes and thereby settle the war. As a bit of Jewish history the record is interesting, for it shows David's perfect confidence in the God of Israel. But it would seem God had a greater lesson than this for us. Paul points out, "Now all these things happened unto them (the Jews) for ensamples (margin "types"): and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

What is a type? Webster says, "To represent by an image; to foreshadow"; a sort of picture in a small scale of a greater event. Let us note this statement: "Upon whom the ends of the world are come." All agree with the Diaglott rendering of the word "world" as "age." But have you noticed the word "ends"? It is plural and must refer to both the beginning and close of this gospel age in which Paul wrote. The thought here is that many prophetic statements fulfilled at the beginning of the age will be repeated on a greater scale at its close.

But let us get back to the subject at hand. When David made his decision to meet Goliath, he did not attempt to arm himself with the armor of the worldly minded King Saul. Saul had failed. David's only protection was not visible. Even Goliath was amazed that a mere helpless lad would accept his challenge. But David depended upon the God of his fathers and took up five smooth stones and went forth to battle.

David was a type of Christ. When Christ comes to the "throne of his glory" (Matt. 19:28), it will be the "throne of his father David" (Luke 1:32). Goliath, a giant, powerful, striking fear among the Jews, was a type of the force of evil, be it modern civilization, plans of man, or any title you choose. The five stones are five great truths of Christ's teaching. Smooth stones would denote perfect truth, which comes only from the Father. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17). Paul assures us the gospel of Christ is the power of God (Rom. 1:16).

Let us then turn to the Master's own words and find these five teachings which we believe are represented by the

stones David carried. First, *there is but one God*. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Second, *Jesus is the Son of God*. "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). Third, *Man is mortal*. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Fourth, *Jesus is a ransom*. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. 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 3:13-16). Fifth, *the kingdom of God*, the very base, the foundation, of Christ's teaching, will be the great force which will destroy, as David slew Goliath, the present evil systems.

In Daniel 2:31-45 we have the story of the great image, a vision of Gentile powers. By these Gentile powers is built up our modern civilization. Our proud modern civilization is built on the foundation of the ancient: for example, astronomy had its foundation in Babylon and Egypt; philosophy, or knowledge of causes, came from Greece and Rome; our common numerals, 1, 2, 3, 4, etc., came from Arabia; yes, even our modern railroad tracks are of the same gage as the old Roman roads.

Man has learned some wonderful things, true. But man has taken honor to himself, which is a sin. As Paul states it, men "worshipped and served the creature more than the Creator" (Rom. 1:25).

Man has forgotten God. But all of man's plans fail, are destroyed. Listen: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:3, 4). But if my understanding is clear, this final consummation of all evil power will not come on the earth while the church remains. Let us note the two phases of Christ's work: to come "as a thief" (Rev. 16:15) to take His church out of this great wrath. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9). "We shall be saved from

wrath through him" (Rom. 5:9). When will the church be taken out? God has not revealed the time; neither am I able to locate signs of this event. "Behold, I come as a thief."

Every sign that I have been able to locate points to His coming with a shout (1 Thess. 4:16). There will be nothing secret about it. Then shall the wicked one be destroyed. Listen again: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26).

Current events show the image has been raised by man.

Modern thought, modern government, modern religion, are topheavy. Their foundation is weak, shaky; the whole structure is tottering. Another world war would wreck the whole thing. We know the effect of the last war. We have seen the men return from the battlefield. They left light-hearted boys. They returned bitter, hard. We have seen the disregard of law and order. It would seem the very souls of men are distorted. All great statesmen fear the effect of another war. But war is near. Nations are preparing for war. When they prepare for war, they get war. When it starts, there can be no peace until the Son of God comes with a shout with His church. Then will the fifth stone strike the giant evil powers. Then and then only can peace, lasting peace, come.

"God Is Faithful Who Promised"

WHEN God asked of His people a tithe of their income He made them a promise. He said He would pour them out a blessing that there should not be room enough to receive it. Furthermore, He promised to rebuke the devourer for their sakes, so that their fruits should not be destroyed or cast before the time. He was true to His promise, for the record tells us that when Israel was faithful in paying tithes and offerings they were blessed in basket and in store, as well as in spiritual life. But when they robbed God by withholding the tithe they suffered both materially and spiritually.

Here is a story from China that gives one man's experience on this line. The Chinese pastors were holding a conference in Yuen Tswang village which was attended by many of the native Christians. During the revival conviction rested heavily upon Mr. Swen, a farmer, who was greatly distressed at his lack of love to God and his failure to keep His commandments, especially in regard to stewardship of money. With tears of contrition he confessed before the assembly his sins and made a vow to be a true follower of Christ from that day forward. His farm was small—only five acres, part of which he had devoted to raising wheat. On returning home he started to put his vow into practice, and took a tithe of the wheat he had and gave it to his pastor, Ding Le Mei. The usual yield had been about three bushels each year. In the fall he sowed the same amount of seed as usual on the same sized piece of land. In the spring when he gathered his crop he was astonished to find he had four bushels of wheat instead of the usual three. So out of the increase he took a tithe and added it to the tithe out of the regular harvest, as a thank offering.

The second year he reaped five bushels from the same amount of seed sown on the same sized piece of ground, and again joyfully gave his thank offering to the Lord. He was also faithful in preaching to his neighbors about Jesus and telling them what God had done for him.

The third year he gathered six bushels under the same conditions as before, and rejoiced at God's faithfulness in keeping His promise. Truly God was blessing him.

That year the missionary who relates this story was home on furlough and the native pastor was called away on a tour of the churches, so that Mr. Swen was left without spiritual counsel and support. Instead of setting aside his tithe and thank offering that year, he stored up the six bushels of wheat for his own use. "Satan tempted me and I fell," he said afterward. And now note what happened. When spring came again and he gathered his wheat into his threshing floor, where his wife and son helped him beat out the grain, what was his astonishment to find he had scarcely three bushels of grain. He was confounded. The realization that he had robbed God was brought vividly to his consciousness, and with tears of repentance he vowed again that with God's help he would never do so again.

This experience recalls the words of the Apostle Paul to the Corinthian Christians concerning this grace of giving. He says: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 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: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)" (2 Cor. 9:7-10).

Surely this Chinese brother's seed was "multiplied" and the fruits of his righteousness increased while he was faithful in paying his tithes and giving his thank offerings. God is no respecter of persons and will do the same for everyone who is faithful in his stewardship toward Him. He challenges us to prove Him and see. Will you do it?

—H. L. Babcock in *The Herald of Life*.

"Where Do the Dead Go?"

By N. H. Geiselman

WHEN I began my missionary work in Florida forty-three years ago (for Florida was at that time truly a missionary field), I often gave the audience the privilege of asking questions, reserving the right to answer them the next evening after the service. One of the questions most frequently asked was this: "Where do the dead go?"

Nearly always I answered them by saying, "The dead do not go anywhere. They are incapable of going anywhere; we must take them." Later I would speak on the subject more fully.

This still seems to be a leading question in the minds of many people, a question that is more discussed than any other in the religious world, and justly so, for the reason that it has to do with the whole question of human destiny. As a consequence of this general interest and speculation on the matter many different places have been assigned to the supposed immortal soul of the individual. And it is not strange that the people are perplexed about it when the clergy have invented heaven, hell, purgatory, and limbo as the final destination of the dead, and that those who are unacquainted with God's Word are in a quandary as to "where are the dead?"

To my mind there are two reasons why people are extremely anxious to find the true answer to this question: First, they lack knowledge of the teaching of the Word of God, the only true source of information on the subject, and are uncertain as to what happens to the dead. Second, the question comes so close to our own hearts, for there is scarcely a home in the land which the grim reaper has not invaded to take some loved one. Without knowledge of the Scriptures we wonder where they are and how they are faring.

Since God's Word is the only reliable source of information on this subject, let us turn to it and see what answer it gives to the question.

We start with the creation of man as it is recorded in the first Book of the Bible, and 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). The lifeless creature made of the dust of the ground became alive by the impartation of breath, and was called "a living soul."

Knowledge of good and evil having come to him after his transgression, "now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever," the Record declares, "the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." We read that "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" (Gen. 3:22-24).

It seems from the reading of this scripture that the power to "live for ever" was in the "tree of life," and not in the man. Now if God so guarded the tree of life that the man could not get to it and so eat and live forever, what becomes of his (supposed) natural immortality?

In order that I may understand human nature and man's destiny it is necessary for me to understand the meaning of the words which God has employed to describe the nature and manner of His creation.

To most minds *life* means *to live*. When the organs of the body are all functioning properly we say, "This man is full of life." And *death* to most people means *not to live*. So said Herbert Spencer: "Life means to live, and *death* surely means the direct antithesis of life." This scientific analysis of life and death is in perfect accord with the teaching of the Bible.

"Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust" (Psalm 104:29), we read. "Many of them that sleep in the dust of the earth shall awake," declares Daniel, "some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2); and Isaiah asserts that "thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

William Tyndale well said: "Ye, in putting them (the souls of the dead) in heaven and hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . . If their souls be in heaven, tell me why they be not in as good case as the angels be; and then what cause is there of the resurrection?"

Of Stephen, the first Christian martyr, it is said that after he had fallen upon his knees, breathing out a prayer for his enemies that the Lord "lay not this sin to their charge, . . . he fell asleep" (Acts 7:60).

With reference to this and similar statements of the Scriptures where the dead saints are said to be asleep, we would ask: Where are they asleep? Are they sleeping in heaven? If so, they cannot be conscious of anything that is going on. If they are asleep in hell they can suffer nothing in that imaginary place of torment. If they sleep in purgatory they are unable to comprehend any of the glories of that place, for the Bible says that "the dead praise not the Lord, neither any that go down into silence" (Psalm 115:17).

What purpose, then, can there be in assigning the dead to heaven, hell, or purgatory under such conditions? When I get into the kingdom of God I want to be awake, and not asleep. I want to be at my very best so that I can comprehend and consciously enjoy some of the glorious things

which God has prepared for those who love Him.

Some people say that we shall never see our Lord except with the eye of faith. This is a terrible thought to me. Of all persons I want to see in the next life, my wife who is now sleeping is one and my blessed Lord who died for me is another. What comfort it brings to know that "every eye shall see him" (Rev. 1:7), and especially that "when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

"After our sorrow, our crying, and tears,
We shall be like Him, when Jesus appears."

When I was a young man I took an extensive course in psychology and have given many lectures on the functioning of the brain and mind based upon this science. If you

strike a person on the head with sufficient force all of his faculties are made useless and until he recovers consciousness he knows nothing. But theology says that if you hit him hard enough to actually kill him then he knows everything—more than he ever knew before!

The wise man says in opposition to this false theory of the consciousness of the dead: "To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten" (Ecc. 9:4, 5).

O how glorious then is the reality of the resurrection hope! that joyful looking forward to the time when our loved ones who are now sleeping in Him shall come again from the land of the enemy!

"Sons of God"

THIS expression is frequently used in the Bible. Adam is spoken of as "the son of God." God was his creator. In that same sense every human being might claim the relationship. Through sin men "became aliens from the commonwealth of God."

The Hebrew people believed themselves to be "sons of God" (Ex. 13:15; Jer. 10:20; Ezek. 16:21; Psa. 82:6; Hosea 1:10). They held that conviction during the days of Christ in their midst. They still have it.

Jesus was the Son of God in an entirely different way from any other being which this world has ever known. Luke, the beloved physician, tells the story. Gabriel told the Virgin Mary that she would bear a child, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). John the Baptist said, "I saw, and bare record that this is the Son of God" (John 1:34). John, the beloved disciple, declared Him to be the "only begotten Son of God" (John 1:14, 18; 3:16, 18).

His disciples, knowing Him best, believed Jesus to be the Son of God. They no doubt shared with other Jewish people the belief that they, too, were children of God, but use of the term "Son of God" shows that they believed Jesus' relationship with the Father was on a different basis from their own. Mark 1:1: "The beginning of the gospel of Jesus Christ, the Son of God." Matthew 14:33: When He came walking on the water, His disciples "worshipped him, saying, Of a truth thou art the Son of God." Even the devils recognized Him as the "Son of God" (Matt. 9:24). When Saul, the persecutor of the saints, met the glorified Christ on the way to Damascus, he, too, declared Him to be the "Son of God" (Acts 9:19). The Roman centurion at the cross said, "Truly this is the Son of God."

Jesus proclaimed Himself to be the "Son of God." At the early age of 12 He said, "I must be about my Father's

business" (Luke 2:49). (Fifty-one times He referred to God as "my Father.") He told the blind man whom He healed that He was the Son of God (John 9:37). See also John 5:25; Matt. 27:43. He was not mistaken. It was this claim that brought Him into conflict with the Jewish rulers (John 10:33-38). Because of this claim the high priest charged Him with blasphemy (Matt. 26:63). He confessed that He was the Son of God and was sentenced to die. His claim to sonship must have exceeded that of the Jews. It took Him to the cross.

God acknowledged Jesus as His Son, at baptism: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17); also on the mount of transfiguration (Matt. 17:5). God promised David concerning the Messiah (Jesus), "I will be his Father, and he shall be my Son."

New birth makes us spiritual sons of God (John 1:12, 13; 3:3-5; 1 John 5:1-5). Whosoever will may come to God through Jesus Christ. There is victory in Him. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." The Ethiopian eunuch asked for baptism. Philip requested a statement of his faith. This came, "I believe that Jesus Christ is the Son of God" (Acts 8:37). Jesus asked His disciples whom they thought Him to be. Some others had said that He was one of the prophets, some had called Him the son of Joseph (Luke 4:22), but Peter gave the answer for the twelve devout men who had lived with Him for three years: "Thou art the Christ, the Son of the living God" (Matt. 16:16). The Master then declared, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Jesus lives! He is the Son of the living God! "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Believe on Him and be saved.—J. H. Crouse in the *Central Advent Christian Mission Bulletin*.

Watchman, What of the Night?

WE WHO are living in the world today have the privilege of witnessing the last acts of the great drama of the ages. Nation after nation, monarch after monarch, have appeared upon the stage of action, played their part, and disappeared. Egypt arose, with her pyramids and palaces and her wonderful monuments and her powerful monarchs, and oppressed the people of God for over four hundred years. She has played her part and her grandeur and power are but memories. Babylon, the golden monarch, the richest empire in the history of the world, came upon the stage in 602 B. C., and under Nebuchadnezzar conquered the known world. He captured Jerusalem, pillaged the temple of God, carried the chosen people into captivity. It was here that God unfolded to Daniel the wonderful vista of the world's history from his day on down through the stream of time 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" (Dan. 7:22).

Where is mighty Babylon today? Where are her impregnable walls and her wonderful hanging gardens? God said: "Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues" (Jer. 50:13). Nothing remained to make the site of this once powerful nation but a few crumbling ruins. In the year 538 B. C. the Medo-Persians under Darius captured Babylon and slew Belshazzar the King, and Medo-Persia became the second empire to rule over all the earth (Dan. 2:39). It was in the reign of Darius that the Prophet Daniel was delivered from the lions' den, and that he was shown the vision of the four great beasts, representing the four great world monarchies, and of the establishing of the everlasting kingdom. It was the Persian emperor, Cyrus, that issued the decree for the rebuilding of the temple at Jerusalem 536 B. C., and another emperor, Artaxerxes, issued the decree in 457 B. C. permitting the Jews to return to their own land. Medo-Persia played her part and gave way to Grecia, who, under the command of the victorious Alexander, became the third universal kingdom (Dan. 2:39). Greece, after an existence of a little over twelve years, passed off the stage in 168 B. C., and gave way to the mighty Roman Empire, the last and greatest of the universal monarchies.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise" (Dan. 2:40).

The history of the Roman Empire is a literal fulfillment of this prophecy. It was during the rule of this Power that the Savior of the world was born in Bethlehem, was tried and sentenced to death by the Roman governor, Pontius Pilate. The Roman legions, under Titus, captured Jerusalem and destroyed the temple in fulfillment of the proph-

ecy of Jesus that "there shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2). The temple was razed to the ground and the site that it occupied was plowed over. Never in the history of the world has there been a nation so relentless in its persecution of the people of God. Nearly 100,000 Christians suffered death in every conceivable form. They were thrown to the wild beasts in the Roman arenas; they were covered with oil and used as human torches, were burned at the stake, drawn asunder on the rack, and suffered every torture that the mind of wicked men could invent. But in the year 365 A. D. Rome began to fade from the scene and by 438 A. D. had disappeared as a nation, and in her place arose the ten kingdoms built upon her ruins, as described in Daniel 2:41, 42: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken." It has been over fourteen hundred years since Rome fell, and the ten divisions of that Power are the last earthly governments indicated in the prophecies.

In Daniel 12:4 we read, "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." This prophecy has been strikingly fulfilled. Never before has such great light been thrown upon the inspired Word of God. Many of the older generation now living can remember when Daniel and Revelation were regarded as sealed books and not to be understood, but now to the earnest seeker after truth they have become open books, revealing the purpose of God in the affairs of man. The progress in the field of science and invention has been no less remarkable. Nearly all the great inventions in the history of mankind have been perfected in the last generation. Many of us can remember the first electric light, the first telephone and talking machine. Wireless telegraphy and the radio are recent inventions. It has been but a few years, comparatively speaking, since the first crude airplanes were made. Now they are flying across the oceans and spanning continents in a few hours. The discovery of radium, the X-ray, and the Crookes tube is recent in the realm of science.

In the book of James we read of another condition that will exist in the last days: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped together treasures for the last days." Never have such vast fortunes been accumulated as there have been in the present generation. It has been

only a short time ago that the man possessing a fortune of \$100,000 was considered a rich man, but today we have our multimillionaires and even our billionaires. Everywhere men are frantically struggling to heap up more riches, and to what end? Only to be a witness against them when the great Judge of all the earth shall appear to require an accounting. "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity" (Ezek. 7:19). "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. 1:18).

My dear reader, are you "laying up for yourself treasures in heaven" by devoting your means to the work of the Lord? Are you helping in the proclamation of the gospel of the kingdom which must be carried to all the world before the end comes, or are you "laying up for yourself treasures upon earth" which in a few years will be but dross, "for riches profit not in the day of wrath, but righteousness delivereth from death" (Prov. 11:4)? "For where your treasure is, there will your heart be also" (Matt. 6:21).

Paul, in the 3rd chapter of his second Epistle to Timothy, writes: "This know also, that in the last days perilous times shall come." And after enumerating many sins that

will be prevalent among the people at that time he states that they will be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Can we see the fulfillment of this prophecy in our day? In every city are magnificent edifices dedicated to the worship of God. In every town and hamlet we see the spires of churches on every hand, but where is the power that once attended the preaching of the gospel? Most of the sermons that we listen to today are mere platitudes of beautiful flights of oratory. Gone is the old-time minister with his stern denunciation of sin and his powerful appeals for repentance and reformation: for *the time has 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). They are still maintaining the form of godliness but the old-time power is gone. Evolution has been substituted for creation; Jesus Christ, the only begotten Son of God, is presented by many present-day ministers as simply a good man, and the miraculous conception as simply a myth. In place of the prayer meetings we now see card parties, and even dances and moving pictures are often substituted for the evening sermon. Do we see the power even in the Church of God that once characterized us as a people? Do we still have the old-time zeal that we once had; *(Please turn to following page)*

Pulpit Echoes

By M. W. Lyon

HOW do we know that Jesus did actually rise from the dead? Well, among the "many infallible proofs" (Acts 1:1-3) there are these, at least: First, the empty tomb, empty in spite of the Roman guard. If He did not rise, then why could not the Jews produce the body? Second, the stubborn incredulity of the disciples, led by Thomas, with his "I will not believe!" What turned that unbelief into enthusiastic faith? Third, the testimony of the eyewitnesses, over five hundred of them, who had everything to lose and nothing to gain by sticking to their story, if it was not true, and yet they stuck to it. And fourth, the conversion of Saul. How do you account for it on any other grounds? In the face of all these facts, "why should it be thought a thing incredible with you that God should raise the dead?"

The way of the suicide is the coward's way out, the way of defeat. Life is a trust from God. Not escape, but endurance (Heb. 12:2, 3) is the Christian's watchword. If it is a sin to live unto self (Rom. 14:7) is it not equally a sin to die unto self? Moreover, death is not the final word.

There is a judgment and a reckoning beyond. Therefore, suicide solves nothing; it only postpones facing the music until a later time. And, finally, it is the height of selfishness, for it thinks not of the needless anguish thus imposed on the living who remain.

A nation of want in the midst of plenty; of vast wealth rubbing shoulders with stark misery; of marvelous scientific development yet with millions jobless and destitute. That's America. What a paradox! But what else could we have expected when all we have thought of for the last two generations has been money and ease; when our best brains, and talent, and resources have been poured into physical engineering, and comparatively little attention devoted to social engineering? We have developed science at the expense of character, money at the expense of men. We are like Ephraim (Hosea 7:8), "a cake not turned." Already we are beginning to scorch pretty badly. It is high time our "half-baked" civilization was turned upside down, and a little attention given to the spiritual side!—*Golden Rule News.*

LEST WE FORGET

(Continued from Front Page)

to citizens of the United States are granted to those of no other country. Great Britain is dependent upon Acts of Parliament and decisions of its courts to maintain its religious, press, and platform freedom; Denmark, Norway, and Sweden, like Holland, are constitutional monarchies subject to the whims of monarchistic politicians. In no other nations in the world, with, of course, the exception of the British Dominions and possessions, which are subject to no prescribed, almost immutable written law, is there even a semblance of freedom of press or speech; and in most instances religious freedom is a travesty. In the United States, only the people, by constitutional amendment authorized by their chosen representatives, control liberty of expression and thought.

This right and this privilege are to be cherished and revered. The effects of the shot heard 'round the world must not be nullified. Gratitude for the conditions under which he lives should be the criterion for patriotism of every Christian living in the territory protected by the Stars and Stripes.

Paul's exhortation was to abide by the government of rulers. Paul's pride was in his citizenship. Paul's feeling was that governments were not a terror to good works, but to bad. And Paul lived in an empire which ground the poor into the dust, which burned Christians as living torches for the delight of craven and degenerate emperors, which held the then known world under a heel of iron spurred with a taxation system both corrupt and inequitable.

No excuse is given by the Bible for the interference in politics by the church as a religious organization. But on the other hand, no prohibition is given by the Bible for an intense and balanced patriotism. In far too many instances, the former absence of declaration is interpreted as the latter.

This is the Christian's nation as much as the infidel's. It belongs to you yourself as much as to your neighbor. The thought that "I am the State" is confined to autoeratic emperors and tyrants. And, since it is a Christian's nation, the United States merits the support and appreciative gratitude of Christian citizens.

The greatest Power in the two Americas has flown to its position as swiftly as any eagle to its nest. It has attained to its position largely because of a united system of ideals, founded on basic Christian principles. But Christians, either approaching the problem from the material one of human politics or ignoring it completely, fail frequently in their God-ordained duty of praying for the success and continuance of a government essentially just.

Rome rose to a height of mighty glory and perished in the midst of moral decadence and corruption. That this nation, under God, may have a new birth of freedom, a realization of the privileges that have come to it, and an under-

standing of the foundations of its rule, should be the prayer of every Christian citizen. Complete righteousness in humanity and government can come only with the eternal kingdom of God Himself; but the neglecting of the possibilities before us now is neither right nor biblical.

WATCHMAN, WHAT OF THE NIGHT?

(Continued from preceding page)

do we have the burden for lost souls that we should have? "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" (Rom. 13:11).

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26). Never before has there been such distress among the nations of the world. Peace conferences and naval limitation conferences are being held, and peace pacts are being signed. Statesmen and diplomats everywhere are striving by every means in their power to avert war, while at the same time every nation is preparing for the conflict which they seem powerless to prevent. The wealth of the world is being devoted to the preparation for war while millions of people are living on relief and scarcely able to afford the necessities of life. The world is being weighted down with a crushing load of debt that can only end in the downfall of civilization, unless some higher power intervenes. The storm clouds are gathering and soon the terrible tempest of destruction will break. Have you placed your trust in the Rock of Ages? "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm 91:1). If we have our abiding place under the shadow of the Almighty we will be safe, for "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (v. 7).

"Watchman on the walls of Zion,
What, O tell us, of the night?
Is the day star now arising,
Will the morn soon greet our sight?"

We have passed the way marks of prophecy. The four universal empires of prophecy have all passed away; the signs on the earth are being fulfilled before our eyes every day. Watchman, what of the night? Where are we today?

"Down in the feet of iron and of clay,
What will the next great drama be?
Weak and divided, soon to pass away,
Christ and His coming, and eternity."

L. D. Lane in *The Bible Advocate*; condensed.

Berean Department

ARLEN MARSH, EDITOR

Minnesota Bereans Active

* * * *

By Irene Sheldon

The annual Minnesota June Church of God Conference convened at Mora June 11 to 14.

A short Berean business meeting was conducted Saturday afternoon, June 13, and another Sunday afternoon, June 14. At these meetings a "Go to General Conference" Club was formed. Officers were elected and a committee of three was appointed to transact the business of the Club.

It was decided that Wilsie McKnight is to carry on the evangelistic meetings under Berean sponsorship until next fall.

Further Berean business will be transacted at Mora July 18 and 19, when the Minnesota Bereans meet for their quarterly conference.

Wilsie McKnight held meetings in St. Cloud every evening for two weeks. The Bereans had their meetings, which consisted of Bible study and songs, from 7:30 to 8 o'clock. Following the Berean meetings, the regular church service was conducted by Brother McKnight.

Much cooperation was shown in the young people's meetings, and the members were very enthusiastic in bringing in new members. The St. Cloud society consisted of sixteen old members, but the total registration at the meetings was forty-one.

Brother McKnight's services did much to further the advancement of the St. Cloud Church of God, and may they continue to do more as he works throughout the State.

* * * *

By Wilsie McKnight

In April, I got a call from the Minnesota State Berean Society to come to the State of Minnesota for evangelistic work.

I arrived just in time for the State Berean Quarterly Conference which was held Saturday and Sunday, April 18 and 19, at St. Cloud. The conference was very inspiring and great interest was shown by the Bereans. At this conference, it was decided that the Society should sponsor evangelistic meetings by itself, separate from the church conference, and I was made their State evangelist.

A series of meetings was held in the Church of God at Mora from April 26 to May 3. Most of the roads were impassable due to the spring rains and the frost going out of the ground. On one evening, the meetings had to be postponed due to the roads. Our attendance was poor, but great interest was shown by those present.

The next Tuesday evening, May 5, meetings were started in Eden Valley at the Church of God. Brother Gerald Cooper helped with these meetings. He led the song services and preached a few times. During this time he was

acting as assistant pastor, while Brother J. R. LeCrone, the pastor at Eden Valley, was holding services in Nebraska and Kansas. Our attendance was small at first, but steadily increased until the attendance was good at the last. The meetings ended May 17.

On Sunday, May 24, the series of meetings began at St. Cloud, a city of sixteen thousand. We accomplished here something that could not be done in the other places, as there the members lived on farms and could not come early. At the young people's meetings from 7:30 to 8, we had chorus singing and Bible study. An attendance and new-member contest was held. It was conducted in the Christian spirit, and the losing side had to sponsor a social on Monday evening after the close of the series of meetings. The last four nights, Brother Cooper assisted with the meetings.

A "Go to General Conference" Club was formed by the Bereans at the State conference June 11 to 14, with Norman Ruhn of Paynesville, Minnesota, as the secretary. Both young and old that wish to go to General Conference and have no way are to write to him. He is securing cars to take those who wish to go. All that have cars and not enough passengers to go, get in touch with him. A very reasonable fare was agreed upon, much lower than railroad or bus fare, but still worth while to a car owner that wishes to go to General Conference.

The enthusiasm among the Bereans here and the work that they are doing should be a challenge to any Berean society. The interest only began when the Bereans formed their own conference, and the four conferences a year keep the societies alive. This is plainly shown by the steady increase in the number at the conferences. Also, sponsoring the evangelistic work has given them something to do and to strive for. We find that where nothing is accomplished, interest will be lost. Also, the harder we work for the Lord, the more we will love Him and the closer we will draw to Him.

Power of Money

It is the duty of young people to support their church with their money as well as with their attendance. To take advantage of the privileges, the opportunities, and the comforts granted by the church without contributing to the funds which are necessary for its support is as much theft as to expect others to furnish one's livelihood when one has the opportunity to work.

The returns God has provided for those who are willing to turn over to Him His just dues are more than adequate, they are phenomenal. Purely from a business standpoint, therefore, the one who fails to give to his church is denying himself profit.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"There is none other name under heaven given among men, whereby we must be saved."

TWO BRAVE PREACHERS

HAVE any of you girls a linen dress to wear to Sunday school this summer? Or any of you boys a pair of linen knickers. Linen is such nice material, not only for tablecloths and napkins, but for many other things.

The flax plant is no doubt one of the most valuable of all plants, not counting the ones we use for food. From the flax those threads of linen are obtained. Not only our strongest garments, such as your knickers, boys, but our finest ones, such as Mother's prized tablecloths, came from the flax plant.

The plants are first drawn through iron teeth which remove the seeds. Then they are soaked in water for several days, after which the outer fibers are separated from the core. It is from this inner part that the linen threads are made.

When the stalks are taken out of the water they are laid out to dry. Then they are put through sharp teeth once more, which divide them lengthwise. It seems like very rough treatment for so valuable a plant, but that is the only way the linen threads can be obtained.

The reason the flax stands such hard usage is because of the inner fiber which is made stronger and finer by it. All these harsh processes must take place before the flax can be spun into fine, strong linen threads.

Peter and John had to undergo rough treatment many times. One of these times is described in our lesson for July 12. They were put in prison for doing a good deed.

I hope all of you will read this exciting story before Sunday. In Acts 3, you will find the part that tells about the good deed. Yes, it was that wonderful healing of the lame man at the gate Beautiful. You have read the story many times.

Nothing in all the world that Peter and John might have possessed, aside from that gift of healing, could possibly have meant so much to the lame man. They might have given him a million dollars, but he couldn't have bought healing. They might have given him the most comfortable home imaginable, with servants to do his bidding, but he still would have been a helpless cripple.

No wonder he leaped up and praised God with all his heart and voice! No other but Jesus, working through Peter and John, had performed this great cure. No wonder the people standing about, who had always known the lame man, were filled with amazement!

Then it was that Peter had the chance to preach to them about Jesus. At the very beginning of his sermon he told them it was not by their own power he and John had done this. No, it was through Jesus, the One they had crucified, and they ought to repent, he said.

That struck them pretty hard. When Peter told them that God was even then ready to forgive them for treating His Son so, they just couldn't stand it any longer. And five thousand of them believed the words Peter preached. Just think! five thousand!

But the rulers weren't among that number. For they took hold of Peter and John, threw them into jail, and left them there all night. But Peter and John went right on preaching about Jesus.

How was it, do you think, that these two preachers didn't lose their courage through all this rough treatment? Remember about that strong, inner fiber of the flax that came out stronger and finer after the harsh process of combing and curing?

Well, there was something that Peter and John possessed that was like that inner fiber. It was their faith in God and in Jesus, their Lord. The rough treatment only served to make their faith stronger and brighter.

When the rulers were ready to let Peter and John out of prison, they threatened them with greater punishment if they didn't quit preaching. Did that scare them? Not a bit! They gave that courageous reply found in verses 19 and 20 of Acts 4.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

In the very next chapter of Acts the apostles were imprisoned again. And when the high priest asked them if they hadn't been warned not to preach again, they gave about the same answer.

They said, "We ought to obey God rather than men." A good, true answer, wasn't it? But it took courage and faith to give it.

Girls and boys, you may never be put in prison because of your faith in God. But no one knows just what is ahead of you. The world doesn't care to hear about the One who died and rose again. The One who is coming to be King over all the world doesn't interest people as much as who will be the next President.

Just remember, when you are laughed at or treated roughly because of your faith in God, that, like the flax, you will come out stronger and better, if you are true.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — July 12, 1936

WITNESSING UNDER PERSECUTION

Acts 3:1- to 4:31; 1 Corinthians 1:21-25

Devotional Reading: Romans 10:8-15

GOLDEN TEXT

"We ought to obey God rather than men."—Acts 5:29.

PRACTICAL APPLICATIONS

Persecution

- is gladly suffered by those in Christ;
- is a stimulus to faith;
- for wrongdoing is not praiseworthy;
- is oftentimes self-inflicted.

Suffering for Christ. The joy of salvation is enriched many fold to those who have been "partakers of Christ's sufferings." To share in the reproaches of Christ is the way of happiness in the Lord; it is a cause of rejoicing (1 Pet. 4:13). He who is unwilling to suffer for Christ is not worthy the glory that is to be revealed in and crowned upon those who take pleasure in infirmities, necessities, persecutions, and distresses for Christ's sake (2 Cor. 12:10). While few there be who are called upon to forfeit life for the gospel's sake, still there are many who live in the valley of humiliation, need, and distress for the cause of Him whom to know is eternal life.

Wrongdoing. Sufferings entailed because of wrongdoing are oftentimes made to appear as persecution for a righteous cause. The way of the transgressor is hard and when transgression is done, we automatically suffer therefrom, and it is but speaking a truth easy of confirmation when we assert that much of our anguish of mind and body is the direct result of our misdeeds. People gossip and then wonder why they have so few dependable friends; others find fault and are at a loss to know why people do not sympathize with them; many are caustic and cynical in conversation and hateful in action and when isolated from friends because of distressful habits they make themselves martyrs of their own evil habits.—C. E. R.

GOLDEN TEXT

"We must obey God rather than men."—Acts 5:29.

God is the creator of the universe. He it is who made all things. He created the earth to be inhabited and placed puny man here to do His bidding. God knows the end from the beginning. Mere man knows not even one hour in advance. Compare that difference and one soon sees to whom authority belongs. The commandments of men are nothing when considered in relation to God. God is all-wise and holds our destiny in His hands. We are dependent on God for everything, even the very air that we breathe. Such a God as this should be listened to, honored, praised, worshiped, and must be obeyed.

To obey God means accepting Christ as your Savior, being baptized into His name, and arising to walk in newness of life. This brings life and peace.—L. A. R.

SENIOR AND ADULT

Topic: Courageous Witnessing for Christ.

Martyrdom. If possible, read at least a part of Fox's "Book of Martyrs." Does the mere fact that one is persecuted, perhaps killed, for his belief insure that his belief is correct? Did the martyrdom of early members of the church necessarily indicate their Christianity? What is Christianity? Learn something of the troubles endured by the Mohammedans in the first two centuries of their existence. Did those troubles guarantee them a place in heaven? What is necessary to secure a place in God's kingdom? Was it harder for the first disciples of the Christ to be true to their faith than it is for modern Christians? Why? Do those ministers who forego many luxuries and some necessities in order to preach endure persecution? Should a minister be paid as much as any other professional worker? If so, why?

Trial. The trial of Peter and John before the priests was held at command of the same men who had caused the arrest and crucifixion of Jesus. Five thousand men had just been converted by the activity of Peter and John, and the priests intended to stamp out the new faith. What power had driven Peter and the others to preach? Would a dead Messiah have inspired them to such activity? From what source did Peter derive his inspiration for his defense? What effect did the presence of the man whom Peter had healed of lameness have on the priestly council? What was the reason for the council's releasing Peter and John after their insolence in refusing to abide by the council's command? For what cause did Pilate order Jesus crucified? Are rulers motivated by similar thoughts today? What gave Peter and John their courage? Had they always possessed such strength of mind? Did Peter hold out hope for men through any source except the Christ? Modernists have listed Gandhi, Soerates, Plato, Ingersoll, and Voltaire among Christians. Would the defense made by Peter under inspiration indicate that such a listing is correct?

Wisdom. Modernism has taken strong hold on biblical interpretation. Is the preaching that good living is Christianity correct? Why does basic Christianity seem ridiculous to human philosophers? Modern thought in general is founded on the basis that man is supreme. Can a man, therefore, properly be styled a Christian and simultaneously be a Modernist in thought? Why? Is any appeal for "signs" being made today? What evidence of its truth can Christianity supply? Should the church be considered an aggressive or a defensive organization? Why? Which is more dangerous for any cause, positive disbelief or indifference to its teaching? Why?—A. M.

JUNIOR CLASS

Topic: Peter Shows That He Is Brave.
Text: Acts 4:1-12. Memory Verse: "They spake the word of God with boldness" (Acts 4:31c).

Review. The children might be asked to reenact the candle illustration used last Sunday. Divide them into two groups, one representing the lighted candles and the other the unlighted ones. Give each child an unlighted candle. Light the candles held by one group and say, "These are the children who shine for Jesus." Then have those with the lighted candles light those of the other group and say, "This is the way a little child can brighten the light of Jesus' love to other children who do not know Him."

Lesson Story. This is the story of a man called Peter. He wanted to be just like Jesus, and Jesus had given him the power we learned about last Sunday, so he could make sick people well. One day he was going into a great big church to pray when a poor lame man, who laid on the ground near the church because he could not walk, looked up and asked Peter to give him some money for food. Peter said, "I have no money, but I do have something for you that is better than money. I will make you strong so that you can walk and work and earn money for yourself." And the man got well and was so glad over what Peter had done for him that he jumped about and shouted praises to God, for he knew that he had been made well by God in the name of His Son, Jesus.

There were some other men in Jerusalem who did not believe in Jesus and who wanted Peter to stop telling the people about Him. They sent soldiers who arrested Peter and put him in jail. The next day they brought him up before the judges that he might be punished for curing the lame man in the name of Jesus. But Peter was not afraid of them because he knew that Jesus would protect him.

Memory Verse. "They spake the word of God with boldness." Repeat the verse together. Peter and John were not afraid of those wicked men, because they knew that Jesus could see just what was happening to them and would not let anyone hurt them while they were doing His work. Jesus looks after little children who love Him today. (The picture of "The Good Shepherd," "The Guardian Angel," or "Jesus Leads the Right Way," might be shown to illustrate the way in which Jesus cares for and protects those who love Him.) A Christian is a brave person, a hero who is not afraid when he is doing what God wants him to do. It takes a brave person to do right always.—G. E. M.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Western Nebraska Conference, Holbrook,	August 15-23
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

SOMETHING TO PRAY FOR Lawrenceville, Ohio, Meeting July 5-12

"Pray for the peace of Jerusalem" (Psa. 122:6); "pray for them which despitefully use you" (Matt. 5:44); "pray that ye enter not into temptation" (Luke 22:40); "pray for one another, that ye may be healed" (James 5:16); "in every thing by prayer . . . let your requests be made known unto God" (Phil. 4:6); "pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38); and if you can spare more time, "pray for us" (Heb. 13:18) at the Lawrenceville Church of God.

S. E. Magaw, Evangelist.

TO OUR BROTHERHOOD

I desire to call your attention to the fact that the business meeting at which the official board of the National Bible Institution is to be elected to serve during the coming year will be held on Tuesday, Aug. 11, 1936. The committees on credentials, auditing, and survey will be appointed on Wednesday or Thursday, Aug. 5 or 6. The reports of the treasurer and manager will be given so that the activities of the official board of the present year may be before the General Conference for its consideration before the present board retires.

Therefore, there should be a full attendance of delegates from the beginning of the conference sessions, with all others who may be able to attend, to consider and act upon all matters that may be presented for consideration and action.

I am giving this advance notice so that all that are interested in the welfare of the General Conference and its work may have time to consider and arrange for carrying on the work of the coming conference sessions.

I cannot speak for the members of the present board except T. J. Ellis and myself. Bro. Ellis is preparing to move from Iowa to the Pacific Coast, and therefore will not be a candidate for treasurer, the office in which he has served so acceptably during the past several years; and my name is not to be placed in nomination for a position on the coming official board. It is very apparent, therefore, that a new official board is to be elected for the coming year, and attention should be given to this matter and the delegates and those interested should be on hand promptly, that they may familiarize themselves with the situation and take proper care of these matters.

Don't fail your General Conference in its time of need.

L. E. Conner,

NEEDED AT ONCE

The immediate need for funds, as is always true in summer months, is an acute one. Contributions, upon which the National Bible Institution necessarily depends for support, have fallen to an exceptional low during the past month. Bills, on the other hand, owing to insurance and paper costs, have reached an unusual high.

To be definite, the National Bible Institution requires at least \$350 within the next sixty days. A portion of this, about \$125, must be obtained within a month. These are expenses which cannot be put off without serious danger both to the property and credit of the Institution.

Salaries of employees aggregate approximately half of the salaries paid in 1931. Although living costs have risen sharply, the salary of only one employee is above the 1933 level. In two cases, one is doing the work formerly handled by two or three.

The directorate of the Institution and its employees have done their full share. Your cooperation, excellent during depression years, has enabled them to reduce the indebtedness of the corporation by much more than one half. The Institution now appeals for assistance in meeting expenses which cannot be avoided, but which mean serious curtailment of its service to you if contributions toward general expenses for the support of The Restitution Herald and its other activities are not radically increased within a very short time.

Arlen Marsh, Asst. Treas.

Bro. and Sr. Charles Simpson, Grand Rapids, Mich., who spent the winter in Florida, returned home June 17. Sr. Simpson had the misfortune to fall and splinter her ankle last April and is walking with crutches. She has hopes of soon having the cast removed.

NEW ZEALAND

It is always encouraging to learn that the glad tidings of the kingdom of God are being proclaimed in distant parts of the earth, and this is especially true when the work is being done by those who look upon our Savior as our only Life-Giver. For some time we have been in communication with our brethren in New Zealand, looking to a closer fellowship with them. This week we have received from there material containing very interesting information concerning the origin and history of the work in that part of the world.

In the near future we plan to publish a statement outlining the doctrinal basis of the New Zealand organization. It is sufficient to say now with regard to that that the outlines given in the Constitution of Rules of the "New Zealand Evangelistic and Publication Association," which corresponds in its function to the National Bible Institution, is so closely in harmony with that which appears in our own Constitution and Working Rules that no essential difference is discernible.

Locally, the brethren in New Zealand are organized under the name, "The Church of Christ, Holding Life and Advent Truths." The Church of God in the early days in this country took the name "Church of Christ" in several localities, so even in the matter of the name there is a similarity between the two bodies.

MINNESOTA CONFERENCE

The 62nd annual conference of the Churches of God convened at Mora June 11-14.

We were fortunate in having a group of capable ministers at our meetings, namely, Bros. C. E. Lapp of Ripley, Ill.; John Denchfield of St. Cloud, Minn.; J. R. LeCrone of Eden Valley, Minn.; Arthur Mills of Aurora College; Gerald Cooper of Ripley, Ill.; Virgil Thoms of Whippholt, Minn.; and R. M. Abbott of Paynesville, Minn.; also Bro. Wilsie McKnight of Nebraska, an evangelist sponsored by the Berean societies of our State. Bro. James McLain, who accompanied Bro. Lapp as singer and song leader, aided much in creating interest in our services.

A half hour at the opening of each service was spent in singing choruses and praising God in music and song. This was followed by Bible study and preaching service.

Our group of ministers were not only good speakers, but most of them possessed musical talent as well. Three young ladies of Mora assisted in presenting a musical program Sunday afternoon of selections by an orchestra composed of violins, trombones, saxophone, piccolo, cornets, and piano accordion. There were also instrumental and vocal duets.

Following the musical program our conference president, Bro. Denchfield, conducted a short, impressive memorial service in honor of brethren who have fallen asleep since our last meeting. The names of our departed members are Bros. Hiram Matheny, Harold Hamilton, John Dorn, and Henry Dingman. The afternoon meeting closed with a preaching service.

The Sunday evening preaching service was concluded by a session of prayer, petitioning the divine hand to guide in the furtherance of His work.

The conference is sponsoring a State evangelistic tour with Bro. Gerald Cooper, assisted by Bro. Denchfield and Bro. LeCrone, taking charge of the work.

On Sunday, June 7, Bro. C. E. Lapp and his associates, Sr. Lapp and Bro. McLain, concluded a two weeks' series of meetings at Eden Valley. Two young ladies, Hazel Driver and Evelyn Mills, made the confession and were baptized in Rice Lake.

May the Lord guide and bless the efforts of our evangelists in their chosen profession.

Gertrude Bennett, Secretary.

ATKISON - HENDRIX

It was the writer's privilege on the evening of June 20 to unite in marriage Mr. Fred ATKISON and Miss Ruby Hendrix. They were accompanied by Miss Edith Hendrix, the bride's sister, and Mr. Carrol Kannamacher, friend of the groom.

The bride is a member of our Salem Church here and for several years has taken an active part in all our church activities. At the present time she is vice president of our local Berean society. The groom, though not a member, has been a regular attendant at church and Berean services the past year and shows keen interest in Berean work.

The young couple are held in high esteem by all who know them, and their many friends wish them much success and happiness in the coming years.

Harry Goekler,

MICHIGAN STATE CONFERENCE

The 79th Annual Michigan State Conference and Bible School convened at the Pennellwood Chapel, Grand Rapids, from June 15 to 21.

Bible school opened Monday morning at 10 with 45 present. Four classes were organized as follows: adult—teachers, Elder F. L. Austin and Elder S. E. Magaw; young people—teachers, Elder Magaw and Elder Austin; intermediate—teachers, Sr. Ada Simpson and Elder C. A. Smead; junior—teachers, Sr. Eva Van Portfleet and Sr. Clara Bloore. Classes were held twice daily including Saturday. There were 114 enrolled with an average attendance of 49; 14 members had perfect attendance, and 9 missed only one session.

Elder Austin, pastor of the local church, gave the address of welcome on Monday evening.

Elder Magaw's new chart with the caption "Known Unto God Are All His Works From the Beginning of the World" is certainly a masterpiece. How much a chart of this kind helps the mind to grasp and understand God's plan of the ages.

A full house enjoyed Elder Magaw's sermons on "God's Foreknowledge," "Abraham's Seed," "Faith of Our Fathers," "The Second Coming of Christ," "The Church," "At the Feet of Solomon," "Honor," and "Practice of Christianity in Our Everyday Lives," a very fitting close for a week of study concerning the things of God.

At a short business meeting on Sunday afternoon the officers of the past year were unanimously reelected for the coming year.

Members from ten different localities registered Sunday. Out-of-State guests were Elder Magaw and Bro. Joe Harshburger of Ohio; Bro. and Sr. Leland Hanson, Srs. Austin, Whitehead, and Sitler of Illinois.

We greatly missed Sr. Eva Fletcher of Kalamazoo, who was unable to attend because of sickness. Sr. Fletcher has been a regular attendant at conference for many years.

May God's blessing rest upon each member of the Michigan Conference, and if Christ tarries, may we all meet in conference again this fall.

Mrs. L. F. Slocum, Secretary.

General Conference and Illinois Bible School and Conference, Oregon, Ill., August 4-16.

Monday, June 15, 1936, a son was born to Bro. and Sr. Albert Fyfe, Lockwood, Mo. He was named Daniel Walter. The young mother was formerly Ruby Waggoner, Fredericktown, Mo. Miss Ethel Fyfe, Lockwood, furnished the report.

Elder and Mrs. J. R. LeCrone, Eden Valley, Minn., are to conduct a series of evangelistic meetings in the northern part of their State (near Black Duck and Cass Lake) under the auspices of the State conference. Work at Eden Valley will be carried on as usual, however, by substitutes.

ILLINOIS BIBLE SCHOOL

Teachers for the various classes this year are: beginners, Mrs. Louise Lapp; primary, Mrs. Verna C. Thayer; juniors, Harvey Krogh, Jr.; intermediates, Lucille LeCrone; junior young people, G. E. Marsh; advanced young people, C. E. Lapp; adults, F. L. Austin; high school young people and advanced young people, afternoon session, James A. Patrick; general class, first week, S. J. Lindsay.

"SHOWER" REPORT

More than forty ladies of the Oregon, Dixon, and Rockford Dorcas societies met at Golden Rule Home in Oregon on Thursday afternoon, June 18, for the dormitory "shower." After a short devotional service, Mrs. Conner was prevailed upon to represent the "bride" and open the packages. The "shower" turned out to be a "cloudburst"; and most of the items on the list were provided. We extend our sincere thanks to all who participated in making the event such a decided success. And we feel sure that all those who attend conference this summer, and especially those who have charge of the kitchen and dormitory, will also be very grateful for the many useful gifts.

Following is a list of the articles received. In many cases the names of the donors are not given, as many individual packages were brought in with no name attached. However, we have tried to give the names of those who sent gifts but were unable to attend, in order that they may know their gifts were received. We have also been notified of other gifts to be sent later: a comfort and 1 doz. dish towels from the Arkansas City ladies; 12 doz. teaspoons from the Rockford Dorcas Society. We will also advise you through The Herald of the purchases made with the cash contributions.

3 doz. cereal dishes, Oregon Dorcas Society; 1 doz. cereal dishes, Dixon Dorcas Society; 1 doz. cereal dishes, Rockford Dorcas Society; 7 cereal dishes; 3 doz. cups, Dixon Dorcas Society; 1 doz. cups, Ethel Johnson; 1 doz. cups, Mrs. J. H. Williams; 6 cups, Miss Emma Taft and Mrs. Irene Baxter; 2 cups, Mrs. Floyd Nedrow; 4 cups; 1 doz. sauce dishes, Mrs. J. H. Williams; 3 doz. glasses, Mrs. Dauntler; 3 doz. glasses, Mrs. Jackson and Mrs. Cullen; 3 cream pitchers, Verna Thayer; 1 cream pitcher, Mrs. J. H. Williams; 2 cream pitchers; 1 cream pitcher and sugar bowl, Mrs. Peterman; 4 salt and pepper sets; butter dish, vegetable dish, 2 platters, Mrs. Canode and Mabel Andrew; 2 sauce pans, Grace Marsh; 1 large kettle, Mrs. Glenn Birkey; vegetable dishes, platters, bowls, salad plates, pickle dishes, mixing bowl, hot pot holders, jar of grape butter, glass of jelly; 1 doz. aprons, Margaret Duvall; 1 apron; 3 sheets and 6 pillow cases; pillows, Mrs. Ordnung and Mrs. Hardesty; 4 pillow cases, Mrs. Ordnung; 2 pillow cases, Leila Whitehead; 6 pillow cases, Maybelle Hanson; pillow case material which had belonged to Mrs. M. A. Woodward; 1 doz. dish towels, Rockford Dorcas Society; 6 dish towels, Edna Gruber; 2 dish towels and 2 hand towels, Mrs. Wm. R. Taft; 1 dish towel and 1 hand towel, Mrs. Ramsey; 6 hand towels, Mrs. Glenn Birkey; 1 doz. hand towels, Mrs. T. J. Ellis; 1 quilt, Oregon Dorcas Society; 1 quilt, Rockford Dorcas Society.

Cash contributions: E. Dorothy Magaw, \$5.00; Lois Hunt, \$1.00; Myrna Lansbery, \$1.00; Elizabeth Ford, \$.50; Verda Sitler, Leila Whitehead, Evelyn Austin, \$3.00; previously reported, \$45.00. Total cash contributions, \$55.50.

Light refreshments were served as a concluding feature, and everyone departed feeling that the "shower" had been well worth any extra effort it had cost.

Special mention might be made of those who sent donations from a distance. One sister wrote that she had never been privileged to attend any of the conferences, but sent her gift to help further the cause. She looks forward to reading the reports of the meetings in The Herald. Other letters received also showed the same spirit of cheerful, unselfish service. When we meet in conference at Oregon, let us remember these isolated ones who are not able to be present but whose interest and whose prayers will be with us.

"Shower" Committee.

GOLDEN WEDDING ANNIVERSARY

On May 23 Bro. and Sr. J. H. Adams, Holbrook, Neb., celebrated their Golden Wedding anniversary surrounded by their six children and 25 members of the immediate family. This was an especially happy occasion as it was the first time the family had been together for eleven years.

Dinner was served at noon in the basement of the church to the members of the family and a small company of friends and relatives, the main feature of the dinner being a three-tier wedding cake bearing fifty lighted candles.

After dinner the guests returned to the home, where Bro. Grover Gordon gave a short retrospective talk which was followed by impromptu singing of old songs and hymns by the crowd.

One feature of the occasion was the presentation to each member of the family of a family record in typewritten form compiled by Father Adams and containing data much prized and appreciated by the family.

From 2 until 5 o'clock about fifty old friends and neighbors called, bringing many beautiful flowers and other gifts of remembrance and esteem.

On Sunday the family attended church in a body and enjoyed a discourse by Bro. Gordon calling attention to some of the things that have come to pass in the past fifty years and speculating a little as to what we might expect in the next fifty. At the close of the church service the church presented Bro. and Sr. Adams with a beautiful electric sandwich toaster.

But all happy reunions must come to an end, and as the company broke up on Sunday afternoon our mind traveled on to a reunion in the after while where there will be no separations, and our prayers are that none may be absent from that reunion.

Mrs. F. J. Spence.

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.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

THE CAUSE OF INDIFFERENCE

(Continued from Page Three)

doctrine" (2 Tim. 4:1, 2).

No, the preacher must not expect the unbeliever to welcome his message; rather, that he should oppose it. If he is unable to gain a hearing among the unconverted let him look to his methods of presentation and to the subjects on which he speaks. Does he "preach the word"? Is he zealously conscious of the importance of his message? Does he constantly "reprove, rebuke, exhort with all longsuffering and doctrine"? It is the duty of the evangelist to arouse the unbeliever from his indifference and opposition, to compel his interest in the gospel.

The words of Jehovah, addressed to Israel but applicable to Christian watchmen as well, emphasize the tremendous responsibility that rests upon the one who speaks for God.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; 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. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:7-9).

These words furnish a powerful challenge and an impressive warning to the Christian worker to press the claims of God upon the reluctant unsaved world.

Indifference to religion is not limited, however, to the unbelieving—it is found within the church itself.

As we have seen, indifference of the unbelieving is a normal condition which is to be expected, but to what shall we attribute the indifference we observe within the nominal church? The passage quoted from Paul's letter to Timothy provides the answer to this question and the word "doctrine" is the key that unlocks the mystery.

"Preach the word," said Paul, "and doctrine." There is and there can be no *Christianity* apart from *doctrine*! To preach "doctrine" is the one great purpose of the church, for "doctrine" is *teaching*—God's teaching, Christ's teaching, concerning the nature and conditions of salvation. If we fail to preach "doctrine" we fail to preach "Christ and him crucified," we fail to preach the gospel which is "the power of God unto salvation to every one that believeth."

The cause of religious indifference in the church today we believe is largely the failure of ministers and evangelists to "preach the word" of "sound doctrine." A wishy-washy, "it makes no difference what you believe" kind of preaching kills what little interest may have been felt in religion and gives nothing of importance or of vital concern in its place.

Continuing his argument in favor of doctrinal preaching, Paul declares that "the time will come when they"—

professed Christians of the last days—"will not endure sound doctrine; but after their own lusts (desires) 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).

Surely there can be no deliverance from sin, no "power of God unto salvation," in false religious teaching and in fables born of human, fleshly desires! It is doctrine, sound doctrine, that arouses the indifferent in the world to his danger and the indifferent in the church to his responsibility and opportunity! They cannot be aroused otherwise. *It is God's only way!*

The saving doctrine of Christ includes all the teaching of our blessed Lord—not just a part of it! Not just what He taught concerning human conduct, morality, honesty, sobriety, and uprightness of character. These rules of action are essential, they are and were important, but they do not constitute the *gospel of Christ*! These teachings provide a foundation upon which one may build a worthy character, but even though they were known and practiced faithfully they would not assure everlasting life to anyone. Faith in the gospel of the kingdom of God and obedience to its requirements in baptism, followed by a life of Christ-like service to God and man, constitute the "sound doctrine" by which alone we may be saved.

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THE VALUE OF A MAN

AN INTERESTING offshoot of the appeal for Communist godlessness is the sudden interest editorially in immortality. Almost every magazine is featuring some learned essay on the subject and there is also much newspaper editorializing.

It is interesting reading to those who retain faith. One eminent divine quotes a physical scientist as saying that material man is composed of chemical elements that may be purchased for 98 cents. And he wonders if that 98 cents' worth could actually be called man—the real man.

He further declares that in his long experience the greatest doubters invariably put this question: If there is a God why is it He cannot be seen?

The divine answers very sensibly that thought cannot be seen yet it is the most vital force in the world today. The 98-cent man who plays the \$50,000 Stradivarius is motivated solely by thought. Without thought both the man and the violin would be worthless.

He further points out that such wonderful things as ideals, love, and such are invisible. Yet without them the world would be unlivable. There are thousands of religionists of every denomination who believe more and more firmly that pure thoughts are expressive of whatever is the supreme intelligence we call God. And are adjusting their lives to this *modus operandi*.—*Rockford Morning Star*; selected by Mary A. Gesin.

THE RESTITUTION HERALD

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My Last Sermon Duty

By Lyman Booth

BRETHREN and friends, I have a message I wish to give you at this time, as I may never have another opportunity. I feel it my duty to tell it to you and yours to listen because it concerns every rational being. I ask your attention and will try not to weary your patience beyond endurance.

The wise man has written in Ecclesiastes 12:13, "The whole duty of man is to fear God and keep his commandments." The word "man" in this connection includes the human race. The word "fear" implies service and not dread, and "duty" means that which is owed or due to another. It is, in fact, an obligation. To illustrate, if a person loaned you money you would be indebted to that person for the amount loaned, and you would be obliged to pay when due. This accords with the rules of justice and righteousness, which consists in doing the right thing at the right time and in the right manner.

If a person were to give you an article of considerable value, you would not consider that you owed him for it, but you ought to, at least, acknowledge its receipt with thanks. I venture the assertion that all of us are in debt to our Creator, some more than others. Some have made no attempt to pay, while a few have made only a partial payment. He has stated the terms by which we can pay our debt. Everything we claim belongs to Him because He made everything. He has loaned it for the period of our lives, and He has given instructions as how we should use what He has placed at our will. He has loaned us life and expects us to pay interest by way of service as long as we retain life. He has loaned the earth to the children of men with orders that they subdue it, improve and beautify it, not for man's benefit alone, but for His glory as well. As for rent, He claims one tenth of the income. It becomes man's duty to comply with His demands.

He has given laws and rules by which men should be governed in their dealings one with another, and in their conduct toward Him, and it is man's duty to acquaint him-

"While I am not a recognized minister, I am attempting to write 'my last sermon.' I make the attempt because I have virtually written many in the last thirty-five years," wrote the author in submitting this, the first of a series of articles to be written by ministers of the Church of God.

self with them. As Job 22:21 reads, "Acquaint now thyself with (God), and be at peace: thereby good shall come unto thee." Man in his primitive estate was at peace with his Creator, and held converse with Him. He was placed in a good

home and given the dominion of the world (Gen. 1:26). All God required of him was to care for the home and subdue the earth. Man was given a law as a test of his loyalty to God as his sovereign (Gen. 2:16, 17). A penalty was attached to the law which would take from him all that had been given him, even life, in case he should disobey.

Adam and his wife violated the law, and their act is called sin, and that act condemned them to death. Since the "law of like produces like" the human family is held under the same sentence, hence it is appointed to all men once to die (Heb. 9:27). The violation of the law did not free him from his debt. It made it impossible for him to do so by his own efforts alone. After they had sinned the Lord asked them if they had violated His word and the man tried to pass the blame on the woman; she in turn passed on to the serpent, and it, being unable to censure any other person or thing, pled guilty by remaining silent. After the Lord pronounced sentence He gave the woman a word of comfort and hope when He told the serpent, "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). To bruise the heel results in soreness, while to bruise the head results in death. This kindled a ray of hope in their minds, though they may not have fully understood it.

Many years after their death the Lord gave promise to one of their descendants by the name of Abram that "through him and his seed all families of the earth should be blessed" (Gen. 12:3). This promise was renewed to Isaac (Gen. 26:4), and to his son Jacob (Gen. 28:14). As the years passed God added more light through the prophets till we come to the birth of (Please turn to Page Nine)

Abreast of the Times

Jewish Population in Palestine

"They shall bring all your brethren for an offering unto the Lord out of all nations."—Isaiah 66:20.

LONDON, July 1.—According to the latest report made by the Palcor Agency, a Jewish agency, the Jews now number approximately 30 per cent of the population of Palestine. At the time of the World War there were 85,000 Jews in Palestine, about 12 per cent of the population of the country. At the present time there are 375,000, of which 200,000 arrived during the past four years. This rapid increase in numbers is the chief factor behind the trouble between the Jews and the Arabs which is now raging. About 75 per cent of the Jews who have gone to the homeland have located in cities and towns, rather than in the rural districts. The great majority of them (256,000) live in Tel-Aviv, a strictly Jewish city, and in Jerusalem and Haifa.

Mormons Fast to Feed Poor

"Neither was there any among them that lacked."—Acts 4:34.

SALT LAKE CITY, Utah, June 29.—The Church of Jesus Christ of Latter Day Saints (Mormon) is the first denomination to withdraw its needy unemployed members from the relief rolls of the Government. Today the church reported the progress of the campaign it has been making to provide every member of the denomination with the necessities of life so that they need not depend upon the world to supply them. It is estimated that 80,000 Mormons who were on relief will be fully cared for by the church by October 1. The plans actively under way to bring about this result include the following: 212 farm, industrial, canning, and sewing projects now in full swing; 238 additional projects planned, many of which are to start in a few weeks; and 1,487 acres have been planted to gardens.

The plan as outlined by Harold B. Lee, church security program director, provides that the 750,000 members of the church shall sacrifice two meals on the first Sunday of each month and the money thus saved will be turned over to the church for the relief of the poor. This sacrifice fund is to be used to lease and equip land on which the unemployed may raise at least a part of their own supplies of food for the coming winter.

It is said that there is nothing new in the program adopted, but that it is a revival of the method that has been followed until recently in the care of the poor by the Latter Day Saints Church.

Regardless of the errors which appear in the creed of Mormonism, their sincerity of faith is indicated in the fact that while the entire church tithes, tithing forms but a part of the contributions the members make in their efforts to spread what they believe to be the truth of God. If every

member of the Church of God was a tither, every ten families in the church would support a minister to carry on the Lord's work in their community. Twenty tithing families could maintain a church and meet all of the expenses incurred by an active congregation, and still have sufficient out of their tithes to contribute liberally to the general work and to evangelism. Do we lack faith, sincerity, or honesty in our dealings with God?

Palestine Riots Continue

"It is even the time of Jacob's trouble; but he shall be saved out of it."—Jeremiah 30:7.

JERUSALEM, June 29.—The disorders which have been raging in Palestine for the past eleven weeks continue. According to Associated Press dispatches, four Jews and three British constables were wounded today by the Arabs in their campaign waged in protest against Jewish immigration into the country. The trouble has already cost the lives of more than 140 persons, according to official estimates, including 41 Jews and 90 Arabs. Immediately following today's attack a fine of \$1,500 was imposed upon the Arab town from which the rioters came.

The Arabs ambushed a bus caravan en route to colonies in the Tel-Aviv district and wounded two Jewish drivers. A volunteer watchman, Shalom Bronstein, was wounded during an attack on the Jewish colony of Zichron Yaacob, and a fourth Jew was shot during a midnight attack by Arabs on the cooperative settlement of Mesilah. Troops repelled the rioters with machine guns.

In their native land and abroad the Jews are apparently entering upon the final stage of their age-long punishment for the two great sins which they and their fathers have committed: the rejection of God as their King (1 Sam. 8:7), and the rejection of Jesus as their Messiah (John 1:11; 19:15). They will, however, be delivered eventually for the sake of their faithful fathers with whom God made His everlasting covenant (Heb. 6:13, 14; Acts 3:25; Rom. 11:25-28), for in spite of their sin they are the elect of God (Matt. 24:21, 22; Dan. 12:1).

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Writer's Memorial

By Bertha V. Haupt

JOHN GUSTAV HAUPT, son of Christine Martens and Peter Haupt, was born in Heide, Schleswig-Holstein, and lived under three flags, as this country belonged at the time of his birth to Denmark and was later transferred to Germany, and at the age of 12 he came with his parents to the United States and settled in Davenport, Iowa, where he was educated in the high school and normal. He was connected with the American Academy of Arts and Sciences even during his high school days, and with Mr. J. J. Nagel, now of Los Altos, California, his teacher and lifelong friend, prepared the flora of Scott County, Iowa, for the Academy. He delighted in the Observatory and often took his books there, studying and making charts of the heavens during the night. The love of nature in all its various forms remained with him throughout his life.

After graduation he taught in Davenport, Walcott, and Durant, Iowa.

In 1874 he met Alice Cornelia Baker of Aurora, Illinois, on a Mississippi River steamer returning from a National Education Association meeting in Minneapolis, and their interest in botany, astronomy, and religious study cemented their friendship. Mr. Haupt was a member of the German Lutheran Church from childhood, but was impressed with the truth of the Church of God teaching, in which faith Miss Baker had been raised. She was the daughter of Nancy Ann Emmons and L. Z. Baker and a friend of Benjamin and William Henry Wilson and others of the faith at Austin, Illinois. After deep study on Bible topics Mr. Haupt was baptized into the Church of God at Austin and wrote and preached on Bible topics wherever he went. He studied Greek and Hebrew the better to interpret Bible passages.

On July 7, 1879, he married Alice Cornelia Baker and of this union were born two daughters, Bertha Violet and Winifred Hope, and one son, Vernon Baker, who died May 21, 1935.

For seven years he lived in Bijou Hills, South Dakota, one year in Armour, South Dakota, then went to Nebraska where he was Superintendent of Schools of Dakota County for four years. In 1894 the family went to Lake Charles, Louisiana, on account of his wife's health, where they



MR. AND MRS. J. G. HAUPT

lived eight years. Mr. Haupt taught in Vinton, Jennings, and Welsh, then accepted a position in the Crowley State Bank, Crowley, Louisiana, which he filled for twenty-five years.

Eleven years ago the family moved to Natchitoches where the daughters teach in the Normal College, and his years were spent in beautifying the home grounds on Cane River and delighting in the many lovely spots around Natchitoches until he lost his sight, which had been dimming for years.

He was a great student of languages and acted as interpreter often; he also translated letters from foreign countries for rice millers of Crowley. His greatest pleasure was in Esperanto, which he hoped to see used as an international language. He corresponded in Esperanto with children and adults in many lands.

Mr. Haupt made many friends among young and old, rich and poor, and in all races he found and loved beautiful characters. His special interest was in children, who dearly

loved him and gave him much pleasure.

For many years he wrote articles on religious topics for the local papers and THE RESTITUTION HERALD until his hearing failed so as to make it more difficult to dictate, as his studies required much research of the concordance and Bible on the part of his wife and daughters and others who were kind enough to assist him in this work. His special interest was in the church at Hammond, where he visited and preached several times and rejoiced in his friendship with the Siples, Anthon's, and others in the Pine Woods Church.

In March he had influenza from which he never regained his strength, though he did not become critically ill until three weeks before his death. He passed peacefully into rest at 7 on the morning of June 9, 1936. He leaves a devoted wife and daughters; a sister, Mrs. Margeretha Lorenz of Davenport, Iowa; a brother, Adolph Haupt of Sioux City, Iowa; and many nieces and nephews.

The services were held Tuesday afternoon at 5 by the pastor of the Presbyterian Church, Mr. N. B. Giggs. Mr. Scriven Swett sang two of his favorite songs, "I Need Thee Every Hour" and "Asleep in Jesus"; and Mr. Haupt was laid to rest beside his beloved son in the American Cemetery, there to await the resurrection morn,

Logical Deductions

THE above quotations are only samples of a host of similar expressions found in the sacred and profane records of nearly all nations. The common theory that there is no death, or that man is naturally and inherently immortal, seems to have permeated the classics of poetry and prose, as well as the religious literature of the ancient, mediæval, and modern world.

This almost universal belief has no scriptural basis for its foundation. Its origin is more poetic than inspirational. It is a philosophical and metaphysical theory instead of a true biblical and theological doctrine. In a careful manner, let us use a little reason and logic and briefly compare this too common belief of "no death" with the revealed and inspired record, and see what conclusions we arrive at.

1. If there is no such a thing as death, then there is no such a thing as sin. If death is unreal, then sin must be a delusion. If death means life, by the same parity of reasoning, life might mean death. If "death is the crown of life," then sin must be its crowner, and our life-giver. All this is utter nonsense and foolishness. To deny the actual existence of death and sin, is to really disavow God's holy Word and reject our senses. The false premise that man is naturally immortal is the fountain and source of all these illogical and anti-biblical cults and isms which have cursed the world. The divine Book abounds with such words as "die," "died," "dead," and "death"; also "sin," "sinned," "sinful," and "sinner," which are plain unequivocal terms that no human sophistry can successfully impugn. Paul, the inspired Apostle, says: "It is appointed unto man once to die" (I Heb. 9:27), and this fiat appointment was made by the Lord God when man sinned in the primal paradise. Again Paul says: "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). The whole human race have been constantly moving toward the grave ever since sin entered the world and caused Cain to slay his brother Abel. Death reigns supreme o'er all the world.

2. If there is no sin, we could as reasonably say there is no law. Thousands in all parts of the world are trying to think there is no sin, and there ought not to be any law, either human or divine. But we know that sin actually exists, for there certainly exist a divine law and also human statutes. God has plainly declared that "whosoever committeth any sin transgresseth also the law" (1 John 3:4). There never has been a period in the history of this world but what man has been amenable to some God-given law. And it is self-evident that he has, more or less, been continually violating those righteous commands and statutes. The

*"Deem not death death, for it is in truth
Life of lives, the goal of all our longings."
—Palgrave.*

*"Death is the cream of life. . . .
Death gives us more than was in Eden lost:
The King of Terrors is the Prince of Peace."
—Young.*

holy Bible is the great legal and gospel textbook of the ages. The law has varied under different dispensations, but there has always been some kind of law, for sin has always abounded. Paul in writing to the Romans, said: "I had not known sin, but by the law" (Rom. 7:7), "for by the law is the knowl-

edge of sin" (Rom. 3:20). Wherever man has lived, sin has reigned in all its hideous forms, and dreaded death has ever followed in the wake of sin.

3. If there is no death, nor sin, neither any law, then there would be no lawgiver. This would be the inference reached by this reasoning. This would also be an actual thrust against the existence of a Deity. All nature proclaims that there is a Creator. The supreme contents of the holy Bible transcend those of any other book or books, and seal it with the imprint of divinity. The Book is full of divine laws, precepts, statutes, commandments, and testimonies, with all connected promises and penalties. The Prophet Isaiah says: "The Lord is our lawgiver" (Isa. 33:22). The Apostle James also states: "There is one lawgiver, who is able to save and to destroy" (James 4:12). The primal object of all divine law is equity for all men, the subjugation and punishment of the lawless, and the salvation of man. "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes" (Psalm 19:8). "The law of the Lord is perfect, converting the soul" (Psalm 19:7). "Wherefore, the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).

4. If sin and death do not actually exist, then there was no vital necessity for a Savior to come the first time to save from sin; neither will there be any need for Him to come the second time to redeem from death. This way of reasoning makes the wonderful work of Christ of no particular value. His great sacrifice and atonement, His resurrection and mediation, second advent, resurrection of the dead, and final judgment, are all useless achievements if there is no sin nor death. Such logic is too preposterous to follow. Such deductions are too libelous against the Bible to entertain for a moment. Man was sin-bound, and death-doomed, but God the loving Father, through His infinite mercy, sent us a Savior who came and suffered a real death and was literally raised out of death to an endless life, to rescue us from sin and its resultant effect, death. There was a world-wide need of a Savior; such a Savior came, and His efficacy is as great as the world's need.

5. If sin does not inhere in the human race and mankind is never swept out of existence by the cruel hand of death, in fact if there is no death—as millions believe—

then Christ our Savior never died to redeem us. From this viewpoint, man is not a fallen creature; hence, needs no Redeemer, therefore, the great mission of Christ to this world is practically null and void of any real effect. But the dark mantle of sin plainly covers the earth with its seen and unseen misdemeanors and crimes, and its awful results are visible in the monumental cemeteries of every nation. For these reasons we read that "Christ died for our sins according to the scriptures" (1 Cor. 15:3), that He might bring man out of the realm of sin and out of Hades. He tasted "death for every man" (Heb. 2:9). "In due time Christ died for the ungodly" (Rom. 5:6). "While we were yet sinners, Christ died for us" (Rom. 5:8). Over and over again we read that our Savior "died," therefore, we draw the honest scriptural conclusion that mankind "die" and that there is such a thing as "death."

6. If death is simply a metamorphosis—a change into another body and condition—then there certainly cannot be any resurrection. A physical resurrection must be preceded by a physical death. There can be no reliving in a literal sense, unless the persons are actually dead. The resurrection of the literal dead is one of the plainest fundamental doctrines of God's holy Word. The inspired Prophet says: "Thy dead men shall live" (Isa. 26:19). Again, the Word says: "I will ransom them from the power of the grave; I will redeem them from death" (Hosea 13:14). "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), said the Master. The literal death of man makes the bodily resurrection an absolute necessity for salvation. And it also makes the glorious plan of redemption a benign scheme worthy of its gracious Author.

7. The doctrine of the resurrection of all the dead is plainly stated and clearly revealed in the sacred Word. But if we assume the common theory, "there is no death," then we are certainly forced to the decision there cannot be any resurrection; therefore, Christ was never raised. This is wholly antagonistic to the inspired revelation of New Testament teaching. Listen to a part of that masterly argument of Paul on the resurrection of Christ and 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. . . . Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead. . . . For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:13-22). The resurrection of Jesus is a pledge that all the dead will be raised. This blessed doctrine was to be our only comfort and hope for a future existence. Praise God for this sweet and joyous expectation of a resurrection to a glorious immortality. The last trump will soon sound and the dead will be raised.

8. This false teaching of "no death" impeaches the veracity of God who "cannot lie," and would make His Word untrue. But "the scripture cannot be broken" (John

10:35). "Thy word is truth," said Jesus, addressing His Father (John 17:17). God's holy Word declares that men die, "and unto dust shalt thou return" (Gen. 3:19); but in the resurrection at the last day they "that dwell in dust" will "awake, . . . and the earth shall cast out the dead" (Isa. 26:19). "But let God be true, though every man be false" (Rom. 3:4, Emphatic Diaglott), and all his theories, too.

9. If the human family never violated any law, nor sinned in any way against the God of heaven, there is no logical necessity for a general judgment, and a gathering of the nations for final and eternal executive decision and destiny. Divine condemnatory judgment for a sinless people would be a farce, a travesty on the infinite wisdom and justice of Deity. The Bible teaches a future day of judgment and the necessity for such a judgment. Paul says: "He hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31). Christ is the appointed judge, "who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). A coming judgment day is a plainly revealed event and an absolute necessity to properly adjust the tangled affairs of the human race. That awful day is nearing. All will be there. Let us appeal now to the great Mediator for divine clemency that we may be fully pardoned and hear the blessed welcome, "Come, ye blessed," in that day.

10. By a continuity of wrong reasoning we are led, by necessity, to many unsound, unreasonable, and unscriptural deductions. The false doctrine that man by nature is immortal is the basis of all these anti-biblical assumptions. For we see that man is actually alive now, and if there is no death, he would live forever. But such a deceptive view really abrogates the sacred Word of the Lord, subverts the God-ordained plan of salvation, and annuls the atoning work of Christ. It abolishes the necessity for Jesus to return to this earth to raise the dead and judge the race.

But Jehovah always did and ever will live, "who only hath immortality" (1 Tim. 6:16). His Word is absolutely and unimpeachably true. Man is wholly mortal. He dies and returns to dust. Death is a reality. But Jesus our Savior came, suffered, died, and rose again to live forever. He now mediates in heaven between a sinning race and an offended God. Soon He will appear in all His majestic glory, attended by all the angelic escorts of heaven, to raise the dead of all ages and lands, and judge them in righteousness. He will award the righteous life and fadeless glory, and a kingdom home that will be everlasting; but the incorrigible wicked will be cut off from place and being with an "everlasting destruction." Conditional immortality is a true Bible doctrine, supported by the facts of true science, common sense, and personal experience and observation. The great Teacher made it plain: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). May God help us to meet the plain and simple conditions that we may receive the life eternal when Christ our Lord returns.—E. B. Arnold in *The Messiah's Advocate*.

Pontius Pilate, Procurator

ON PREVIOUS occasions I have taken for discussion fragments from the tragic story of the crucifixion of Jesus Christ. So many outstanding incidents live in that record, so many great words are spoken, that it needs no preliminary apology if I again open the Book at that place, and discuss with you the relationship of Pontius Pilate to revealed truth.

At the outset we claim that Pontius Pilate was a real figure. Critics who say that the gospel story is a collection of myths built upon the imagination of deluded men and women, must overlook the fact that in him we have one whose name appears in the archives of Imperial Rome, and in the review of his actions we come in contact with an authentic personage. Pontius Pilate was the fifth Procurator of those politically stormy provinces of Judea, Samaria, and Idumæa, and profane history knows him quite well as having been exiled from his governorship and banished to Gaul, there to die—some reports say by his own hand; others say he was beheaded by order of the Emperor Nero. The name of Pontius Pilate on the page of history is one of the sidelines of evidence to the truth of the gospel story, which cannot be set aside.

And so, coming in contact with a real person who lived in that particular era, we may confess to sympathy with him because of the immense problem which he faced, and in the solution of which he has been judged through all intervening time. Truly the picture painted of him as a complaisant judge, fearful of probable consequences, does not incline us to treat him with very much respect, and outside the Bible record there is certainly nothing to attract us to him.

But let us consider him as a shadow on the background of that stage whereon moves the mighty personality of Jesus Christ, the Prophet of Nazareth, whose doings have filled the preceding pages of the Gospel. Pontius Pilate is worthy of a place as a shadow. Today in Anglican Churches, countless thousands have repeated the Apostles' Creed, which includes a reference to the name of Pontius Pilate, along with those of the Father Almighty, the Lord Jesus Christ, the Holy Spirit, and the Virgin Mary. The mere repetition of that name in such company assures for it undying fame—or execration. The fragmentary highlights of Pontius Pilate's career outside the gospel story show that he was intolerant of the Jews and their religion. In the scripture which I read to you, he voiced his contempt in the question, "Am I a Jew?" as though that were something beneath his comprehension. He allowed his soldiers to violate the holy places of Jerusalem with their eagles and other insignia, and he hung up in Herod's palace certain gilt shields dedicated to Tiberius, which only at the order of the Emperor would he remove in deference to Jewish faith.

SEQUENCE AND CRISIS

These things show him to be unlikely to be influenced by passing events, and emphasize the significance of the gospel story. May I direct attention to the drama of the moment. Life moves by progression and by crises. Along life's pathway events often follow in a well-ordered sequence, and then, suddenly, crash! upon us comes a crisis in our affairs, and circumstances beyond our control play a part in molding character or in directing future footsteps. On this occasion Pilate progressed from being merely the Procurator of Judea and a casual figure in history, and became known through all time through association with that Eternal Figure, the man Christ Jesus. He may have heard of Him, and marveled at the wonders reported of Him, but when he awoke that morning he had no idea that before another day dawned he would come in contact with the Lord Jesus Christ, and be called upon to pass judgment upon Him.

In that fact of crisis, the importance of this story lies, and it gives us an innate sympathy with the character and actions of Pontius Pilate. By a combination of circumstances entirely outside his own control, crises came into the life of the Roman Procurator. He had no opportunity for premeditation or for consultation—there was nobody with whom he could confer concerning the righteousness of his actions in dealing with the sacred Prisoner, and he had no opportunity whatever of thinking over a probable course of action that would ensure commendation of his own conscience, and the praise of others. When he was called from his room by the tumult in the street, and confronted by an angry crowd demanding a Man's life, he had no foreboding of the tremendous interests which waited upon his every word and action, and certainly had no idea that his chief claim to fame would be found in his treatment of his august Prisoner.

THE ISSUE EVER VITAL

If I have grace tonight, I would like to enable you to realize that you, likewise, must judge the Lord Jesus Christ; not only by the placid things of life, but by the moments of crisis, when circumstances beyond your control impel you to face the issue, and you must ask, "What shall I do with Jesus which is called Christ?"

Pilate, urgently summoned, doubtless thought he was to deal with a trivial incident; to punish some criminal; to placate an angry mob; and calling his guard in the ordinary routine, he imagined the events of the night would be covered by an entry in the records and forgotten in a short time. But such is not the fact.

Could we throw our minds back to that time what would we see? The lights of the torches would reveal the excited priests pushing forward their bound Prisoner. There would be heard the clamor of the mob and there would be seen the priestly robes, the fishermen's cloaks, the frightened

faces of the disciples, and the judicial countenance of the Procurator determined that these things must not disturb the peace of the city. He would teach these turbulent Asiatics the power of Rome. He did not know that there are times when "experience" impinges upon the "unusual" and when the "natural" comes into touch with the "supernatural"; when the affairs of men must run in conformity with the decrees of God, and all temporal things must keep step with the divine will. Pilate did not realize that this was one of those great moments of life. May we with inspired vision be able to assess the course of events not only in our own lives, but in all things, so as to link up human actions with the commands of God.

PILATE'S QUESTIONS

To get the proper perspective of events and some idea as to why and how our decisions may arrange our eternal destiny, let us review this great tragedy. First of all the time-famous question of Pilate must come under review. Under the stern mask of justice he interrogated his Prisoner. He said to Jesus Christ, "Art thou a King?"—amazement written on every feature and recorded in every tone of his voice—this blood-stained creature, this bound

individual, this Man who had inspired the hate of the crowd—"Art thou a King?"

Then, again—"What is truth?" Surely, men and women, we wish to know what truth is. Pilate, skilled in the knowledge of the porch and academy, and with wisdom gleaned from the Greek philosophers, had some glimmering of truth. Roman law wrote it down in blood and iron that men should receive justice; that there should be equity in all human relationships; and that human lives should be regulated and ordered by decrees.

Pilate further asked the crowd, "What evil hath he done?" and finally asked that great question which has inspired thousands of sermons during the past two thousand years—"What shall I do unto Jesus which is called Christ?" These questions show the ferment working in his mind; and as set down by the disciples, they form a basis for inquiry into Pilate's mind and character.

Then there are those great ejaculations of Pilate. "Behold your King!" "Behold the man!" as if Jesus Christ coming before him under such unfavorable conditions radiated regal dignity that compelled respect even from the representative of Rome.—E Aldridge in *The Bible Standard*; selected by R. H. Judd.

GENESIS 1:1

By Henry Fuehrer

THERE are certain biblical truths which can be obtained from a scholarly perusal of the originals only. No language is rich enough to unfold the truths which lie hidden in the treasures of almighty Jehovah. This is a task that can be performed by biblical Hebrew and biblical Greek only!

Just look at this marvelous treasure out of the Hebrew text of Genesis 1:1: "*Bershiyth bara Elohiym eth hashshamiyim weeth haaretz.*" The literal translation would be: "In the beginning He created, Gods, the heavens and the earth."

Let us analyze the words, individually. *Be* means "in," "through," "by means of," "for the sake of." If we take the meaning of "for the sake of," we must translate: "For the sake of the Beginning Elohim created the heavens and the earth." In Revelation 22:13 Jesus says, "I am Alpha and Omega, the *beginning* and the end, the first and the last." Instead of Christ preexisting and being the creator, or even the creator's assistant, God, for the sake of Christ (the Beginning), created the heavens and the earth.

Now to the word *bara*, which is the second word of the Hebrew Scriptures, meaning "he created." If a plurality of persons did the work of creating the heavens and the earth, *barcu*, which means "they created," would have been used. Scripture uses the singular instead of the plural, which in itself is a powerful argument against those who

teach that the Trinity created the world.

But there is much more cumulative contra-Trinitarian evidence. It lies mainly in the word *Elohim*. It means "gods." But this does not give any aid to those who claim a polytheistic Hebrew text. *Elohim*, although it means "gods" literally, means "God" textually; i. e., when taken in the sense of the nexus, or word connection. It says: *Bara Elohim*, "he created, Gods." This tells us that *Elohim* here means, not a plurality of Gods, but a plural God. The latter phrase means that Jehovah is a one God, who embodies all the epithets of all the gods which the mind of mortal man ever conceived! *An all-embracing God!* This is the purest monotheism conceivable. Here is an argument against those who claim that *Elohim* means the Trinity, just because it is plural.

This concept debases Jehovah and brings Him down to the limited number of three! It limits Him, hitches Him into an inextricable intricate Trinity, absurdity! The loftier explanation of the word is that of an infinite number. Jehovah is not merely the equal of three gods (for this is all the Trinity idea amounts to), but the equivalent of an infinite number of gods, plus and plus and plus! Here is an inextricable argument against the Trinitarian and polytheistic idea. The words *bara Elohim* mean "He created, (viz.) Gods." In Hebrew, the predicate generally precedes the subject in an indirect clause.

(over)

If more than one God were meant, it would have said, "*Bara ha Elohim*" ("they created, the Gods"). The singular predicate proves that the subject is a plural singular. The predicate generally agrees with the subject in number.

God is addressed in the plural, time and again! Such a plural is called *pluralis majestates*, "the plural of majesty," or "the plural of excellency," by the grammarians and philologists.

Let me reiterate: *Elohim* is neither Trinitarian nor polytheistic. It is purely monotheistic! And the Trinity is polytheistic. It has been facetiously called "tripolytheism," the doctrine of a triple God. There is more truth than fiction in that.

Here is an argument against those who preach, from the Authorized Version, that the Bible begins: "In the beginning God." The King James Version begins thus, not the Hebrew Bible. The Bible begins: "In the beginning he created (viz.) Elohim."

The Hebrew Bible begins with God's first act, namely, creation, taking the existence of God for granted as an absolute fact! The Hebrew Bible does not attempt to argue for or against the existence of Elohim, it takes it for

granted as an indubitable fact.

"Elohim" is the official title of Israel's God, and not Israel's Messiah, according to the Hebrew of this verse. As Adam and Eve were the first of the human family, there was no one to teach them a language but God or His angels, and the record shows He talked to them. This record also shows that He conversed with them in Hebrew. The last word, *haretz* ("earth") furnishes a clew; also the names of Adam's and Eve's descendants down to Abraham are proof that our first parents used this language and handed it down to this patriarch. The fact that they named their firstborn Kayin (Cain), a Hebrew word, shows that they used this language. The name of their second son, Hebbel (Abel), is Hebrew. The language in which Lamech, the sixth from Adam, conversed with his two wives, Adhah (Adah) and Tzillah (Zillah), was Hebrew. These Hebrew names have meanings. *Kayin* ("Cain") means "bought." "Seth" comes from a Hebrew word spelled *Shath*, meaning "a substitute." *Hebbel* ("Abel") means "exhalation" or that which ascends.

May these words draw some to God, and help some to prepare for the coming of Jesus for His bride. Amen.

Indirect Evidence of Jesus' Resurrection

MUCH evidence of an indirect nature may be derived concerning the resurrection of Jesus if we give attention to the characters of the men who had followed Him (as far as Gethsemane) and who later were to reveal Him to the world. At the death of Jesus these men had reached the zero hour without doubt.

"Now He is dead! Far hence He lies
In the lorn Syrian town;
And on His grave, with shining eyes,
The Syrian stars look down."

As far as the disciples were concerned this was the end. They had not been able to catch the vision that glorified their Lord. Their lives were selfish, carnal, mundane. They minded the things of earth. They would have been pleased to crown Him their king and sit beside Him on the throne. Further than that their spirits did not go.

Judas had miserably failed and Peter had bitterly denied his best friend in the hour of direct need. Only the faithful John watched with heavy, breaking heart the final agonies of his Lord. The remaining disciples of Jesus, their number one less because of the untimely death of Judas, felt that all the worth while values of life were gone now. Sorrowfully and with confused minds they turned their footsteps from the scene of the crucifixion. Much better, they pondered, that they should have died with Him. Nothing seemed to remain in life but emptiness and the old fishing nets.

So they grieved without hope. He had tried to inspire

them with his teachings about God. He had even told them that the powers of death could not hold Him. It seemed now, as the shadows of earth's darkest day began to settle about the disciples, that their Leader had overrated the importance of His calling and His person. They had secretly hoped till the last. They expected that He would come down from the cross. While life remained they were not entirely without hope, but with the parting breath of Jesus disappeared the last thread of hope for His followers.

Do you get the picture? These men were all done! Their cherished longings and yearnings had no longer a meaning! The darkness of despair settled upon their souls. They were cringing in fear of the Roman authorities. They hid themselves from the religious rulers, then they had boldly ridiculed when led by the fearless Galilean. Not a man of them was capable of rallying the scattered forces of Jesus and leading them on in His name. John, ever gentle and loving, did his last noble deed in caring for Jesus' mother. Peter wept alone in his bitterness and self-abasement. Thomas began to be skeptical of the whole proposition. Matthew wondered if he had been foolish to give up his profitable business. So the rest of them felt that the noble effort must die with the death of its Founder. The Shepherd had been smitten, the sheep scattered.

It was three days later that the news came! Peter and John and devoted women were the first to hear it. Consternation reigned among the followers of Jesus. . . . He had risen from the grave! Or had He? This is a question that has been debated throughout the centuries. We do not wish

to argue the case in this article. Our purpose is to show that something strange and powerful had so affected the followers of Christ that they were changed men. From cringing cowards and base deniers they became fearless champions of this same Jesus. From those who dared not claim to be His followers they changed into those who incessantly courted danger and death to be counted as followers of Him. Account for the change if you can. There are some of us who feel that the only possible way to account for it is to say that these men had come in contact with Jesus after His death. The spirit of the One who had first inspired them had entered their souls and fired them with such a noble devotion that all the world began to wonder.

Men who do not hold the Word of God in reverence as an inspired book have admitted that "something took place" in the lives of the disciples after the death of Jesus that was strange and unaccountable. I was listening to a lecture from a Bible critic concerning the events recorded about the resurrection. I fully expected this man to deny the fact of the resurrection. I found, however, that he was much more careful in his criticism. His statement was that according to the after events "some great event took place. There is no doubt that Jesus appeared to many people after His death."

Without the resurrection of Jesus the story of religion would have been a much different one. As it is the "gospel of the kingdom" is still being carried to the uttermost parts of the earth impelled by the inspiration of a risen Christ. The message that the first disciples carried was, "We have seen him." The testimony of the Emmaus disciples was that "he walked with us by the way." Stephen saw Him as "the heavens opened." Paul "saw him" on the Damascus highway. Truly this has been the inspiration of all the great missionary work of the disciples of all time—"we have seen him of whom Moses and the prophets did write."

A dead Christ could never have been the inspiration that our living Christ has been. The hope of each individual Christian heart is thus expressed, "Because He lives, I, too, shall live."—Alfred B. Rollins in *The World's Crisis*.

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MY LAST SERMON

(Continued from Front Page)

His only begotten Son, who is the light "that lighteth every man that cometh into the world" (John 1:9). Light is knowledge. He that has the knowledge as it is revealed in the Scriptures has divine light, and in this light men can see the way out of the dark night of sin into the dawn of eternal day.

In due time God sent His Son into the world, who said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." The darkness referred to is sin; while the opposite, light, is righteousness. To believe on Christ is to believe on Him who sent Him. To believe on Christ is to believe the words He taught, and

they are the words which God taught Him to speak. Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49). To know what Jesus taught is to know God, and to know Him is life eternal (John 17:3). It is acquaintance with God, and this will bring that "peace of God, that passeth all understanding" (Phil. 4:7).

It is written, "God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3:17). It was because of His love for the world that God sent His Son, as is shown in 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."

That God should love such a sinful world, and not hate it, that He should provide for the redemption of sinners, and in order to make such provision He should give, not an angel, but such a priceless gift as His only begotten Son, and that this salvation should be offered to everyone that believeth, were, indeed, an infinite display of God's mercy. It is sad to think that so very few appreciate the benefit accruing from the gift. But our temporal blessings are so numerous and so common that we are prone to give little thought to the eternal gifts. Few people realize that "every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17).

We read that "Jesus came to seek and to save that which was lost" (Luke 19:10), that He invited all, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Who is it that calls? The Son of God. Whom does He call? All who know themselves to be weary and heavy laden. What does He promise? Rest. What does He require of those who come? Nothing but to come and abide with Him, and to learn of Him. Then after having learned, it is their duty to obey His instruction, and to impart that knowledge to others. Which is shown in His commission to His apostles immediately preceding His ascension to heaven, viz., "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 condemned" (Mark 16:15, 16). It isn't expected that everyone who obeys the gospel should devote his time to preaching. There are many other ways in which we can assist in teaching the glad news of the kingdom. It is the duty of each member of the church to use the means within his power to publish the gospel, for it is the only means which God has placed in our hands for the salvation of men. Time forbids me to give more than a brief definition of the gospel. It is "good news or glad tidings" of the kingdom of God on earth. Paul said, "God . . . preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). Also, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Salvation is deliverance from sin and death.

When Adam sinned he lost life. Life means everything

to a rational being. We prize it above everything else, for without life we are nothing.

When Adam sinned he sold himself unto sin. He became the bond servant of sin, and there was no way by which he could be freed from bondage except some one should buy him and give him liberty. There was but one way by which the purchase could be made, and that was for some one to give life, which could not be done without the shedding of blood. Therefore it was ordained that life must be paid for sin. The Scriptures say the life is in the blood (Lev. 17:11). Since nothing is so dear as life, and the blood is the element of life, it must be shed, for "without shedding of blood is no remission" of sin (Heb. 9:22).

Some one may ask, Why was it necessary for Christ to die? Could not a good man have effected the same result? No, for the reason that Adam's life was pure when placed in Eden, and he had within his reach the means whereby he could have perpetuated his life, had he not forfeited it. To redeem a forfeit the purchase price must be genuine. No counterfeit can be accepted. All sinners' blood was counterfeit in God's eyes. All were sinners till Jesus came. He, being without sin, was the only one able to make the purchase. He made it by giving His life (blood) for the life of the world.

Adam was God's first son by creation, Jesus was His second by begetting and birth. Since all men die because of Adam's sin, and because Jesus died to restore what Adam lost, it follows that through Christ all must receive the life which was lost in Adam. It was because of God's infinite mercy and love for His creatures that He gave His only begotten and beloved Son, the gold of His heart, that all men might be saved.

Paul wrote to the Corinthians, "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). Your entire being therefore belongs to God. In Christ's death God has given us His estimate of us that He might win us back from sin to Him. As creatures we derive our being from God, and as such we should willingly serve Him to the extent of the ability which He has given us. Surely nothing is more just than that He who bought us should possess us, and that we should be entirely devoted to Him, "which is our reasonable service." It is not only a glorious privilege to serve Him, but a duty and solemn obligation. If we do this faithfully during this life, we have His promise of eternal life, and an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11).

All who have believed and obeyed the gospel have paid the first installment, and their receipt is the remission of past sins, but they are still in debt for the provision God has made for the forgiveness of future transgression through the medium of an advocate. See 1 John 2:1.

Following the first payment we are required to live a peaceable and godly life, the rules for which may be briefly stated as follows: "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). Two commandments are given

which contain the principles of all the others. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37-39). The whole Christian fabric is resting on this immutable base. Jesus has pointed to the two requirements of love to God and love to one another as the sum of the whole. Nothing but the supreme love of the heart can meet this demand. "Love thy neighbour as thyself" is the measure of loving others, which can be truly obeyed only when our love to God has full control of self. If a man loves himself supremely he can love no other as he loves himself. To love the Lord with all thy heart implies cheerful service. Service is love in action. To say we love God and not serve Him is an empty profession. The degree of earnest, active service indicates the faith we hold for the party we profess to love. The intensity of our love for God and His truth is manifested in the service we render to Him.

Peter has exhorted all who have obtained like precious faith to add to it virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; and adds, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:7, 8). To all who have heard the Savior's call and have obeyed His commandments let me repeat Paul's exhortation to the Corinthians, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

To those who have not accepted Jesus' invitation to come to Him for rest let me urge you not to delay. Remember Jesus' words that the "servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." It is not recorded what those stripes will be, but they may not be pleasant to bear. From these words I get the thought that all who were present and heard Him might have believed on Him. He meant that the cause of their unbelief rested in them and not in Him. He had told them the truth, and it was their privilege to accept or reject. If they rejected His words they condemned themselves. Remember truth never dies, and the day will come when truth, no longer hidden by prejudice nor opposed by passion, will exercise its power against the one who rejects it. So the gospel of the Son of God will judge and condemn those who reject it. Remember Christ came not to save angels, but to save sinners, and that "there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance" (Luke 15:7). If you have any desire to cause angels to rejoice, come to Jesus, learn the truth from Him, obey it, and live uprightly, and you will receive the promised blessings to be enjoyed in the kingdom of God. Let not worldly possessions hinder you. Seek not the things that perish, "but seek ye the kingdom of God, and his righteousness, and all these things shall be added unto you."

Berean Department

ARLEN MARSH, EDITOR

To permit the plan used by Mrs. Macy in her junior Berean class at the Brush Creek, Ohio, Church of God to fill no more than the place of a routine news item would be to do her, her group, and Bereans at large a great injustice.

Originality is sufficiently unusual to deserve attention when it occurs alone; but in combination with cooperation and practicality it makes a triumvirate as powerful as any that ever came out of Rome. This plan is the result of such a threesome.

The obvious conclusion that Mrs. Macy has gone much farther than the average Berean teacher, and that her class has accomplished much more than the average Berean class, is due to the fact that a well outlined curriculum, corresponding in part to the curricula of any public school, has been laid out and closely followed.

But the Brush Creek idea goes further than an organized system of study, which, after all, may be found in any of the standard Berean books for either children or older students. The Brush Creek idea goes far enough to include specific extra-curricular activities, as found in the demand for the writing of treatises and the securing of subscriptions to the official church paper.

It is the modern theory that extra-curricular activities in high schools and colleges are quite as important as the gaining of book larn-in' in classrooms. Learning to cooperate with others, putting into practice the theories learned in curricular studies, acquiring the best *modus operandi* for life itself—these are the purposes for which extra-curricular affairs are intended.

And these are the ends which the Brush Creek plan fills. By asking class members to obtain subscriptions to THE RESTITUTION HERALD, a more vital interest in their church organ is created in these juniors; and, consequently, a more intense cooperation will ultimately be effected between them and the national denominational organizations. By being required to take three visitors each to their class sessions, the students are made to feel a greater responsibility for the success of their society, which they doubtless will carry with them into Sunday school and church work. The system is one which benefits students, outsiders, and the general church organization.

Further than this, however, is the demand that each

student write a 1,500-word treatise on some one book of the Bible. This, on a mild scale, is similar to the plan in vogue among universities as a prerequisite to securing a master's degree. The preparation of a paper, if done honestly, cannot help but give the student more information than he would otherwise have, and at the same time give him practice in presenting his thoughts to others clearly and convincingly.

The two best of the essays prepared by the junior Bereans at Brush Creek will appear in the Berean Department. The first will make its bow in the next issue of the paper, and the second will follow when the script is received from the class. This in itself should prove of value to others; and it assuredly should encourage the writers to further work for their paper.

The application of this plan to other Berean groups need not be restricted to juniors. That only children and the younger adolescents should be considered to demand outside reading and writing in the study of Bible subjects is a somewhat absurd premise. To hold a class in which no one, with the possible exception of the current leader, knows or cares anything about the lesson seems rather useless. Specific projects for study—as, for example, the question box used in the Rockford, Illinois, Berean Society among its older-than-adolescent members—create both interest and a sense of per-

onal responsibility which otherwise are entirely lacking on the part of most students.

It is notable, too, that the Brush Creek plan involves a curriculum essentially practical. Far too many adults of long standing as church members are unable to find their places in the Bible; and it truly is scandalous how many are unfamiliar with the most important Old and New Testament characters. Both of these lacks, the Brush Creek plan endeavors to fill.

It is certain that Berean groups, old and young, will do well to consider the idea inaugurated at Brush Creek with an eye to adapting it to their own needs; and that the conference of the National Berean Society to be held August 10 would do even better by contemplating such constructive programs as this in group sessions is almost too apparent to deserve comment.

PLAN FOR SUCCESS

The junior Berean class of the Brush Creek, Ohio, Church of God have just completed the first try-out for earning Bibles. The requirements were as follows: memorize the books of the Bible in order; give ten Old Testament and ten New Testament character sketches orally; memorize the 23rd Psalm; memorize fifteen verses of the New Testament; be present at class five consecutive times; be responsible for the presence in class of three visitors; write a 1,500-word treatise on any book of the Bible; secure one subscription to The Restitution Herald.

Only two have completed their work, and did receive their Bibles June 14, 1936. These two were Mary Ellen Macy, 13; and Charles Timothy Pearson, 11. Mary Ellen was baptized during the annual June Meeting at Brush Creek in 1935.

Mrs. Emory Macy,
Junior Berean Instructor.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Every man according as he purposed in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver."

SHARING WITH OTHERS

THE twins, Jimmie and John, had enjoyed one lazy week, the first one of their vacation. Father and Mother had allowed them to do just as they pleased this first week after the closing of school.

"Did you know that Freddy Robertson fell and hurt his foot yesterday, boys?" Mother asked the twins early the second Monday morning.

"He did! Is it very bad, Mother?" inquired Jimmie.

"The doctor says he mustn't walk on it for two weeks at least," Mother replied.

"Oh, what will his mother do, not having Fred to run her errands for her!" said the more sympathetic John.

"We'll have to see how we can help, boys," answered Mother.

Freddy, you see, was the oldest of Mrs. Robertson's young family, and since their father had died he was the one upon whom she depended. Without his nimble feet to help her out, she would never get all the work done.

"First of all, you know, boys, there will be the doctor's bill," Mother quietly reminded them.

"Yes, Mother, we'll be planning," said both boys, as they left the room to go out to the porch swing.

How to make some money to help Freddy and his mother, that was the question. Each of them had a small amount of money of his own every week. But if put all together, it wouldn't pay for one doctor's call.

A circus was decided upon. They would call in all the talent in the neighborhood. All the trained cats and performing dogs, as well as the entertaining ability of the girls and boys, would be used on the program.

What fun they had practicing their acts! How important they felt, seeing all the parents and friends for blocks around. Getting ready for the circus was as much fun as giving it.

When several of the fathers discovered the purpose of the great event, they didn't stop at paying the regular price for a ticket, twenty-five cents. Some of them gave a dollar, some two or three.

Even the refreshment stand was stocked by generous contributions from all the mothers, as well as the neighborhood confectionery store. The boys found willing hearts and open hands wherever they went, explaining the needs of the little Robertson family.

At last the great day had come and gone. Everything had proceeded as planned; everyone's part had been performed well and applauded generously. Even an unannounced act, a fight between a prize performing dog and an alley cat, had ended without disaster.

A sum far beyond the imagination of Jimmie and John when they first planned the circus had already been given to the little widow. Her tearful thanks and Freddy's happy face had well repaid all of them.

"It was all just lots and lots of fun, wasn't it, John?" declared Jimmie, as they sat on the porch the next day talking it over.

"You know, boys, the Robertsons are all very happy, discovering they have so many friends more than for the purse of money," said Mother. "Their garden looks rather forlorn, though," she added in a way she had of adding an afterthought.

Jimmie looked at John, and John looked at Jimmie, sort of guilty-like. For if there was one thing they hated to do it was hoeing in a garden.

But after Mother had dropped several comments that afternoon on their own nice garden and their neighbors', the boys realized their duty. They ought to go and hoe for Freddy while he was laid up.

Early the next morning two boys were seen going through the alley and across the empty lot to the little Robertson home. Quietly they started in with their little garden plow and their hoe. No one was stirring inside, for Freddy's mother had left for her work and the children were sound asleep.

Soon Freddy awoke and wheeled himself in his little wagon to the kitchen door. He rubbed his eyes, thinking he was "seeing things." No, it was true! There were Jimmie and John halfway through the little garden, back of them not a weed to be seen.

"Hi! Freddy," they called when they looked up from their work and saw him.

"Hi! yourselves, and what are you doing in my garden?" Freddy answered.

"Just shining up our hoe and plow," called John.

Soon the little garden was finished, all free from weeds and looking fresh and clean. Once a week after that the twins could be found early in the morning in Freddy's garden "just shining up their hoe and plow."

My guess is that they got more real enjoyment from that than from the circus they gave. What do you think?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 3. — July 19, 1936

SOCIAL SERVICE IN THE EARLY CHURCH

Acts 4:32-35; 6:1-7; 9:36-39

Devotional Reading: Psalm 112:5-10

GOLDEN TEXT

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20:35.

SENIOR AND ADULT

Topic: Christians and Social Service.

Social Gospel. Much has been written about the social gospel, but little has been done about defining it. Today's lesson is an apt illustration of the type of Christianity the advocates of the social gospel stress to the exclusion of all other phases of religion. What is the attitude of most churches toward politics and reform? Why? What has been the result of that attitude? Why? Is there any cause for the existence of a church which believes in and does nothing more than any good lodge, school, or club?

Communism. As Snowden observes, the early church in Jerusalem adopted a modified form of Communism and proved it to be a failure. The cause for the action lay in the fact that many of the church members were exceedingly poor, that some few were exceedingly wealthy, and that persecution was making it necessary for all members, if the church was to survive, to have the financial means for flight at any moment. The action of Ananias and Sapphira, however, inserted the human element in the experiment and caused its failure. Why should Communism fail? On what basis does it rest? Must humanity be absolutely honest to make it successful? Why? What has been the experience of mankind with Socialistic experiments, religious and secular? Does a reason like that which moved the Jerusalem church to adopt a form of Communism exist today? What difference exists between the methods of the early church system and Marxism? Which should be supreme, church or State? Why? Which did Peter, in his defense before the Sanhedrin, make supreme?

Generosity. The story of the widow's mite, worth about three fifths of a cent, comes to mind with this lesson. What cause existed in the first days of the church that made it necessary for financial cooperation among the congregations? Does the same cause exist today? Does any cause? Is it necessary for one to give all that he has to the church in order to be a Christian? Is religion that is not worth money worth considering at all? Why? The liberal Macedonians were used as an example for the Corinthians. Would the exercise of all other Christian graces be sufficient to secure one's salvation if he did not give liberally to the work of the church? How much was required of the ancient Israelites? Is Christianity worth any less to us than Judaism was to them? How did Jesus make Himself poor that we might be rich? If we are faithful witnesses for Him, will we emulate Him in this respect?—A. M.

GOLDEN TEXT

"He himself said, It is more blessed to give than to receive."—Acts 20:35.

Jesus demonstrated the truth of this saying. He gave more than any of us can give. He gave His life for humanity. True, one can give life in trying to save another, but that saving is only to mortal life, while the gift of God, through Christ, is eternal life. Christ has been blessed far more than any one of us. As with God and Christ, so with humans, only in a much inferior way.

No matter how small the gift, if given in love, the giver gets the greater joy out of giving. We must give ourselves to God that we through Him may be able to minister to our fellow man as God gives us abundance. Anything that we can do or give that redounds to God's glory will bring us added joy and blessings.—L. A. R.

PRACTICAL APPLICATIONS

Social Service

- is not of itself Christianity;
- is fully performed by Christian service;
- cannot be realized under Communism;
- has little Christian grace about it today.

Social Service. Social service as understood today and Christian service as practiced by the early church are far apart in purpose and practice. To the Christian all service to the needy and oppressed should be under the banner of Christian service. Social service is a term that can be used by the world, but it is a misnomer to the Christian worker. The spirit that needs to grip the hearts of Christians in their service to others is well defined in the Apostle's words: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). Too often people think because they participate in some worthy humane effort that such is a Christian act, but no labor that is not done in and for the name of Christ can be called Christian.

Communism. Repeatedly the adherents of Communism, although ridiculing the principles of Christianity, refer to the time when the early church "had all things in common" and ascribe to that apostolic group the blemishing name the "Communists." That first body of believers in the Lord Jesus Christ, who sold their possessions, putting the receipts in a common treasury, were not seeking to establish an ideal community, but were sacrificing their havens of rest and joy, their homes, that they might be better able to withstand the withering persecution of an ecclesiastical hierarchy who were attempting to crush the newborn faith.—C. E. R.

JUNIOR CLASS

Topic: Sharing With Others. Text: Acts 2:41-47; 4:32-35. Memory Verse: "It is more blessed to give than to receive" (Acts 20:35c).

Review. One little boy might be asked to lie down to represent the lame man whom Peter healed. As one representing Peter approaches him, have the "lame man" ask him for some money for food. Then let "Peter" reach out his hand and touch him and say, "I haven't any money, but Jesus will make you well." Then the "lame man" will jump up and say, "Jesus has made me strong and well!"

Lesson Story. Today we have the story of how the friends of Jesus lived together a long time ago. Most of them were poor people who did not have much money with which to buy food at any time. When they came to believe in Jesus people for whom they used to work would not pay them any more to work for them because most of the rich people were enemies of Jesus. So the Christians at first had a hard time to get along. But there were a few rich men and women who believed in Jesus and these brought their money and gave it to the apostles to use to buy food for those who had nothing. These kind-hearted people even sold the land they owned and gave the money they got for it to help the poor members of the church. They said to each other, "These poor people are our brothers and sisters. We cannot let them go hungry and without clothes. We must divide what we have with them." And so it was the love they had for each other, the love Jesus had put in their hearts, that made them willing to give their money and food and clothes to those who needed such things. Because of their love for Jesus and for each other no one in the church went to bed hungry.

Memory Verse. "It is more blessed to give than to receive." What does "blessed" mean? Does it make you happy to give a present to other children? Do you like to divide your candy and apples with other little people? Do you like to have others divide their good things with you? To divide with another makes two persons happy instead of just one. It makes you happy to give something to your friend, and it makes your friend happy to know that you love him and are willing to divide with him.

Illustrations. Have each child cut out a table from some light-colored paper, folding it so that it will stand upon four legs. Then have half of the children each cut out a loaf of bread from brown paper and place it upon their table. The other tables will have nothing upon them. Appoint two or three "apostles" to whom will be given all the loaves. They will cut each one in two and place half a loaf upon each table so that all may have bread.—G.E.M.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Western Nebraska Conference, Holbrook,	August 15-23
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

ARKANSAS ACTIVITY

Bro. Jones of Driggs, Ark., has been with us at Bear this spring and he has preached some very true and interesting sermons which were enjoyed by all.

Bro. Jones has returned to Driggs this past week to hold some meetings there and at different places.

The meeting at Bear will begin the 6th of July. (This is an annual series.) Bro. E. O. Stewart of Texas will be the speaker for ten days.

Everyone has a cordial invitation to come, and then you may go on to the conference at Cleveland, Ark., beginning July 20.

Mrs. R. A. Humphreys.

WHERE THE MONEY GOES

One always likes to learn where his money is spent, and why. The National Bible Institution, therefore, being your organization, submits this schedule of expenditures during the month of June, 1936:

For office salaries of four employees, \$182.83; for printing department salaries of four employees, \$183.81; for postage, freight, and express, \$46.39; for sundries, \$47.23; for merchandise, \$46.52; on accounts payable, \$20.91; for taxes, \$10.67. These items do not include expenditures made for Golden Rule Home. The eight employees listed include five part-time workers.

The total cash paid out by the Institution during June, not all of which is listed above in order to conserve space, was \$572.69; the total received from all sources was \$547.02. A deficit of \$25.67 was drawn from the reserve left from preceding months for meeting paper bills.

Dollars are as necessary for maintaining a church or conference as for maintaining a home. The Institution must, within the next 45 days, obtain from some source \$350 to meet paper bills amounting to \$280, including transportation, and insurance charges of \$75. Neither of these can be allowed to go overdue without serious danger to both credit and property, your credit and your property.

Through your cooperation, the corporate indebtedness has been decreased by about 60 per cent during the depression. We feel certain that you will aid us, as you always have aided, in solving the financial problem now facing the Institution.

Arlen Marsh, Asst. Treas.

RIPLEY, ILLINOIS

Sunday, July 12, is our all-day meeting for the members who live at a distance. There will be Sunday school and preaching in the morning followed by Communion service and a basket dinner in the park. The afternoon service will be at 2 and the evening service at 8.

We are very sorry to report that Bro. Charles Thomas of Clayton, Ill., is very ill.

On account of the busy season for the farmers we had to discontinue our Sunday school teachers' meeting each week. We still have good attendance at our prayer service each Thursday evening.

Harvey Krogh, Jr., Pastor.

MARSHALL, ILLINOIS

The work is going forward in a most satisfactory manner here and it is indeed gratifying to work with such a loyal and faithful group. At our last church service more than forty young people were in attendance, most of whom were in the choir.

Our Berean class each Wednesday night is having some very interesting lessons and the interest and attendance are holding up unusually well.

Bro. Silas Claypool has just recovered from a severe case of sickness and at the present time is taking a much needed vacation.

Several from here are planning on attending conference and we hope that when the time arrives all will be able to go.

Harry Goekler, Pastor.

HERALD RECEIPTS

Dorothy Herrick; John Railton; Wilsie J. McKnight (for another); Jessie L. Groves; Elmer Baxter; Ben Carpenter (for another); Mrs. T. B. Boyd; Mrs. F. G. Watts; Mrs. Emma Scott; Herman L. Lewis; Harry Goekler (for another); Paul M. Hatch; Mrs. Louis Cronbaugh; Clara Hoffman; C. A. Smead (for another); E. W. Johnson.

BLANCHARD, MICHIGAN

Several from the Blanchard church attended the Michigan Conference held at Grand Rapids. The sermons and the chart illustrating them, given by Bro. Magaw, were enjoyed by all. Much spiritual help was received at the meetings.

On Sunday, June 28, baptismal services were held and the following "came forth to walk in newness of life": Miss Marie Smith; Mrs. Marguerite Hall and daughter, Miss Patricia; and Miss Phyllis Jean Larsen of Wyman. We pray that God's blessing will rest on them.

We are happy to report that Miss Mildred Lesh is the new postmaster here. She has been a member of this church for some time and it is a pleasure to have her back home, all the time, working with us. May the Lord be with her in this new undertaking.

Bro. Smead expects to be in Kokomo, Ind., July 6-19. During his absence the services will be conducted by the young people July 12, and the Ladies' Aid July 19. The young people have chosen for their topic "Christianity, Its Purpose, Field, and Worker."

A carload from here are planning to attend the General Conference. We are thankful to our heavenly Father for the recent rain. It has done much good in this community.

June DeWitt, Secretary.

CONTRIBUTIONS TO N. B. I.

Harold Hardesty	\$ 2.00
Mr. and Mrs. Delos Andrew	1.00
J. W. Sweet	1.50
Rensselaer, Ind., Church of God	2.00
Herman L. Lewis	3.00
J. H. Williams	10.00
Minnesota	1.00
Mr. and Mrs. G. B. Sprinkle	20.00
Maurertown, Va., S. S.	1.65

BETWEEN YOU AND ME—

Illness prevented the attendance of Sr. O. J. Parker, wife of the pastor at Kokomo, Ind., at the Indiana Bible School and Conference this year for the first time over a long period. A paralytic stroke, from which he has not yet recovered fully, caused the absence from the conference of D. G. Harvey, also of Kokomo.

The editor of this paper and his wife were able to attend the services at the Golden Rule Church of God, Cleveland, Ohio, in charge of M. W. Lyon, on Sunday, July 5. They left the following day for Niagara Falls, N. Y., and Fonthill, Ont., where special services were scheduled for early in the week.

During the absence of the regular pastor, G. E. Marsh, on Sunday, July 5, the Oregon, Ill., pulpit was filled in the morning by Harold Hardesty and in the evening by Arlen Marsh. The pastor and his wife are on a tour of the Eastern churches for the National Bible Institution.

General Conference and Illinois Bible School and Conference, Oregon, Ill., August 4-16,

Charles Eugene Martin arrived at the home of Bro. and Sr. Charles H. Martin, 727 S. Waugh St., Kokomo, Ind., on June 27. The mother will be remembered as Miss Ellen Prichard, a former writer for the Berean Department of this paper.

The article "Genesis 1:1" appearing in this issue is the work of a scholar of both Hebrew and Greek. The author, Henry Fuehrer, a converted Jew, is connected with the Greater Kansas City Church of God.

A. E. Hoskins, Burr Oak, Ind., and C. A. Smead, Blanchard, Mich., will be the speakers for a series of meetings at Kokomo, Ind., to last from July 5 to 19. Afternoon Bible classes are planned for each day, with an all-day meeting at the close.

A flying visit was paid to his parents, Mr. and Mrs. L. D. Romine, who are in charge of Golden Rule Home, Oregon, Ill., by Otis Romine and his wife, Lucille, on July 4. The couple returned to their home at South Bend, Ind., on the 5th.

SOUTH LAWN CHURCH, GRAND RAPIDS

About thirty of our church folks did a very pleasant thing on Sunday afternoon, June 21, and decided to repeat the principle at other places. After driving some miles to the country home of a family who have been deprived of many of the spiritual blessings of life, a pleasant time was spent on the lawn. Following a lunch together on the lawn we surrounded the piano, sang hymns, and had a short sermon. This manner of spending a Sunday evening was so thoroughly enjoyed by all that it was decided to use most of these summer Sundays when we do not have night services at the church in some such way.

Our Tuesday night devotional services have been exceptionally well attended of late, which is a good barometer of a church's spiritual condition.

All were happy on Sunday morning, June 21, to have our beloved honorary elder, Bro. Richard Skeels, able to be at church.

F. E. Siple, Pastor.

EVANGELISTIC WORK IN MINNESOTA

The evangelistic meetings near Whipholt, Minn., have begun in the Silver Lake Schoolhouse, six miles from town. Bro. V. R. Thoms has been preaching there for some time. Besides arousing much interest in that community for the Word of the Lord, he has baptized many. During this last winter in Minnesota, and especially in the northern part, the cold was very severe and the snow quite deep. While this lasted, Bro. Thoms walked that six miles and back again in order to carry the message to those people. They not only came when he did, but also had Sunday school when he could not be there. That is a great contrast to what happened in many of the Churches of God, even in the city where the streets were open and the distance short, during this awful cold spell.

We started these meetings Sunday, June 21, and are very glad to report much interest among the people in these meetings and a very good attendance. We have found that the attendance is usually worse on Monday evenings than any other night of the week during such continuous meetings. Last night, Monday, June 22, the attendance was 62, filling the schoolhouse. However, there is some standing space left, which we expect to be taken up soon.

The churches are few here and the people are hungering for the Word of God, so pray for these meetings, and that the gospel may be spread forth here.

While here, I have met Bro. Ronald Thoms, son of Bro. V. R. Thoms. He is a young man, and an invalid, having shaking paralysis. He has had this malady for several years and it is slowly growing worse. It has become so that he has great difficulty in forming his words in order to talk. The shaking is so bad that he cannot hold a book in order to read. He has been to some of the greatest doctors in the world, and they can do nothing for him. But there is one Physician, our Lord Jesus Christ, that can heal him. Won't you kneel in prayer for this young man that he might be made whole?

Bro. Ronald Thoms is a very devout Christian and has great faith in the Lord. He has a wonderful memory and when no one else can remember the particulars of an incident, he can tell it. Also, he has great insight in the Scriptures, remembering exactly how the scripture reads and the place to find it. Before this malady overtook him, he was a very good musician. So, brethren in Christ, pray for Bro. Thoms, that he can once again have control over himself and have the joys of this world and the joy of serving his Master.

Wilsie J. McKnight,
Minnesota State Berean Evangelist.

NEW ZEALAND ANNUAL CONFERENCE

The 54th annual conference of the New Zealand Evangelistic and Publication Association, which corresponds to the National Bible Institution of the Church of God, was held on June 21, 22, and 23 in Auckland. As it requires more than thirty days for letters to reach us from the Antipodes, no report of the gathering has yet been received, but we hope to be able to provide our brethren with such a report at the forthcoming General Conference in August.

Among the interesting addresses that were announced in the program of the conference the following will be of special interest to our readers as suggesting the lines of thought to be emphasized.

Sunday morning, June 21, President Josiah Salisbury spoke at the fellowship meeting on "Multiplied Perceptions." In the afternoon Bro. William Campbell preached, taking as his theme "What Happens After Death?" The evening was taken up with another discourse by Bro. Josiah Salisbury, dealing with the signs that mark the near approach of the Lord, "As It Was in the Days of Noah."

Monday was "Young People's Rally," as Monday, August 10, will be our Young People's Rally when the National Berean Society of the Church of God meets in its annual convention.

Tuesday was to be largely taken up with business, but in the evening the final addresses of the conference were to be given by Bro. L. Powley, who spoke on "Jesus Christ Our Lord," and by Bro. C. F. Garratt, whose subject was, "The Lord God Most High."

FONTHILL - NIAGARA FALLS

An inspiring and soul-thrilling service was held at Fonthill, Ont., on Sunday evening, June 21. Bro. Howard Beemer expressed desire to offer a word of thanks to the church for their prayers in his behalf while he was sick, which prayers he felt had been answered by the great Physician. Under the influence of God's Spirit he was carried along in an unfoldment of his life revealing how God had on several occasions intervened, finally bringing him to the place where he was ready to yield his life to the Master. It was a wonderful testimony to the saving power of the gospel and the ultimate answer to a mother's prayer.

At the close of the service, Sr. Annie Doddridge, Fonthill, came forward to be received into church fellowship, having been baptized some months ago. Along with her came Sr. Florence Yarnell, Thorold South, Ont., seeking reimmersion by the Church of God. The week previous, Howard Beemer, Jr., 32 Ontario St., St. Catharine's, Ont., presented himself to the Lord. At the conclusion of the sermon last night, Bro. Crawford Kearns, 16 Richmond St., St. Catharine's, came forward desiring to put the Lord Jesus on by baptism. The last three mentioned were then buried in the watery grave in obedience to scriptural teaching. We pray the Father's richest blessing on these new members of the body of Christ and sincerely trust that they will be the means of leading others to Christ through the symbolic death in baptism.

The Niagara Falls, N. Y., church is undergoing redeccorating within and without. We are earnestly praying that the beautifying of the house of God will find a corresponding enrichment of the lives of those who worship therein, and through this renewed contact with the heavenly family, we may be better able to interest others in the joy of salvation. Brethren, pray for the Church of God along the Niagara Frontier that through its efforts many may be saved.

Clyde Randall, Pastor.

MICHIGAN CONFERENCE

It was a very profitable time that we had with the recent conference in Grand Rapids, Mich. Most former acquaintances were met and a number of new friends were made. Bros. Austin and Smead had the work well under way upon our arrival and the success of the meetings belongs largely to their credit. It is inspiring to work with these ministers. With Bro. Smead, it was our pleasure to dine with Bro. Siple and family. Several families were present from Blanchard, and it was reported that a wider range of representation had not been had for many years. May God direct the conference for much good.

Following the conference we accompanied Bro. and Sr. Kipp to Detroit for a three days' visit with them and Bro. and Sr. Nash, all formerly of our Brush Creek congregation. Wherever you are, if you know of anyone in Detroit of the Church of God faith will you please inform Bro. Kipp of same. Address Mr. Harry Kipp, 1005 Park Ave., Royal Oak, Mich.; or you may address Mrs. L. F. Slocum, 635 Alexander St., S. E., Grand Rapids. Sr. Slocum is the conference secretary, and the conference is desirous of cooperating with the Detroit brethren to get a church work started there. Royal Oak, where Bro. Kipp lives, is a suburb of Detroit. S. E. Magaw.

ELLA ALEXANDER NICHOLS

Mrs. Ella Alexander Nichols was born in central Indiana October 14, 1864. She passed away June 16, 1936.

January 1, 1886, she married I. E. Alexander in Vandalia, Mo. They spent the first years of their married life in Missouri, Oklahoma, and Colorado. To this union nine children were born. Mr. Alexander preceded her in death on April 1, 1919.

On November 4, 1928, she married Alexander Nichols.

She is survived by her husband; five children, Mrs. R. B. Farmwald of Wenatchee, Mrs. Tom Pace and Roger Alexander of Cashmere, Mrs. Everett Knott and Roscoe Alexander of Los Angeles; ten grandchildren; a brother, Wilf Rissler of New Albany, Ind.; and a sister, Mrs. Lucy Daily of central Indiana.

She was a member of the Church of God in Cashmere, Wash., since 1907, and had always been an active member, a good wife, and devoted mother.

A. Nichols

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. C. L. Netts; Jessie M. B. Kauffman; Ella M. Siple; Albert Siple; Fannie LeCrone; Mary J. Calkins; Lydia Rainsback; Lucy B. Groat; Mr. and Mrs. M. Fetters; Mr. and Mrs. Harold Starbuck; Mr. and Mrs. Delos Andrew; Mr. and Mrs. J. H. Williams; Eva L. Page; Dorothy Magaw.

**THE RESTITUTION HERALD
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.

On the Shelves

By Arlen Marsh

A CONNOTARY

"There's nothing like inventing words," said ex-Governor John Garland Pollard of Virginia, and forthwith entitled his compilation of brain storms *A Connotary*.

A Connotary is like R. H. L.'s *Chicago Tribune Line-book*, only more expensive and of different substance; the purpose is about the same. Wisdom and fun frolic through its pages with the happy abandon of the neighbor's Pomeranian chasing your pet cat.

The subtitle of the effort tells the story: "Definitions Not Found in Dictionaries." For him who writes or speaks or teaches, or wishes to do any of these things, *A Connotary* provides ideas; for him or her who merely wants epigrams and quips and the wisdom of the ages gathered together in one place, *A Connotary* brings home the ultimate in fancy bacon.

It is not religious, but it is adaptable. The definitions of "religion" and of "Christianity" alone are worth the price of the book to one who struggles weekly with the problem of furnishing something new to audience or readers.

Ex-Governor Pollard was addicted to collecting odd definitions, and *A Connotary* is the product of his collection. On one page will be found humor, on the next sublime language, and on the third logic of purest ray serene. When one appends the cartoon illustrations, almost all of them full page, he has a book to be a gift, a curse, or an invaluable aid, depending on his mental quirks and the caliber of his relatives and friends.

Thomas Y. Crowell Company: \$1.00.

IN GOD WE TRUST

William H. Ridgway, long a writer for *The Sunday School Times*, presents in *In God We Trust—and Why Not?* a quite naive conception of the Nation's religiosity. Sinclair Lewis, who has publicly dared God, "if there be a God," to strike him dead, becomes, under the kindly hand of Mr. Ridgway, an emissary of all that is good and holy and Christian. The financial debacles of 1837 to 1936 were all caused by the failure of the country to maintain its Christian faith, and were or will be cured by a return to that faith. The first of these premises is undeniably true; but that the second is likewise true is rather questionable.

The book is written in a somewhat carefree style that makes one think of *Liberty's* Amateur Page. The ideas are not exceptional—they offer the usual moral panaceas and causes and effects for business ills; and the whole effort is by no means up to the high standard set by Roger Babson's works on similar subjects. One dreams, as he reads Mr.

Ridgway, of that doubtfully apt term used to denominate young movie stars—*ingenue*.

There are ten parts to the book, each part having to do with a different illustration from the Ridgway experience with the Christianity of Big Business, which Mr. Ridgway represents as a successful engineer and steel manufacturer. The illustrations are too frequently interlarded with the Ridgway comments and reminiscences to make effective narratives, although intrinsically they do possess considerable value for sermonizers, lecturers, and writers.

W. A. Wilde Company: \$1.00.

NEW INDEXED BIBLE

The product of more than twenty-five years of improvement, the latest editions of the New Indexed Bible, published by the same house that fosters the New Analytical Bible, represent an entire religious library in one volume. Only the New Analytical Bible, Funk & Wagnalls' Analytical Bible, and Kirkbride's Chain Reference Bible can compare with it.

There are three parts to the work. To give an adequate treatment of any one of them would require pages. The first section contains historical and analytical comments on each book of the Bible and an index-digest of the Scriptures similar to that found in the New Analytical Bible. The second section contains the text of the Old and New Testaments, together with a history of the Jews during the four hundred years intervening between the two Testaments. Part 3 is the main body of the helps; there is a collation of the Bible which, alphabetically arranged, makes immediately available the more important texts regarding hundreds of doctrines and topics. This feature is much after the order of Nave's Topical Bible, but not so comprehensive. There are, too, indices to the more important biblical lives; charts of the entire Bible; a thorough atlas and index; the same concordance found in the New Analytical Bible; a family register; a great quantity of full-page photographs. There are no marginal references, since the helps replace the normal reference system.

The New Indexed Bible is published in two forms: the one contains the text of the King James Version; the other, the text of the American Standard Version. In each form, the helps are the same, save that reference is made to the idiosyncracies of each translation.

John A. Dickson Publishing Company: nineteen editions of the King James; five of the American Standard.

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THE RESTITUTION HERALD

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My Last Sermon

Some Thoughts to Remember

By V. Earl Thayer

"O Lord of hosts, blessed is the man that trusteth in thee."—Psalm 84:12.

DEAR FRIENDS, if I should never be permitted to look into your faces again in this life, I would that you might remember the pleasant association that we have enjoyed in the past. As I most surely live and have lived I want to point you to the way of the living and most high God. A parting of friends is a grievous ordeal, but oh! the anguish and remorse at the thought of parting from God. To part with God is not for a few months or years, but for eternity. Therefore, "draw nigh to God, and he will draw nigh to you." His tabernacles are amiable and pleasant. Our hearts and flesh should be so governed as to cry out yearningly and longingly for this living God. Life itself should earnestly desire, and if need be faint, for the courts of the Lord.

He who marks the sparrow's fall; He who directs the homeward flight of the swallow to her nest; He who has erected altars to draw men to Him, and controls the universe with His majestic power, will most surely bless those who dwell "in the secret place of the most High," for they "shall abide under the shadow of the Almighty." Why? "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation." I would that we all might be mindful always of the fact that we *do* have a secret dwelling place with the most High, a refuge, even as in the days of Israel they ran to the horns of the altar and to the cities of refuge, "that they die not."

Our God is a protector at all times and He causes a guardian angel to encamp around about the tents of those who love Him. Most of our fears and misgivings of evil befallings to us are caused from a lack of faith and perfect love. The things that worry us most are the things that we imagine are going to happen. "Perfect love casteth out fear." Our Savior said, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." What fear or what matter then the things which befall, for if we are His, we have that sure promise of a magnificent



inheritance in the never-ending kingdom of our Lord and Master.

A faith that will not waver has no fear, for such "faith is the substance of things hoped for, the evidence of things not seen." Faith then is to us the title deed, the earnest, the small part of our confidence born of divine assurance, which is our evidence of better things to come. For by it "the elders obtained a good report." We will likewise obtain a good report if we steadfastly maintain our courage and faith without fear.

There is another quality or characteristic that we need, however, if we wish to build toward that life of perfection in Christ Jesus. We might have faith that would remove mountains. We might speak with the "tongue of men and of angels, and have not *charity*; we become as sounding brass or a tinkling cymbal." Therefore, we need long-suffering charity (love). In sounding brass there is no harmony. A tinkling cymbal can scarcely be heard, so neither one is effective. Without charity or love we likewise become discordant and our faith becomes ineffective. Strive earnestly to keep your faith well seasoned with love, that harmony and good fellowship may abound.

Do not strive over much to gain the mastery over great possessions, "for a man's life consisteth not of the abundance of things which he possesseth." Take no thought of what you eat or drink or wear. "The life is more than meat, and the body than raiment." God provides for the ravens. They have no storehouse nor barns, yet He feedeth them.

"Consider the lilies of the field, how they grow," and Solomon in all his priceless possessions was not arrayed like one of these. All these temporal things the world seeks after, but your Father knoweth that ye have need of these things. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." O! fear not, little flock! (*Please turn to Page Nine*)

Abreast of the Times

Arabs Attack Jews in French Africa

"The commandment to restore and to build Jerusalem unto the Messiah the Prince shall be . . . in troublous times."—Daniel 9:25.

PARIS, France, June 30.—The bitter jealousy directed by the Arabs against the Jews which has resulted in several weeks of rioting in Palestine has now spread to the North African possessions of France, where outbreaks in Algiers, Oran, and Constantine, as well as in the country, have occurred.



Paris looks upon the disturbances as the fruit of more than ten years of Communistic propaganda which has urged the natives to throw off the yoke

of "French imperialism." The Arabs' native hatred for the Jews is intensified by their feeling that France has given the Jews unwarranted protection.

Three hundred Senegalese riflemen were rushed to Ain Rif to quell the most serious of the disturbances, which arose from the wounding of an Arab by a Jewish farmer. The Arabs took the Jew away from authorities, to whom he had promptly surrendered, and cut his throat.

Daniel's prophecy, cited above, indicates that the rebuilding of Jerusalem, just prior to the coming of the Messiah, will be in "troublous" times, such as these which now are being experienced by the Jews in Palestine and in many other parts of the world.

Country Homes Desired By Ambassador Dodd

"And the desire of all nations shall come."—Hag. 2:7.

CHICAGO, June 29.—William E. Dodd, United States Ambassador to Germany, today pleaded for educators and newspapers to "rescue civilization from another world war." He was speaking at the University of Chicago.

The Ambassador blamed "ambitious groups in governments and dominant industrial minorities in leading countries—eminent men who thought first of their own interests and who did not know what had been successful methods at the ends of other wars," for the failure of Wilson's famous thirteen points as embodied in the League of Nations and the World Court.

"From all the evidence available at present the peoples are not responsible, although they must pay the cost." The Ambassador spoke of the political retrogressions and heavy armaments of the last two decades. "Is it not possible for universities, colleges, newspapers, and high school teachers so to teach and work as to rescue civilization from another

world war and give urban proletariats a chance to live and transfer their children to country homes?

"Freer commerce, regulated industry, redistribution of populations, and abandonment of war are the major items in any system of recovery for our generation."

With no knowledge of God's eternal purposes for the earth and its people, as those purposes are revealed by prophets, not only Ambassador Dodd, but thoughtful men of all nations, see the desirability of bringing about such a happy condition as that portrayed by Micah (4:4), when every family will be provided with a country home in which they will dwell securely and unafraid. It is to be noted, however, that nothing but "the zeal of the Lord of hosts" (Isa. 9:7) is able to accomplish such a result.

Fall Famine Threatened

"In the day the drought consumed me."—Genesis 31:40.

CHICAGO, Ill., July 8.—Reports from drought-stricken areas of the South and Middle West, where a six-day unbroken heat wave has sent temperatures soaring to as high as 119, have skyrocketed prices of grains on the boards of trade throughout the country.

Speaking to reporters at the national Republican headquarters in this city, John Hamilton, national chairman, observed of the AAA: "If we hadn't had crop curtailment, the food scarcity that threatens us in the fall certainly would not be present in the degree it is now."

WASHINGTON, D. C., July 8.—President Roosevelt today announced his intention of touring the "dust bowl" area in August to determine for himself the results of the Federal drought relief program. At the same time he indicated that there was no danger of a food shortage.

Just prior to the President's press conference, the AAA announced modification of its soil conservation scheme to provide for cultivation of as much forage as possible. The new plan will apply only to officially designated drought regions.—A. M.

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The Important Thing

By Arlen Marsh

"Speak thou the things that become sound doctrine."—Titus 2:1.

ONLY the most optimistic of religious statisticians have been able to see in the figures released by the churches of the United States during the past decade any serious hope for the protracted active existence of the bodies which they represent. Church membership, in the opinion of a few, has risen to the point at which the proportion of those enrolled on church membership records is higher than it was, say, in the Gay Nineties; but this is too obviously a euphemism to deserve practical consideration.

Statistics are quite as capable of lying as anything else compiled by human hands. With precisely the same figures, debates have been won on both sides of the same question, with no more difficult an operation than a simple twisting of oratorical logic to suit the demands of the occasion. Precisely the same statistics that were used by the advocates of repeal to establish their argument that the Eighteenth Amendment should be abrogated were used by the battlers for prohibition to confirm their own case. Figures not only can, but frequently do, lie.

The condition of the church, therefore, is not represented accurately by the optimism of the minority of statisticians. As in selecting a teacher for a public school the mental equipment and character of the prospect should be more seriously considered than her superficial education, so in determining the precise situation of the church the general atmosphere surrounding it should be taken as more indicative of its true status than the statistics annually released by boards and officers hopeful of re-election for the coming year.

That indifference has permeated the church to a degree formerly unparalleled can easily be checked by historical evidence. Not even in the decadent, barbarous days of the Middle Ages, when Christian nobles hurled their petty armies at one another's throats but when death by torture was the penalty for heresy, was there such a positive indifference to religious faith as seems now to exist. For paradoxical as it may first appear, the modern indifference is a positive indifference: the majority of churchgoers are definitely unwilling to attempt to fulfill their responsi-

bility to their denominations; and the teaching of a cynical disbelief or skepticism toward former tenets of organized religious bodies has infested every denomination in the country. The world in general no longer is content to treat its religion shabbily; it must demand that all others do so, too.

The cause for this new and militant indifference lies in a number of roots; but of these only one is vitally important. This is the failure of the organizational leaders to teach dogmatic doctrine, the creeds which they profess, or, if they profess no creeds, the facts from the Bible which they hold to be fundamental and essential.

Such teaching has, it is true, been partially accomplished; but it has been accomplished in a vacillating and haphazard manner. The primary problem is not so much what to believe as why to believe it; and until this latter question is settled satisfactorily it cannot be expected that the church laity will find any necessity for belief either in a creed or in a Bible.

Nor has the Church of God been exempt from this propensity to beat about the bush. We have heard ser-

mons, we have read articles, conveying the information that man is inherently mortal; that there will be a resurrection of the dead, either limited or general, depending upon individual interpretation; that there will be an eternal kingdom established on the earth over which the Christ and, ultimately, God Himself will rule; that Jehovah is a unit, not an odd variety of Siamese triplets; and that man may determine his own conduct in his own way. But, at least in the great majority of instances, these sermons and these articles have not mentioned the reason for accepting any of the facts so carefully narrated as unimpeachably true.

Without effort to be detailed, but to cover the more important phases of the gospel within a brief scope, this article has been prepared. The modern assumption that theology is a dead letter, that belief in anything is a mark of mental degeneracy, that faith in any book or creed is a sign of ignorance, makes one thing easy:

God Calling Yet

God calling yet! shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly,
And will my soul in slumber lie?

God calling yet! shall I not rise?
Can I His loving voice despise,
And basely His kind care repay?
He calls me still; can I delay?

God calling yet? and shall He knock,
And I my heart the closer lock?
He still is waiting to receive,
And shall I dare His Spirit grieve?

God calling yet! and shall I give
No heed, but still in bondage live?
I wait, but He does not forsake;
He calls me still; my heart, awake!

God calling yet! I cannot stay;
My heart I yield without delay:
Vain world, farewell; from thee I part;
The voice of God hath reached my heart.

—Tersteegen; translated by
Jane Borthwick.

it no longer is necessary to prove, point by point, the biblical basis for a religious argument or fact; since it makes no particular difference what one believes, except in a few of the more isolated localities, it makes no difference on what basis one reaches his conclusions.

Consider, for example, the remark of Jesus, "I am come that they might have life, and that they might have it more abundantly." By quoting only this portion of the text from John's Gospel, the conclusion may easily be reached that the Nazarene was referring to the modern idea of the more abundant life, the idea that every man should have his home unencumbered by a mortgage, that every man should possess some of the luxuries of life, that no man should be threatened with deep poverty.

But the context, the remainder of the verse, annihilates any such conclusion: "The thief cometh not, but for to steal, and to kill, and to destroy."

Jesus was a man of effective contrasts. His teaching was done by a series of stories and by a series of sermons, and in either method He employed contrast more effectively than any other teacher of His time. In this case, He made His hearers think first of death and then of life; and any thought He may have had of the more abundant life was subservient to the more important notion that He had been born to replace death with life.

Now it is obvious that, if man does anything but perish when he dies, the mission of the Christ which He Himself declared was His principal purpose is both useless and foolish. It was not necessary for Cuba to declare war on the Central Powers to plunge Europe into battle; Europe already was in battle. It is not necessary to advise a doctor how to set a broken arm; he already knows how to set a broken arm. Nor is it any more necessary to send an individual into the world for the express object of giving life to men if those men already possess life which cannot be destroyed. To teach anything, therefore, other than the mortality of man is to destroy the purpose of the Christ.

The doctrine of resurrection is likewise nullified by belief in the philosophical theory of human immortality. Not that a resurrection would be impossible were man inherently immortal, but that it would be most cruel of God to reimprison a free agent in the body which he had shed with joy; and since God is love, cruelty is by no means compatible with His character.

This doctrine of resurrection is well established by the Bible. Nor is it in any sense a doctrine of spiritual resurrection from sin. The promise of the angels that Jesus would return to earth exactly as He went away—in bodily, visible, tangible form—abolishes any logical conjecture that the biblical resurrection is entirely a spiritual one.

Paul's argument in 1 Corinthians 15 becomes one of the masterpieces of organized thought if his premises are accepted as true. Unless, he observed, Jesus actually rose from the dead, there is no value in Christian faith; for upon the idea of future resurrection depends the entire hope of Christianity for the redemption of mankind both from sin and death.

Belief in the resurrection thus is made by the Apostle to

be quite as important as belief in the mortality of man. Unless, to draw the correct and inevitable conclusions from Paul's chapter, the Christ rose from the dead, Christianity is a dead and nugatory faith; unless the Christ actually died, He could not rise from the dead; and, finally, to accept as fact the ancient superstitious notion that men pass from good to better or from bad to eternal and torturous punishment abrogates both the necessity for the coming and death of the Messiah, and the argument so powerfully offered by the inspired Apostle. It must follow, consequently, that unless man totally ceases to function when he dies, and unless resurrection in physical form occurs, the Bible is fraudulent.

The doctrine of resurrection leads, of course, to that of the earthly kingdom to be ruled by the Son of God. Descriptions of the conditions to surround that kingdom abound in the Old Testament. Isaiah particularly is filled with references to the peace, the happiness, the prosperity, that will accrue to the citizens of the kingdom. The Christ's last recorded sermon is one of prediction regarding His coming to set up the kingdom, not in the hearts of men, but as a literal monarchy with its capital in Jerusalem.

The story of this kingdom was made the center of the entire gospel by the twelve apostles. It has been preached, with variations, for almost two thousand years. The Old Testament cumulatively led up to it, by law and history and prophecy. The kingdom was to be the consummation of God's purpose for men.

The importance of belief in the kingdom as a literal world monarchy is not apparent unless taken in connection with the doctrines of resurrection and of native mortality. There would be no joy in being lifted from the grave to a life bound by the political squabbles that beset mankind, to a life compassed with poverty and social inequality. Those having perfect minds and perfect bodies could experience nothing except sorrow for the multitudes who possessed neither. Only by the establishment of a kingdom governed by a perfect, omniscient, and omnipotent ruler, with justice and equality for the citizenry, could true happiness and tranquillity be preserved.

Further than this, were the kingdom to be located in any place except the earth, it would do humanity no good. Man is promised nothing except the world for his inheritance. No man has ascended up to heaven with the single exception of the Christ (John 3:13). There would, therefore, be no point in creating a righteous kingdom in heaven for the benefit of a race bound for eternity to earth.

Moreover, an important reason for holding to a belief in an earthly kingdom exists which will influence present conduct. Inasmuch as the primary efforts of the church organizations are now bent to the establishment of peace, social justice, and economic prosperity throughout the world, the Christian must govern his conduct by the thought that God alone can remedy the ills of mankind, and that no panacea evolved by human agencies can more than partially succeed in its purpose. It is, with this thought in view, the obvious duty of the Christian to obey the Great Commission, to disseminate the gospel throughout the world, and

not to devote his major energies and talents to the consummation of impractical, ineffective, and frequently injurious reforms. The Christian is to work within the man; the reformer necessarily works without.

To preach that man is predestined by external forces to perform his daily stint is pernicious and unbiblical. Such a doctrine would nullify the entire work of the Messiah, would abrogate the teaching (Please turn to Page Nine)

Manifestations of the Holy Spirit

By S. J. Lindsay

WE BELIEVE that a study of the various manifestations of the Spirit of God will be of interest to our readers. We are having some interesting studies in our classes along this line of thought and they are proving to be very helpful.

By the Holy Spirit we mean that holy influence which emanates from God and His Son by the various means revealed in Scripture. We do not believe that the Holy Spirit is one of a trinity of Gods, all equal. The thought of equality is broken in the language of Jesus, who said that the Father was greater than He.

In past ages God has chosen various means by which to communicate with mankind. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).

Not only has He spoken by the prophets, but by other instrumentalities.

There are special manifestations. He spoke to Balaam by the mouth of an ass. We believe that this is the only time an ass ever spoke by the authority of God. A great matter was at stake and God used this special means to bring about His purpose. Why not expect God to speak through asses generally because He used this means once?

God spoke to Moses by means of the burning bush. There was a special need, hence a special means. Why not expect it to be repeated many times?

God manifested Himself to Mary, the mother of Jesus, by the Spirit in another special manner. The word was spoken and she conceived by the Holy Spirit. There was a special need. Shall we expect it to be repeated? Why not other virgins pray for a like visitation?

The time came when God determined to send into the world a manifestation of His Spirit to confirm His Word which was to be spoken by Jesus and His apostles. The Spirit manifested itself by signs and wonders, miraculous things, that the Word which was spoken by them might be confirmed before the world. There was a special need. When these needs were met, the manifestation was done. It is just as unreasonable to argue a repetition of this last special manifestation as to argue the repetition of any of the others. It is not that God could not do it, but rather that the need has passed away. In place of these special manifestations, God has given us the indwelling Word

which creates in us the Spirit like unto His Holy Spirit, which is far ahead of any of the other manifestations. Special manifestations changed those upon whom they were visited very little as to their moral character. Balaam wasn't changed much and we think the ass remained just an ordinary ass. The bush remained a bush after its work was done. Those upon whom fell the power of the Spirit in apostolic times remained much the same. Ananias and Sapphira lied just as they no doubt had done many times before.

But no one can make the Holy Spirit his guest without being benefited. How do we come in touch with it? Jesus said (John 6:63), "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

For this reason we read again (Col. 3:16): "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." God has perpetuated that Spirit in the words of Jesus. It is to this word we must seek. It is of this word we must ask and at it we must knock (Matt. 7:7). Therefore people should not pray for the Father to send His Holy Spirit, for it is already here. It is contained in the words of Jesus and we must ask, and seek, and knock at this word.

Were you able to talk in foreign tongues or to heal all manner of sickness and disease among the people, this would not necessarily make you one whit better. But if you are filled with the love of God by coming in touch with the word of God, you cannot help being made more pure and more nearly perfect by that contact.

Paul says in 1 Corinthians 13 that charity (love, godly love) is the perfect thing, and that when the perfect thing is come, then that which is in part (the gifts of chapter 12) shall pass away. No two persons had the same gifts; or rather, not all the people had the same gifts. They could do only in part, but when that which is perfect is come it will perfect all who come in touch with it.

The oft repeated attempts to imitate the doings of the Spirit on special occasions have but the effect of cheapening the real work of the Holy Spirit in its present manifestation.—*Messenger of Truth.*

Pontius Pilate, Procurator

THE contributory incidents make the story remarkable. There was the choice between Barabbas and Christ—a choice which every human being has to make, if we swing aside to symbolism—between the man who loved sin and the Man in whom was found no guile. Then there was the washing of Pilate's hands at the Roman judgment seat as he declared himself "innocent of the blood of this righteous man."

DECISIONS THAT STIRRED THE WORLD

But these contributory incidents pale into insignificance before the successive decisions of the man. All life is a series of decisions. We are voyagers on the tremendous ocean of life. We cannot stay in one place. Sail we must from point to point, and the course which we steer is arranged by the series of decisions which we make. Pilate made his decisions. Firstly, "I find no fault in this man"; secondly, "Nothing worthy of death has been done by him"; thirdly, "I shall chastise him and release him"; next, "Take ye him yourselves and crucify him"; and further, "I am innocent of the blood of this righteous man." This is a wonderful series of decisions, and allied to human personality, they come before us with their lessons of judgment concerning Jesus Christ.

They lead up to a final decision, and this is really the mainspring of my thought. When the high priest made representation concerning the inscription over the head of the cross, Pilate replied, "What I have written, I have written."

INEFFACEABLE TRUTH

For these words I forgive Pontius Pilate all his vacillations, all his shiftiness and fearfulness. What a wealth of description could surround this phrase. You would see Pilate at his desk, writing the indictment of the prisoner according to the regulations of his office. What shall he write? "Jesus of Nazareth, impostor, false prophet, a sedition-monger"? No, none of these. His mind harks back to the royal bearing of Jesus Christ. He dimly comprehends the utterances, "To this end was I born," "My kingdom is not of this world," and with uncompromising fingers he writes, "Jesus of Nazareth, King of the Jews," and orders forthwith that it shall be displayed in Hebrew, Latin, and Greek, so that all who read may understand it.

Imagine the feelings of the crowd as they see that inscription being lifted into the air. There may have been ironic laughter; and then they would realize its seriousness; before their eyes is being wrought the conclusion of a drama surprising in its intensity. In the official records these words would appear as a chronicle of the deed. The chief priest, flushed with his previous victory over the Procurator, hurries to the Governor with a demand that he should change this into the allegation that "He said he was the King of the Jews." But Pilate had been tried too far,

and will go no farther. The popular clamor had overridden his own judgment and he replies tersely, "What I have written I have written." As we would say in current parlance, "The chief priests could take their change out of that."

What is the value of this incident? It is an old story which has been heard time and time again. All must agree that it was a decision concerning Jesus Christ by one who had the best of opportunities to estimate His personality. The character of Jesus Christ has often been assailed. He has been considered a nonentity by men who lived hundreds of years after His day. He is deemed to be simply an attractive personality by those who seek to patronize Him and weigh His words in the scales of human understanding. But here was a man educated according to the best precepts of his time and, according to current standards, worthy of estimation. Pilate saw Jesus Christ under the worst possible conditions, surrounded by His enemies. Pilate had everything to gain by acceding to requests for His humiliation. The Prisoner Himself was silent regarding the charge which was hurled against Him. And yet over the cross which bore Him Pilate caused this remarkable inscription to be placed.

We may say it was Pilate's only justification for his action. But it has three other great features.

Firstly, it was a testimony, by a man who held a high official position, to the reality of Jesus Christ. He is no myth. He is accredited as a real personality, by the testimony of the Governor of the province in which He lived.

Secondly, it bore witness to the royalty of Jesus Christ. His reality and royalty impressed the man who judged Him.

Thirdly, it was Pilate's confession of faith in Jesus Christ. This takes a place with other declarations of Scripture which declare the majesty of the Founder of Christianity. John the Baptist cried out, "Behold the Lamb of God, which taketh away the sin of the world." Peter said of Him, "Thou art the Christ, the Son of the living God." Jesus Christ Himself declared that He was the First and the Last and the Living One. He was dead, and, behold, He is alive for evermore. Pontius Pilate who judged Him said of Him that He was "the King of the Jews," and this testimony harmonizes with every other great declaration concerning Jesus Christ.

PILATE'S ALTERNATIVES

Aside from all these considerations, however, what divine mystery lurks in the ordering of events, even in so great matters as the salvation of the world, the atonement of blood, and the sacrifice of the Savior of the world? The human mind may only speculate on these possibilities, but finality is beyond us. But as students of divine things we may fairly ask, What else could Pilate have done? On the purely human side when we analyze our own reactions to

crises; when we estimate our own difficulties and problems, we try to compute the value of any series of actions. We may say that Pilate could have done one of three things:

(1) He could have joined with the Jews in their denunciations and branded the Lord Jesus Christ as an impostor, for at his disposal were the records of the life which Jesus had lived in the midst of the people.

(2) He could have driven the Jews from the judgment seat and protected the Prisoner by his soldiers, possibly sending Him to Rome.

(3) He could have come down from his Procurator's throne and knelt at the feet of his Prisoner and acknowledged Him as Lord and Master.

He could not do the first, for it was contrary to fact, and Pilate was no perjurer. He could not do the second:

it would have let loose all the accumulated hatred of Rome which was later to boil up in the most hideous rebellion recorded in history. He would not do the third, for it was contrary to his pride as a Roman, and he was halted by his instincts and the requirements of his high office. So he took another course and, dictated thereto by fear and opportunism, he yielded to the mob and condemned Jesus Christ to the cross.

THE TESTIMONY OF SILENCE

Is it not strange that during the ensuing years of his life when Christianity was spreading, and the testimony of its enemies was that "those who had turned the world upside down had come hither also," evidence was not obtained from Pontius Pilate of "the preposterous claim" of

(Please turn to Page Nine)

CONSECRATION

By D. G. Harvey

"Consecrate yourselves to day to the Lord."—Ex. 32:29.

ONE of the most beautiful of our Lord's parables is that recorded by Matthew, known to all as the parable of the ten virgins. But so often in reading the Master's words the reader misses much of the true meaning.

Bible study should be a study with care, lest in our haste we overlook the great truth found in the lesson.

It is often pointed out of the parable of the ten virgins that the five wise virgins represent the true followers of our Lord Jesus, while the five foolish are those found outside the fold of the church; and the oil represents the Holy Spirit. Such an application at a glance seems reasonable, but if we pause in our study we see the application is not complete, nor in harmony with other truths of the Scriptures.

1. All the ten are virgins. All the ten are expecting, yes, looking for the coming of the bridegroom. It would then seem our application is at fault. For those outside the church, the world, are not looking for the Lord's return.

2. At the coming of the Bridegroom, the wise virgins tell the foolish ones to go buy oil for themselves; yet we are told in Acts 8:20 that the Holy Spirit cannot be bought.

There then can be but one conclusion. In our haste we have overlooked a great truth. The record of Matthew 24 shows that in answer to the question as to His coming again Jesus revealed a number of signs which would occur before His return, and continued in the 25th chapter to describe the judgment of the nations.

This parable under consideration seems to indicate the judgment of the churches. For a virgin in the symbols refers to the church, and the number 10 represents a complete human number. Then all the churches are in this judgment.

All began to look for the bridegroom, all trimmed their lamps, which must represent the Bible. "Thy word is a lamp unto my feet" (Psalm 119:105). But five had oil in their vessels, and five were foolish (careless). What is the oil? It cannot be the Holy Spirit. True, anointing oil represents the Holy Spirit; but this is lamp oil, used to bring forth light. If our understanding be correct, the vessels represent the body of membership and the oil would be the oil of consecration.

We have but to look about us and note the light that reflects from the consecrated brother or sister. What a wonderful light would shine out from that church filled with such a consecrated body of brethren! But the five foolish are those churches which are careless, those who lack this consecration; they sleep on unprepared. Paul warns, "Therefore let us not sleep, as do others" (1 Thess. 5:6). And as the time draws near and the cry goes forth, the wise, the consecrated ones, trim their lamps, study their Bible. But the foolish also trim their lamps, but there is no light. "Our light is gone out." They cannot see signs the wise behold because they have grown careless and have not provided oil of consecration by experience. They now must gain that experience during the time of trouble, go through wrath, weeping and gnashing of teeth, and will not go to the marriage.

This warning given the apostles pictures the church in the flesh even in our day. Let us be warned.

Have we oil in our vessels? Are we a consecrated brotherhood of disciples or like the foolish virgins with only a careless form of lukewarm service? The Lord is coming. His return is near. Listen to His command: "What I say unto you, I say unto all, Watch."

Why Be a Christian?

WHAT does it mean to be a Christian? Negatively: The possession of a certain set of more or less clearly defined religious beliefs does not make one a Christian. To be a Christian is not to make a mere profession of the Christian religion. This is too evident to need comment. Neither is it to assume, adopt, and bear the name Christian. The name is all right, but one may bear the name and not be a Christian the same as one may be known as an Adventist, a Baptist, a Methodist, or a Presbyterian and not be a Christian.

Affirmatively: It is believing in Christ rather than believing certain things about Christ which makes one a Christian (John 3:16; 16:9). A Christian is sometimes defined as a disciple, or a believer, or a follower of Christ. This definition seems to meet the New Testament requirement: "A Christian is a man, woman, or child who comes to God as a lost sinner, takes Jesus Christ as his or her personal Savior, surrenders to Him as Lord and Master, confesses Him as such publicly before the world, and strives to please Him in everything day by day." Only he who has been brought into personal fellowship with Jesus Christ, in the New Testament meaning of the word, is a true Christian.

Why be a Christian?

1. A true Christian is the highest type of character.

Some one has well said, "Goodness is the greatest thing in the world, and to seek after goodness is our first duty in life." The highest goodness is incarnate for us in Jesus Christ. For this reason you ought to be a Christian. "All have sinned, and come short of the glory of God" (Rom. 3:23), and the only way back to God's ideal of manhood and womanhood is through Jesus Christ. The best that any man or woman can attain to out of Christ is to be a mere caricature of manhood and womanhood as God created man and woman to be.

This high type of character is attainable. What Christ bids you to be, He helps you to be. Other great leaders are dead or dying. Christ is the ever-present helper, alive for evermore (Heb. 7:16, 25; Rev. 1:18). His "all power" is at our disposal (Matt. 28:18). Christ is more than the perfect Example to be imitated; He is the great Deliverer.

2. Every need of mind and heart is met in Jesus Christ.

For this reason you ought to be a Christian. (I must speak in the first person.) My thinking machine is so constructed that only in God, through Christ, do I find a perfectly satisfying answer to the perplexing questions of the universe. I endeavor to see all the points of excellence of which the Buddhist, the Confucianist, and the Mohammedan boast, but I am compelled to turn away from these to something better in Christ. Heathenism and atheism both fail to satisfy mind and heart. I do violence to the true scientific spirit if I fail to accept the proof that Jesus of

Nazareth is the Son of God. Refusal to see the light and glory of God in Christ is like denying the existence of the sun while it is shining in the heavens.

My heart longs for pardon, peace, joy, guidance, self-mastery. All this and more I find in Christ. See Acts 10:43; Rom. 5:1; 8:1, 2; John 8:32, 36; 1 Peter 1:8. The consolation which the Christian finds in Christ in the present is just a foretaste of glory divine. The Christian has a hope that is big with immortality (Titus 1:2; 3:7; 1 Cor. 15:49-57; Col. 3:4; 1 John 3:2, 3; 5:11, 12). The Christian is an heir to eternal glory. When the reign of sin is over the redeemed hosts will enjoy eternal life in God's everlasting kingdom. Sorrow, pain, tears, death, and disappointments will be unknown. Hope will be turned to fruition. The desire for life eternal is in every normal heart, but only the Christian has the hope of realizing the desire.

Being a Christian opens the door of greatest possible service to others. Christ's ideal of true greatness attracts me (Mark 10:43-45). To be great through being useful is the only true greatness. The power for attaining Christ's ideal of greatness comes through Christ Himself. You ought to be a Christian for the sake of your influence. When you become a Christian the door of true service is opened.

3. Genuine gratitude demands that you be a Christian.

Christ died for you; you ought to live for Him. He is such a glorious Lord that you ought to consider it a great privilege to be His true friend. Boys and girls who fail to appreciate what their parents are doing for them are considered ingrates. What shall we say of people who ignore the Christ who poured out His life unto death on the cross of Calvary? You owe it to Christ to be a Christian. You cannot expect Christ's acknowledgment, and life in the world to come, if you do not confess Him and live for Him now (Matt. 10:32, 33; Mark 8:38; Rom. 10:9, 10).

Are you a Christian? Heredity and environment may or may not be favorable factors in your case, but you must make a personal choice. In Christ is deliverance from the guilt and power and penalty of sin.

Would you like to be a Christian?

There is no good reason why you should not be a Christian. I have presented three good reasons why you should accept and confess the Christ and live for Him. Every drop of blood Christ shed on Calvary is a reason for your being a Christian.

Christ is God's divinely appointed and anointed Savior and Lord. Surrender absolutely to Him. Commit all your sins to Him to pardon, commit all your doubts to Him to remove, commit all your thoughts to Him to teach, commit yourself to Him to believe in Him, to learn from Him, to obey Him, to serve Him.—W. S. Bowden in *Present Truth Messenger*.

MY LAST SERMON

(Continued from Front Page)

Be diligent in business, yes, but our first duty (business) is to be a real Christian. "Study to shew thyself approved unto God, a workman that needeth not to be *ashamed*, rightly dividing the word of truth." If we fail to do our best it is evidence that we are ashamed of the Lord and Master, and God will to the same extent be ashamed of us in the last days when His Son will come into the kingdom.

Jesus prayed for the disciples that the Father might not take them out of the world, but that He might keep them from the evil of the world. Likewise, my prayer for you is that you might be kept from the evil of the world, and with every temptation might see the way of escape which the Father has promised to provide. And then at the end of life may we all be able to say with the Apostle Paul, "I have *fought* a good fight, I have *finished* my course, I have *kept* the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that *love* his appearing."

It is not needful for me to tell you to live closely and faithfully to your God, or that you should study and search the Scriptures daily, for all know their duty in this respect. Let us live that we need not fear. As the poet has expressed it,

"So live, that when thy summons come,
To join that innumerable caravan which moves to that
mysterious realm;
Where each shall take his chamber in the silent hall of
death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed by
an unflinching trust;
Approach thy grave as one who wraps the drapery
Of his couch about him, and lies down to pleasant
dreams."

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

"For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Amen.

PONTIUS PILATE, PROCURATOR

(Continued from Page Seven)

his holy victim, and a royal decree obtained from him that no such thing had happened as declared in the gospel story? Thus we claim that the Word of God, telling of His everlasting grace, revealing to us the marvelous presence of the Lord Jesus Christ, is a true record, bringing divine mercy to the sons of men. The fact that there is no such document signed by Pilate is a testimony to the validity of the gospel message of salvation and the everlasting verity of the Word of God.

And now the personal application of the matter. Out of the ordinary routine of life Jesus Christ comes before each one of us to be judged. We ask Him our questions, we make our decisions concerning Him and act accordingly. We have to determine our judgment of Him and say what He is to us. A stranger? An impostor? A negligible quantity? Can we afford to disregard Him? Can we say, like Pilate, "Take Him away and do as you please with Him"; send Him to "Herod" to be judged? Or can we take Him at a superficial value only, and ask Him, "What is truth?"

The Lord Jesus Christ Himself sits at the right hand of the throne of the everlasting Maker of the universe and we, finite human creatures of a day, are asked to judge of eternal verities. "What shall we do with Jesus who is called Christ?" We cannot disregard His presence. We cannot disregard His power. Let us judge Him by all the testimonies which time and the ages have accorded Him as the most gracious personality that ever trod this earth, acknowledge Him as the friend of all stricken humanity, the Redeemer from sin, the Son of God Almighty, destined to be Lord of all. And if we can realize His grace and power in acceptable terms, we shall have the everlasting felicity of seeing Him in His glory, and from Him receiving the blessing due to His faithful servants. Amen.—E. Aldridge in *The Bible Standard*; selected by R. H. Judd.

THE IMPORTANT THING

(Continued from Page Five)

of the apostolic writers, would destroy much of the efficacy of the Old Testament.

It has been said that the first thirty-nine books of the Bible were written for our admonition, that we might learn by the historical example of others to govern our own conduct. Were it true that man is controlled in every act, or in any portion of his acts, by the God who made him, this statement, which is taken from the New Testament, would be contradicted and the entire Old Testament labeled as the merest tripe. For if man cannot govern his own actions, it is certain that he can profit by no example, however despicable or holy it may be.

And, were this destructive doctrine of predestination true, there would be no reason for a Christ. His work, His death, His resurrection, would be entirely meaningless.

What He once taught would offer nothing. To continue to support a religious organization—save only, of course, as one was forced by the divine will to support it—would be a waste both of time and of money. And God is not inclined to waste the resources He has made.

Faith, however, without works, is dead. Baptism, intended by immersion to represent the death, burial, and resurrection of the Christ, is one of the commanded works, one of the few specified rites of the Christian church. Only to believe in the existence of God, to accept His Bible as His word, would be of no effect; for those who believe without being baptized are promised no salvation either in the Great Commission or in other portions of the Bible. Through baptism only is membership in the church secured; and through church membership only is salvation secured. Nor can that baptism be anything except immersion, for what it represents requires nothing less.

And, finally, it must be accepted that God and His Son are two distinct individuals, not one, except in purpose. Were anything else true, the biblical assertions, repeated time and time again, that Jesus died to redeem mankind are false; and, following again the argument of the Apostle Paul, if Jesus did not die, if He was not resurrected, then our faith is vain. For Jesus could not die if He were a part of the immortal God; or, if it be conceded for the sake of argument that He could, then no resurrection could have occurred since God Himself had died.

Here, then, in brief, are the reasons for holding to the biblical teachings in regard to the mortality of man, the unity of God, the resurrection, the free moral agency of man, and the kingdom on the earth. Here are the reasons that baptism should be by immersion, and by immersion only. Did these reasons not exist, with others like them, there would be no justification for the church in preaching anything except the holy, sinless life.

RELIGION

THERE has grown up in the minds of many people, at least their lives so express, the idea that religion is ability to quote Scripture, to know Bible history and chronology; that it is ritual, sacrament, ordinance, or a well-ordered church organization. And as we cast our eyes around in observation, magnificent church edifices, towering spires, and chiming bells seem to say that they, too, are religion. They may go to make up the mechanics of religion, but a machine must have motivation to be of value.

The Apostle James gives us a beautiful definition of religion. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This religion which he describes as the "pure" and "undefiled" religion produces more than beautiful buildings and that which is demonstrative in external things alone.

There are two conditions which go to make the individ-

ual and church life what it should be and which are emphasized by James in this wonderful definition. The first is the injunction "to keep himself unspotted from the world." This is basic. It is the underlying principle or condition to all success. The success of home, of church, of society, and of government depends upon adherence to this counsel. Decay in any or all of these can be traced to the unregenerated individual life. Jesus demonstrated the ability of the human being, while in the world and associating with the world, "to keep himself unspotted" from it. His was the life of divine revelation, the manifestation of divine virtues in human conduct in a world of evil.

The disintegrating forces of evil have no part in the building of character. Selfishness, the giant obstruction to real religion, leads individuals to a sordid life. In society it paralyzes progress and blights the future of nations. In the individual soul is sown, by forces not always his own, the seed that will either poison or nourish the world. The man who expounds theory and eulogizes the mechanics of religion to the exclusion of the graces that make for lasting beauty is devoid of the attitudes, the desires, and the determinations that are born of a religious and spiritual impulse. He is not really religious.

The second condition is "to visit the fatherless and widows in their affliction." This reveals to us that to have "pure" and "undefiled" religion one cannot live to himself alone. Real religion makes first for the cleansing of the individual sanctuary—the human soul. In the process of this adjustment there will automatically be woven into the fabric of life the desire to give, to serve, and to live for others as much as for oneself. Our time, energy, talents, and temporalities will then be used in alleviating human ills and bringing peace to men. We are all so interrelated to one another that we cannot live to ourselves. He who is conscious of his social responsibility and seeks diligently to be faithful to this trust will reveal God and be an asset to civilization.

The angelic anthem of "on earth peace, good will toward men," which honored the birth of the blessed Christ, will have its glorious fulfillment when men first sense their individual responsibility of keeping themselves "unspotted from the world"; and second, of radiating peace to others by service to their fellow men in talent, in time, in energy, and in money. "Pure religion and undefiled," therefore, is twofold, viz.: individual and social righteousness.—*Bible Faith Mission Standard*.

If you're one of the folks who actually believe that what you own is really yours, try making plans to take it with you when you leave this world.

"It is not doing the thing we like to do, but liking the thing we have to do, that makes life pleasant."

"Contemporary literature can be classified under three headings—the neurotic, the erotic, and the tommy-rotic."—*Prof. W. Giese, University of Wisconsin*.

Berean Department

ARLEN MARSH, EDITOR

First Samuel

* * * *

By Mary Ellen Macy

A man living near Shiloh, named Elkanah, had two wives whose names were Hannah and Phinehas.

One year when Elkanah went to Shiloh to give his yearly sacrifice unto the Lord, Hannah went along and prayed unto God to give her a son, promising the child's entire life to Him if her prayer should be answered. Later, Hannah bore a son and named him Samuel, meaning "because I asked him of the Lord." After Samuel was weaned, Hannah took him to the temple and left him in care of the high priest, Eli.

One evening when Samuel and Eli had lain down to sleep the Lord spoke to Samuel, saying, "Samuel, Samuel." Samuel arose and went to Eli, replying, "Here am I." Eli answered, "I called not, my son; go lie down," and Samuel lay down. The Lord called Samuel again, and once more he ran to Eli, saying, "Here am I." Once more Eli asked him to go and lie down, for he had not called. The third time the Lord called Samuel, and the third time Samuel arose and went to Eli, saying, "Here am I; why didst thou call me?" Eli, knowing the Lord had called Samuel, said, "Go lie down, and it shall be if He call thee, thou shalt say, 'Speak, Lord, for thy servant heareth.'" "

As Eli had said, so did it happen; and God told Samuel of the destruction to come to Eli's home. Samuel lay awake until morn.

When Eli had questioned Samuel as to what the Lord had said the night before, Samuel told all. Eli answered, "It is the Lord; let Him do what seemeth good." And so the word of Samuel came unto all Israel.

Now Israel fought against the Philistines. After the first fight in which the Israelites were smitten, the ark of the covenant was brought into the midst of the Philistines. They kept it in their possession seven months. All the while the Lord seemed to allow the Israelites to fail in every battle until the ark was returned.

When Eli heard that the ark of the covenant had been taken and his sons killed in battle, he weakened and fell off his seat backward, breaking his neck; later he died. Eli had judged Israel righteously for forty years.

Samuel also judged Israel righteously all the days of his life. As his sons became judges over Israel, they walked not in their father's steps.

And it came to pass, when Samuel was old, the elders came to him and said, "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

Samuel was displeased and prayed unto the Lord for advice, and the Lord answered, "Hearken unto the voices; for

they haven't rejected thee, but me, that I should not reign over them."

Now there was a man who had a son named Saul. Saul was a goodly man and head and shoulders taller than any other of all Israel.

As Saul and his servant drew nigh unto the city where Samuel lived, God spoke to Samuel, telling him, the one who came and spoke unto him should reign over the kingdom. Saul arrived there, but knew not Samuel, and spoke: "Tell me, I pray thee, where is the seer's house?" Samuel said, "I am the seer. Go before me unto the high place, for you are to eat with me, and I will make known all that is in thine heart."

Samuel took Saul and his servant with him and made Saul to sit in the chiefest place, and there were thirty people gathered, also. The cook brought forth a shoulder which had been saved for this purpose, and Samuel had all to eat. Saul stayed all night and early next morning they went abroad: then Samuel anointed Saul's head with oil and kissed him and sent him on his way.

Objective

Perhaps the most important of the several items which have served in recent years to make conferences of the National Berean Society more than a little dry is the lack of a planned objective for the meetings. That is, the conference assembles, holds a program directed by the program committee, elects officers, receives reports, and adjourns. The last several conferences have been totally lacking in adequate discussion of plans for moving forward.

Every Berean, of course, should, if at all possible, attend the annual business sessions of the National Berean Society. The Society is his organization; it is his problem; it is his responsibility. He pays for its upkeep; he elects its officers; and he should aid in determining its future activities.

In 1922, for example, a representative was sent by the Society on a tour of the Southern States, primarily for evangelistic purposes. In other years, hard drives for greater membership, new State societies, and new local organizations have earned high dividends.

The purpose of each conference is more than to select officers, more than to listen to a list of figures which everyone forgets as soon as they are read; the principal purpose of each conference is to provide an open forum for an exchange of ideas on conducting classes, class organizations, State societies, work among the isolated.

Neither this purpose nor the election of proper officers can be accomplished unless individual Bereans feel it their duty to consider the needs of the Society before the conference assembles, and then to present their conclusions to that conference.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"They that were scattered abroad went every where preaching the word."

THE GOSPEL SPREADS ABROAD

FARMER BROWN was a very, very particular person. He never allowed a gate to sag nor a fence to break down. He never let the weeds grow along the edge of the fields. His land was his pride and joy.

In a distant part of the farm he had a fine pasture where he kept a large flock of sheep. One bright morning in early summer he decided to ride over and see if all was well with them. So he saddled Old Nell and started off.

As Farmer Brown rode along he whistled a happy tune. Looking about him, on every side he saw waving fields of oats and straight rows of corn, promising a rich harvest.

Wasn't he the best farmer in the county? he asked himself. Why, he had many, many reasons to ride proudly and whistle happily.

Soon he reached the green pasture where the sheep were quietly grazing. He counted the lambs and their mothers and found that all of them were safe and growing fine. All because of the good care he gave both them and their pasture, he thought proudly.

But what was that in the far corner of the pasture where a darker green showed against the lighter green of the grass? He rode over to the spot and found what he suspected—a clump of thistles. In his pasture of all places! Yes, in fine Farmer Brown's pasture!

Angrily he jumped from the saddle, threw the rein over a post near by, got out his pocket knife, and dug up the offending thistle. Hastily picking up the plant he stuffed it into a sack he carried on the saddle and rode back to where he could set fire to it and burn it. He would end that thistle forever.

But there was a hole in the sack which in his haste and anger he hadn't noticed. The seeds of the thistle, which were already ripening, were scattered behind him as he rode along.

In the fall when he again visited the distant sheep pasture a sight met his eyes which made him start with surprise and dismay. Dozens of little thistles were growing where one had grown before. Along the path his horse had taken as he turned homeward in anger and haste that day a few, short months ago, grew many sturdy thistles.

There was only one small church in Jerusalem after Christ ascended to heaven and left His disciples to continue His work. The proud and devout Jews were very

much opposed to all that those church members did and all that they taught.

The Jews grew so angry at those early disciples, as they saw them quietly preaching and living as Jesus had told them to do, that they set about doing everything in their power to destroy them. They were especially stirred up as they watched one particular young man in the church.

Stephen was his name. He was a leader among the others, one who could preach the gospel as well as feed the hungry. They must get rid of him, they decided. Then the church would die out.

One day as Stephen finished a sermon in which he showed the Jews that the One they had crucified was their Messiah, their Savior and Redeemer, an angry Jew picked up a stone and threw it at Stephen. Another man followed his example, and soon dozens were hurling great rocks at him.

This fine young leader of the church sank beneath the cruel stones which soon crushed him to death. But just before he breathed his last, a look of joy and happiness came into his face.

He spoke his last words, and they were very much like the last words spoken by the One whom he loved and worshiped. These were the words: "Lord, lay not this sin to their charge."

Frightened and bewildered by this terrible treatment, some of the members of the little church in Jerusalem fled from the city. Anywhere to get away from those cruel stones! Anywhere to escape the clutches of those angry Jews!

But with them went something very much alive, very powerful and precious. It was their faith in the gospel which Jesus had taught them and Stephen had preached. It was their love for their Savior who had died on the cross and their leader who had been crushed by the stones.

Around each one of these who had fled from the church in Jerusalem grew up another church, young and strong and true to Christ, the risen Lord. Lo, instead of wiping out the church by killing Stephen, the angry Jews had helped it to grow and spread further and further.



The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 4. — July 26, 1936

CHRISTIANITY SPREAD BY PERSECUTION

Acts 7:54 to 8:4; 11:19-21; 26:9-11; 1 Peter 4:12-19

Devotional Reading: 1 Peter 1:3-9

GOLDEN TEXT

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

SENIOR AND ADULT

Topic: Modern Forms of Persecution.

Introduction. This lesson topic harks back to a question asked in the Senior and Adult department on lesson 2: Was it harder for the first disciples of the Christ to be true to their faith than it is for modern Christians? Review the reasons given by the class for their answers. Recall, further, another question asked in the same lesson (2): Which is more dangerous for any cause, positive disbelief or indifference to its teaching? Why?

Persecution. Religious persecution has taken many forms, from the pogroms of Central Europe and the torturous abuse of the Roman Empire to the ridicule and satire of Voltaire, Paine, and Ingersoll. Which is the more difficult form for most Christians to bear? Why? Would God permit anyone to have his faith tested beyond the point at which, if he would, he could endure it? What sort of person today is most commonly associated with religious persecution in this country? What sort was responsible for the martyrdom of Stephen? Has Saul any modern duplicates? Have the lower classes ever persecuted Christians? Is being a member of the wealthy and professional groups a sure way to condemnation?

Modernism. The antithesis of belief in the Bible as the infallible, inspired Word of God is Modernism. The graduates of nearly all modern theological schools hold that creeds and belief in the Bible as entirely true are ridiculous. For them, are substituted the teaching of social justice and equality and the reform movements in politics. What effect has this attitude had upon the church? Is there any reason for the existence of the church as a separate organization if the Modernists are altogether correct? Why?

Results. What was the result of the persecution of the church at Jerusalem? Is it possible that today apparent troubles of the Christians are working for the betterment of God's work? If you think so, name a specific example and tell why you feel as you do. Can resisting temptations strengthen one's character? Why? Is it Christian to support a political system or form of government which is essentially anti-God, as, for instance, Socialism, Fascism, and Naziism? May the ideals of these systems be high and still not Christian? What is the effect upon one who has endured a long period of contact with skeptics and infidels? Why has contact of this kind such an effect? Would the effect vary with the individual? If one's faith is firmly grounded upon knowledge, would the effects of ridicule and mental persecution be as great as if his faith were merely superficial? Why?

—A. M.

GOLDEN TEXT

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

Faith is the first step toward the Christian life. We must have faith, repentance, and baptism to be adopted into the family of God. “Without faith it is impossible to please (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6).

The faith that lasts from the beginning to the end of the Christian race is the faith that Abraham had. His faith was counted for righteousness. “We are made partakers of Christ, if we hold the beginning of our confidence (faith) stedfast unto the end” (Heb. 3:14). The King is coming. May our faith be such that it may be said of us, “You have been faithful to the end; your crown has been won.”—L. A. R.

PRACTICAL APPLICATIONS

Christianity

- must be spread;
- thrives under persecution;
- will triumph over all its foes;
- always spreads peace, but often reaps trouble.

Spreading Christianity. Christianity must be spread. Its birth and cradling were in the midst of severe pain. Jerusalem was the seat of its beginning. Jesus' followers had tarried there long enough, the seed must be sown elsewhere. The wrath of man was turned to the praise of God. The prince of this world marshaled his forces against the newly organized church; they were scattered, but not destroyed, persecuted, but not cast down; they went everywhere preaching the Word. Unless there is a revival of the missionary spirit among our people and we go out into new regions with the gospel, we are liable to be subjected to such persecution as will compel us to migrate into fields where the gospel of the kingdom has not been proclaimed. There is a joy that is unspeakable and full of glory in bringing the gospel of light and salvation to those who know it not.

Coming Trials. The early church demonstrated the dynamic power of the gospel over men's lives through their willing submission to barbarous trials in making a stalwart defense of its claims. The embryonic period of the church was one of extreme and supreme testing and perhaps prefigured the end-time travails of its deliverance and redemption. The last days are termed “perilous times.” Faithfulness now will build us a reserve that will stand us in good stead in coming days!

—C. E. R.

JUNIOR CLASS

Topic: A Man Who Died for Jesus. Text: Acts 6:8-15; 7:55-60. Memory Verse: “Be thou faithful” (Rev. 2:10d).

Review. One of the children might be asked to tell the story of the sharing practiced in the early church. For notebook work have them cut out a church with a spire from dark paper and paste it at the top of the page. Then two or three loaves of bread made from brown paper may be placed before the church on a table previously prepared, to illustrate the way in which the Christians brought food to be divided among the needy disciples.

Lesson Story. The story we have to tell today is about a young man who loved Jesus very much—more even than he loved his own life. The young man's name was Stephen. He had been chosen as one of seven men who were to take care of the poor people in the church. But he wanted to do more for Jesus than just to see that everybody had enough to eat, and so he taught and preached about Him to everyone who would listen. The Jews who did not believe in Jesus were made angry by Stephen's preaching and arrested him and brought him before the judges for trial. Stephen knew that those men might order him to be killed, but he went ahead just the same and told them how wicked they had been in putting Jesus to death on the cross. This made the Jews still more angry and they took Stephen out of the city and threw stones upon him until he died. Just before he was killed, while he knelt there upon the ground suffering from the stones that had hit him, he lifted up his face toward the sky and prayed “with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.” That is, he died.

Memory Verse. “Be thou faithful.” What does “faithful” mean when applied to a child's life and experience? Question them regarding what they do when Mother tells them not to go out of the yard or away from the house while she is gone. Do they do what she asks them to do when she is not there to watch? Point out dangers that may be avoided by a child being “faithful” to a parent.

A Story to Tell. A missionary who had been in China during the Boxer Rebellion told the following story. A boy who had learned about Jesus from the missionaries was told by the Chinese that he must give up his Bible and worship the heathen gods of his people. “But I am a follower of Jesus,” he said. “I cannot do that.” When he was told that if he did not do what he was asked to do he would be killed, he said, “You can kill me if you will, but I will never deny Jesus!” And they killed him just as the Jews killed Stephen.—G. E. M.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Western Nebraska Conference, Holbrook,	August 15-23
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

THANK YOU

The cooperation that has been given the National Bible Institution in reply to our appeals for funds to meet paper bills thus far has been excellent, and the office staff wants you to know that your generosity is appreciated.

Nevertheless, there still is a need for approximately \$225 in order to take care of the five thousand pounds of paper recently placed in stock for The Restitution Herald and the Truth Seekers' Sunday School Quarterly. By ordering so large a quantity at one time, the ultimate saving to the Institution will be somewhat more than \$60, in actual paper costs and transportation. It is probable that no further large purchases of paper will have to be made until spring of 1937.

Arlen Marsh, Asst. Treas.

NORTHWESTERN IOWA

Our meetings and Sunday school are about the same. Bros. A. M. Jones and J. Arthur Johnson still are working faithfully and I'm sure they will reap a rich reward in the next world, if conditions do seem discouraging now. Three weeks ago we met with J. Arthur Johnson and hope to gather at the Gust Peterson home the 19th, and next at the Carl Bjurklund home.

Mrs. Anna Boyanovsky.

General Conference and Illinois Bible School and Conference, Oregon, Ill., August 4-16.

NIAGARA FALLS - FONTHILL

A gospel team from Aurora College visited the Fonthill, Ont., church on Tuesday evening, July 7. The group was headed by Clarence Hewitt, head of the Biblical Department of the college. With the team was Arthur Mills, a member of the Church of God from South Dakota who is training for the ministry at the college.

The Fonthill Sunday school picnic was held at Queenston, Ont., overlooking Niagara River, on July 1, Dominion Day.

June 20, Saturday, the Bereans of the Niagara Falls, N. Y., church held an afternoon's outing and picnic at Morgan's Point on Lake Erie. The Falls church and Sunday school picnic was scheduled for July 11.

It is expected that the Falls church will receive an outside coat of paint, and that the interior will be redecorated during the vacation of the pastor, C. E. Randall.

—Church of God Messenger.

NORTHWESTERN ACTIVITY

On May 7 some of the brethren at Cashmere, Wash., traveled to the Grand Coulee Dam, 120 miles distant, and met with some of the brethren that live some 20 miles north of Spokane, who also traveled over 100 miles.

Upon waking in the morning, rain was coming down quite heavily, but most everyone went that had planned to go.

We met about 11 a. m. and hired a vacant store for shelter from the rain, and as everyone had had an early breakfast we had lunch first, after which Bro. Cecil Sater gave us a very interesting talk, using one of his charts and speaking of the creation, showing that there is a God. Many here had not met Bro. and Sr. Sater and this was a splendid opportunity to do so. All seemed to be pleased and were very glad to know they had a new brother and sister of such talent for the spreading of the gospel.

After services were over we visited more with those that we do not see very often. Then good-byes were said and we drove down around the great dam that is being built on the Columbia River, thence homeward.

We expect to have another such meeting with these brethren some day, but if not we hope to see them at a meeting when Abraham, Isaac, and all of God's people shall be there in the kingdom of God.

On June 15 Srs. Bessie Lawrence, Emma Chadbourne, Ruth Nichols and son, my wife, myself, and our son drove to my father's ranch, a distance of 200 miles, and stayed there till the next morning, when we resumed our trip to Corvallis, Ore., some 240 miles farther, to attend the Northwest Conference.

We arrived at 8 p. m. and the first meeting was held that evening.

The next morning as we were about to go to the morning service a telegram was received stating that we should return to Cashmere immediately as Sr. Ella Nichols had passed away. We were sorry to hear such news and also sorry to leave the meetings so soon, as we were expecting to hear Bro. Norman Macleod speak.

We returned during the following two days. At such a time many are sad, but we thank God concerning the time to come when His people shall be raised to everlasting life.

Lyle Rankin.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	\$ 4.00
Mrs. R. A. Humphreys	2.00
Mr. and Mrs. Delos Andrew	10.00
Zenas Murphy	10.00
Ida F. Orem	5.00
Jessie M. B. Kauffman	4.00
B. N. Berry	1.00
Belle McCandless	1.03
Ingomar	10.00

HERALD RECEIPTS

C. E. Lapp (for another; Ida F. Orem (for another); B. N. Berry (for self and another); Edith Barber (for others); Mrs. Hilding L. Anderson (for self and others); Earl Reinhard; Martha Field; Carl W. Barber (for another); J. E. Hughes; Belle McCandless; Mrs. A. E. Karnett; Milton Long; Irvin Lathrop; J. S. Thorpe; Sarah E. Smith (for self and another); Earl L. Moore; Mrs. J. A. Guttery; E. L. McDaniel; Josephine Engebretson.

INDIANA BIBLE SCHOOL AND CONFERENCE

The 1936 Indiana Bible School and Conference which convened on Wednesday, June 17, closed Sunday, June 28, after having had an exceptionally large attendance. The increase in enrollment was especially noticeable in the young people's classes. A total of 151 were registered for classes for either all or a portion of the Bible school.

Approximately 3,500 meals were served over the entire period.

Classes were organized with Elders Anderson, Lindsay, and Stilson in charge of the adults and young people; Srs. Louise LaMunion and Verna Himmelright, juniors; Sr. Lulu Stilson, primary; and Srs. Doris Rouch and Irene Leighty, beginners.

Church services which were conducted each night as well as Sunday morning and afternoon were in charge of Bros. Anderson and Lindsay.

Near the close of the meeting two—Mrs. Lonnie Anderson and Mrs. Elmer McChesney—were baptized. On Sunday afternoon, June 28, Communion service was held.

The conference business session was called at 2 p. m., June 27, by Bro. F. A. Stilson, president. It was decided to lease some additional land adjacent to the church property to be used partly as playground for the children. Also, the last session of the Bible school and conference next year will be held Sunday afternoon rather than Sunday night as in the past.

The following officers were elected: F. A. Stilson, president; E. E. Warren, first vice president; O. J. Parker, second vice president; Cleo Orr, secretary; and Willis Rose, treasurer. Bro. Stilson and Sr. Willis Rose were chosen as delegates to the General Conference.

Cleo Orr, Secretary.

SOUTHERN CALIFORNIA

"The life so short, the craft so long to learn," is a sentiment so appropriate to the calling of a minister that it seems almost like a Bible quotation. Our recent sojourn in the Northwest impressed it upon our minds. Everywhere we went there was the desire to stay at least overnight to make our stay there most worth while. The Northwest Conference, though not the largest in numbers among those of the United States, makes up with enthusiasm and good fellowship what it lacks in numerical supremacy. After the regular conference sessions at Corvallis, Ore., we spent three days and nights in Washington at Felida, Tacoma, and Aberdeen. Because of the speed of our departure (we were unavoidably delayed) we were unable to visit with the isolated faithful in central California. Though we were born and raised in California we had the pleasure of seeing the famous Redwood Highway in northern California for the first time: truly it is like God's own cathedral with its carpet of rhododendrons. A more magnificent sight could not be imagined.

The California Conference is planning a Bible school in connection with its meeting in Pomona in the latter part of August. Details will be announced later.

On Monday, June 29, we officiated at the funeral of Sr. Mary E. Allard at Canoga Park. The obituary will appear later.

Norman John Macleod.

BURR OAK, INDIANA

We are back in the work after our successful State conference. Attendance came up strongly at both morning and evening services.

Thursday last we enjoyed the Kilties Quartet of the M. B. U., Minneapolis. Their music was of the good kind. They are a splendid group of Christians out to interest the young folk in Christian training.

We are happy to introduce in the faith Mr. and Mrs. Darrell Carlisle. Bro. Carlisle was baptized into Jesus Christ Sunday, July 5, and Sr. Carlisle came in with her husband with a letter from their former church at Plymouth.

The writer was called to serve this church another year. Acceptance was expressed Sunday, July 12.

A. E. Hoskins, Pastor.

MINNESOTA CONFERENCE

It was my privilege to be able to attend the Minnesota State Conference of the Church of God at Mora, June 11 to 14. The spiritual uplift was wonderful and the Christian fellowship encouraging. There were seven ministers there, and all were of great help spiritually. All the messages and Bible lessons were very good. The music was inspiring. Among the many features of the program, I liked best the two round table discussions led by Bro. J. R. LeCrone; Scripture vs. Question, conducted by Bro. John Denchfield; and the "Love Feast" (testimonial meeting) led by Bro. Virgil Thoms.

The round table discussion was not to consider personal problems, but problems that confront the church. Among the round table discussions we considered were: talking personally to our friends and acquaintances about their salvation and drawing them to Christ; altar calls, or after-service prayer by the Christians and those wishing to accept Christ; and, baptizing a person the second time. We came to satisfactory conclusions.

Among the questions submitted to Bro. Denchfield, an able Bible student, to be answered by Scripture were: fasting by Christians of today; the meaning of being "born of the Spirit" of John 3:5; and, did Samson commit murder as related in Judges 14:19 and why did God not have him killed when He gave the commandment, "Thou shalt not kill"?

At the Love Feast Sunday it was encouraging and inspiring to hear the different ones confess their Savior before men, to tell of His help and comfort. If only more could stand up and say, "He is my Savior today!"

And the special prayer meeting on Saturday should not be overlooked. We had a special blessing from it, as all knelt in prayer to God that He might especially bless His work in Minnesota and direct the business meeting of the conference.

Sunday evening, the last of the services, Bro. LeCrone gave a very good sermon on the many excuses for not doing more for the Master. The services ended with an altar call and a prayer meeting. As we saw the small number of Christians that stayed to pray for the evangelists that were going out into the different fields, pray for friends and loved ones, pray for His work everywhere; we realized that the reason for the sad condition that our churches are in today is not due to God, to our government, to the entertainment going on around us, nor to the people of the world; but due to the church members themselves. They try to carry on His work without seeking His guidance; try to live as Christians without seeking His help; and try to be fruitful without much prayer.

Wilsie J. McKnight.

CHARLES ALLEN THOMAS

Charles Allen Thomas, eldest son of Scott and Maggie Thomas, was born November 16, 1873, in Schuyler County, Ill. He was united in marriage to Virginia Olive Campbell October 12, 1899. To this union were born three children, Scott Leroy, Wade, and Nina Olive, the daughter preceding him in death in infancy.

On December 7, 1908, he was baptized into Christ by S. J. Lindsay and has kept the faith to the end, which came July 6, 1936. He had been in failing health since March of this year, afflicted with cancer of the stomach, and he bore his suffering with great patience. The last two weeks of his suffering had been in-

tense and only through his faith he bore his pain.

Bro. Thomas was a kind and loving husband, father, and brother. He leaves to mourn, his beloved wife and two sons who tenderly cared for him to the end, and one brother, Bert Thomas of Peoria, Ill. He leaves behind a host of neighbors and friends and will be missed by all.

Harvey Krogh, Jr.

A Berean conference is to be held by the Minnesota State Berean Society at Mora, Minn., July 18 and 19. Registration will be at 10 a. m. July 18, and services will conclude with a sermon at 8 p. m. Sunday, July 19.

THE DAILY PROGRAM

*Sixteenth Annual General Conference
Thirty-Ninth Annual Illinois Conference
Thirty-Fifth Annual Illinois Bible School*

- 6:00 Morning Call (you'll get up with a song)
- 6:45 Breakfast
- 7:45 Ministerial Conference
- 9:00 Devotional (in charge of C. E. Lapp)
- 9:30 Assembly of All Classes
 - (a) Beginners' Class—pre-school age, Louise Lapp, teacher
 - (b) Primary Class—ages 6 to 8, Verna C. Thayer, teacher
 - (c) Junior Class—ages 9 to 11, Harvey Krogh, Jr., teacher
 - (d) Intermediate Class—12 to high school, Lucille LeCrone, teacher
 - (e) High School Young People—G. E. Marsh, teacher
 - (f) Young Unmarried People—C. E. Lapp, teacher
 - (g) Adult—F. L. Austin, teacher
- 11:00 Everybody's Class—S. J. Lindsay, teacher during first week
- 12:00 Dinner
- 1:30 Assembly of All Classes
 - All classes the same except that (e) High School Young People and (f) Young Unmarried People will meet together—James A. Patrick, teacher
- 3:00 General Conference Hour
- 5:30 Supper
- 7:30 Song Service Followed by Sermon

If you want a room outside the dormitory write Miss Elizabeth Ordnung, Oregon, Ill.

Mrs. Anna Smith, who has been our efficient cook for a number of years, will be with us again.

The week-day music will be in charge of James McLain and Esta L. Starbuck.

Mrs. Edna Brewer of the Brush Creek Church of God in Ohio will be our matron.

In order that the social activities may be coordinated Mrs. F. L. Austin has been asked to be director of a social committee. Recreation and sight-seeing tours will be arranged.

Showers are being installed for the convenience of those staying in the dormitory. Please bring your own towels.

If you have any fresh or canned fruit or vegetables which you can bring without too much inconvenience do so. All can be used to advantage.

THE STUDENT'S NOTEBOOK

The Gates of Hell. The phrase, found in Matthew 16:19, reads in the King James Version as follows: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Other versions render the passage more in keeping with the original meaning of the Greek word "hades," translated "hell" in the Authorized Version, or refrain from translating the word "hades" at all.

Emphatic Diaglott. "The gates of Hades shall not triumph over it." The word-for-word rendering of the Diaglott is, "And gates of hades shall not prevail against her."

American Revised ("American Standard Version"). "The gates of Hades shall not prevail against it."

English Revised. The same as the American Revised.

New Testament in Current English, by Ferrar Fenton. "The gates of the Grave shall not overpower it."

Twentieth Century. "The powers of the Place of Death shall not prevail over it."

A New Translation, by James Moffatt. "The powers of Hades shall not succeed against it."

Aramaic Version, by George M. Lamsa. "The doors of Sheol" (the Hebrew word corresponding to the Greek "hades") "shall not shut in on it."

New Testament in Modern Speech, by Richard Francis Weymouth. "The might of Hades shall not triumph over it."

The Four Gospels, by Charles Cutler Torrey. "The gates of Hades shall not prevail against it."

Improved Edition, American Bible Union. "The gates of Hades shall not prevail against it."

Douay Version, Roman Catholic. The same as the King James: "The gates of hell shall not prevail against it."

An American Translation, by Edgar J. Goodspeed. "The powers of death shall not subdue it."

The Emphasized Bible, by Joseph Bryant Rotherham. "The gates of hades shall not prevail against it."

The Modern Reader's Bible, by Richard G. Moulton. "The gates of Hades shall not prevail against it."

The Gospel of History, by C. A. L. Totten. "The gates of Hades shall not prevail against it."

It will be observed that of these sixteen versions of the text cited, but two, the King James or "Authorized" and the Douay or Roman Catholic Versions, translate the Greek word "hades" with the English word "hell." All the others either carry the original word "hades" over into the English, placing no English meaning upon it, or else they render it "Grave," "Place of Death," or "powers of death."

Regarding the phrase "gates of hell," Marvin R. Vincent, in "Word Studies in the New Testament," says:

"Hades was originally the name of the god who presided over the realm of the dead—Pluto or Dis. Hence the phrase 'house of Hades.' It is derived from 'a,' meaning 'not,' and 'idein,' 'to see,'; and signifies therefore, the 'invisible land,' the realm of shadow. It is the place to which all who depart this life descend, without reference to their moral character.

"By this word the Septuagint translated the Hebrew 'Sheol,' which has a similar meaning. . . . There was, indeed, this difference between the Hebrew and pagan conceptions; that to

the pagan, Hades was the final home of its tenants, while Sheol was a temporary condition. . . . Prophecy declared that the dead should arise and sing, when Sheol itself should be destroyed and its inmates brought forth, some to everlasting life, and others to shame and contempt (Isa. 26:19; Hos. 13:14; Dan. 12:2).

"In the New Testament, Hades is the realm of the dead. It cannot be successfully main-

tained that it is, in particular, the place for sinners (so Cremer, 'Biblical-Theological Lexicon')."

The words of Jesus, "The gates of hell shall not prevail against it," simply mean that death would not hold forever either Christ, the head of the body, which is the church, nor any of its faithful members, for all should come forth conquerors over death and the grave.

—G. E. M.

A Remarkable Opportunity at Golden Rule Home

The executive board of the National Bible Institution experiences a great deal of pleasure in being able to make the following offer to our brotherhood.

The fact that the resources of Golden Rule Home are sufficient to justify us in making such an offer is in itself a source of much satisfaction.

In the second place, the board feels that in making so generous an offer at this time it is rendering a real service to the brotherhood at large by providing them an opportunity to show in a concrete way their love for some worthy brother or sister in their community or church.



AN UNPRECEDENTED OPPORTUNITY

Now this is the offer we are prepared to make:

Owing to increasing resources of the Home we will admit two persons into the Home for full life membership at the minimum rate that has hitherto been asked for one, that is, \$1,600. To put the matter in another way: Until this offer is withdrawn we will accept as a life member of the Home family any worthy brother or sister in the United States or Canada who has little or no resources of his own, but for whom some local church, State conference, or group of brethren will provide the sum of \$800 in cash. The payment must be made in cash, not in real estate. And it is preferred that the necessary funds be raised by a local church or a State conference.

Please remember: This offer is good only in behalf of needy brethren who have not sufficient funds of their own to enter the Home. Should there be one, however, who possesses a part of the amount required in cash and for whom others are willing to raise the necessary additional funds, such a one will also be eligible under the provisions of this offer. A further broadening of the offer may even be made: Should there be a brother or a sister

of worthy character who possesses less than the minimum amount usually required for a life membership in the Home, that is \$1,600, but who can provide \$800 or more in cash, he or she will be granted entrance under this offer.

Brethren, here is a splendid opportunity for some congregation or State conference to show its gratitude and appreciation to some aged minister and his wife, or to some beloved but needy member of the body, in a most practical and permanent way.

Brethren, this splendid offer is now open. How long it may be continued we do not know. So why not plan at once to raise the necessary \$800 in cash to provide a loved brother or sister with a beautiful, comfortable home where he will be tenderly cared for throughout the remainder of his life? Food, clothing, medical attention—all that Christian love can provide—together with constant association with those of like precious faith, are assured to each member of Golden Rule Home Family. From what State, church, or locality will these two new members come?

G. E. Marsh, Secretary.

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, JULY 21, 1936

NUMBER 43

My Last Sermon

By J. H. Anderson

MY FRIENDS, I am glad to see such a large crowd present, as I shall not be able to meet you again in this life. I am anxious to bring you a message that will, if we give heed to it, open up the way for us to meet in the kingdom of God where we

shall enjoy all the good things that God can give us (Psalm 84:11). So I invite your attention to the words of the Savior found in Matthew 7:13, 14: "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."

Friends, in all ages God has set two things before the people, *life and death*. In the Garden of Eden He put life and death before Adam and Eve, life in the tree of life and death in the tree of the knowledge of good and evil. See Genesis 2:15-17; 3:17-24. They disobeyed and brought sin and death on themselves and all their descendants (Rom. 5:12). In Deuteronomy 30:15 we find these words: "See, I have set before thee this day life and good, and death and evil." Turning to Jeremiah 21:8, we find the words: "Behold, I set before you the way of life, and the way of death." Our text puts before us life and death. In Romans 6:23, Paul puts life and death before us. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." So you see, my friends, it's life on one side, death on the other.

What does God mean by life, death? Let's find His answer. "For the living know that they shall die: but the dead know not any thing" (Ecc. 9:5). "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). Then, friends, eternal life means to exist forever as intelligent, living being. Death means to go back to the dust, a place where one does not know anything. Christ came into the world that we might

You don't have to do anything to be lost, for you are in a lost condition now. The Indiana State evangelist offers the third of a series of sermons presumably preached to an audience of believers and unbelievers who never will be seen again by the speaker.

have eternal life, never perish. Please read John 10:10, 27, 28.

This eternal life will be given to God's people through Christ at the resurrection (Col. 3:1-4). Without a resurrection of the dead all will perish. Please turn and read 1 Corinthians 15:12-18

and you will see that all depends upon the resurrection of the dead. No hope in death, no reward in death, but in the resurrection of the righteous dead, translation of the righteous living. "For thou shalt be recompensed at the resurrection of the just." No reward at death, but at the coming of Jesus. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Friends, to understand the terms upon which God will give eternal life you *must* understand that you are mortal, under the sentence of death, and that unless God gives you eternal life you cannot live anywhere. You don't have an immortal soul, you are a living soul that will soon be a dead soul unless you get eternal life. Take your Bible and study the following passages and you will see that these statements are true: Job 4:17; Gen. 2:7; Ezek. 18:4, 20; James 5:20; John 10:27, 28.

Then, friends, what must we do to receive the gift of eternal life, be saved from the sleep of everlasting death? You will see in Ezekiel 33:8-11 that a great responsibility rests upon the minister and in Acts 20:16-28 how Paul was made free of this responsibility. Then, my friends, permit me to clear myself by pointing out the terms of salvation. I see many in the congregation that have never made a profession. I see others that have. Let us then consider this question first for the unconverted man, then we will consider it for the church member.

My unconverted friend, you don't have to do anything to be lost, for you are in a lost condition now. Read Ephesians 2:11, 12 and you will (Please turn to Page Nine)

Abreast of the Times

Holland Fears Britain Weakening

"I also . . . will bring their fears upon them."—Isaiah 66:4.

THE HAGUE, Netherlands, July 16.—Considerable uneasiness is being shown in Holland due to what has been called the weakening of the British foreign policy toward colony-hungry Germany and Italy. This country has depended upon the moral support of Great Britain to a large extent for the protection of Dutch East India territories, but is becoming fearful that the British for their own protection will abandon little countries like Portugal and Holland to their fate. The chief cause of Holland's anxiety is found in the conquests of Japan and the conviction is growing that the Dutch East Indies are the chief target of Japanese aims, more so even than the Chinese mainland.

Jewish Rabbis Seek Military Exemption

"The battle is the Lord's."—1 Samuel 17:47.

NEW YORK, July 9.—The Central Conference of American Rabbis went on record favoring the exemption of all their coreligionists from military service in the United States. They desire to be given the same status before the law with this regard as that enjoyed by the Society of Friends, whose religious tenets forbid them to bear arms.

The action of the rabbis marks a significant change in the attitude of the Jews. One of the principal reasons for their rejection of the claims of Jesus as the Messiah was the pacific attitude He manifested toward His enemies. They were looking for the coming of "the conquering lion of Judah," who with an irresistible military force would drive their enemies from the land. Their hearts were filled with bitterness and hatred for all Gentiles. The revolutionary change now being manifested by them may be regarded as an indication of their preparation to receive with joy and with humility the true King of Israel and the Prince of Peace when He comes again.

WELLINGTON, N. Z., July 2.—This city has been made the headquarters of a growing group of Christian pacifists who have united in an absolute covenant of peace. The covenant into which they have entered was rejected some time ago by one of the denominations here. The group plans to present its views before governmental and church bodies, and has formulated plans of action to be carried out in case of war emergency arising.

EDINBURGH, Scotland, July 19.—Renouncing all war, the United Free Presbyterian Church of Scotland passed a resolution at their general assembly here declaring that nothing can bring them to take up the sword against fellow creatures. Only four members dissented. One asked what

the church's attitude would be if Great Britain was invaded. He was told that the proposal "renounced all war." The reply of the questioner to this answer was, "Then it's sentimental humbug."

Dr. S. P. Cadman Dies

"Which gave testimony unto the word."—Acts 14:3.

PLATTSBURG, N. Y., July 12.—Dr. S. Parkes Cadman, famous radio preacher and religious columnist, died this afternoon in the Champlain Valley Hospital at the age of 71. Dr. Cadman was born in England, where he worked as a boy in coal mines. Like his father and grandfather, he became a lay preacher. At the age of 14 he began the study of theology; at 17 he joined the church, and at 18 preached his first sermon. He was accepted by the Methodist Church Council at Birmingham, England, as a candidate for the regular ministry the following year. Before coming to the United States in 1890 he graduated from Wesleyan College in the Old Country. He was a powerful advocate of world peace and was severely criticized in military circles for his opposition to the Reserve Officers' Training Corps, which he declared encouraged "belief in violence as the final resort in international differences." For many years he preached regularly over a radio network, for which service he refused to receive a salary. So great was his popularity with his own congregation that his parishioners cheerfully paid \$40,000 per year "pew rentals." On the twenty-fifth anniversary of his pastorate of the Central Congregational Church in Brooklyn his people gave him \$25,000 in cash. From 1924 to 1928 Dr. Cadman was president of the Federal Council of Churches of Christ in America.

Of particular interest to the Church of God is the fact that Dr. Cadman strongly and consistently opposed the teaching of a literal burning hell and favored publicly and in his published works the idea of conditional immortality. On this and other theological points he "bumped rather heavily into some of his colleagues; his controversy with the late Dr. John Roach Stratton over the matter of hell was an example."

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The Message for Today

By William Campbell

CHRIST JESUS, our Savior, Life-Giver, and coming glorious Redeemer, is the gladdest tidings and the most satisfactory message that ever preacher could proclaim. Considerable ignorance of Bible truth abounds; nebulous thoughts as to divine things and the hereafter are rife, and multitudes are ensnared by indifference; but God in His wisdom has crystallized the gospel into an issue so simple, clear-cut, and solemn, that it shall rivet the attention of every human being who hears it.

"For the witness of God is this, that He hath borne witness concerning His Son . . . that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life, and he that hath not the Son of God hath not the life" (1 John 5:9, 11, 12).

"See, I have set before thee this day life . . . and death" (Deut. 30:15).

The marvelous progress of applied science includes earnest search for the secret of everlasting life. The heart of a chicken has been kept beating for many days after the chicken's death; but we can be confident that the power to live forever will still remain the gift of God.

EVOLUTION WANING

The utterly false theory of evolution is on the wane. For many decades the subtle thought that mankind rose automatically from the lower creation has held sway over the minds of many, with the subtle inference that the individual will continue to rise throughout the ages to come, and find a happy immortality without Christ, and without God. But Dr. Etheridge, of the British Museum, has said: "Nine tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views." Another writer says: "It is not so much *where man came from* as it is *where he is going*, that disturbs sinners." The front end of the Bible is not so offensive to the Modernist as the last end. If God did not create man from the dust, He will not raise him from the dust (Dan. 12:2). Comparatively few men read with comfort of a "white throne" and opening books on the reckoning day of God, and it will comfort many if the first three chapters of the Book can be so emptied of meaning that the last three will be upset.

The gospel of life eternal through faith in the Son of God crucified for our sins, can now be proclaimed with trumpet voice to men and women disillusioned from a doctrine which had veiled from their minds the vital issues of life and death and personal responsibility to their Maker.

THE GIFT OF GOD

The glorious message of eternal life, the gift of God,

beautifully combines His justice with His mercy, and is in striking contrast to the fearful doctrine of "Karma" taught in the nineteen Theosophic lodges in New Zealand, and those elsewhere. "A divine lay of absolute justice rules the world, so that each man is in truth his own judge, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment." All very nice for the comfortable, happy, and self-satisfied; but for the "down-and-out," for the sinner who has come to an end of himself, burdened with his sinfulness and utter inability to help himself, what a hopeless "gospel" this is. It is a doctrine of "seducing spirits" against which we are expressly warned, turning away many from the knowledge of the revealed mind of God. But the proclamation of One "who was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him"; who became the "mercy-seat" for our sins, where a burdened sinner can find through simple faith, not only pardon, but cleansing from the guilt of sin through the blood of Jesus Christ, and power by the Holy Spirit to break its hold upon him, and the hope of a glorious, sinless, holy, happy immortality at the coming of the Lord, is a gospel so amazing, so divine, that it far transcends the utmost imagination of men and angels; it is worthy of Him whose name is LOVE.

DECEPTIVE DOCTRINE

The gospel of eternal life in Christ, revealing the uprising of the dead in Christ when He comes, to join the living saints, all with bodies made immortal and glorious, like His, makes wonderfully clear the question concerning the death state. The knowledge of the unconscious sleep of the dead in Christ, awaiting His glorious voice, rends the foundations of every claim of Spiritism to be a communication with dead human beings, and unveils the dreadful truth that demons are deceiving those who seek the dead with spurious communications and deceitful teachings concerning the atonement and the life to come.

What a gospel it is also for these hard times! How many thousands of pounds it would save annually to Roman Catholics if they but realized what God has clearly revealed, that the dead are *dead*, and not in any place of weal or woe, Paradise or Purgatory; and refusing any longer to spend their hard-earned wages on the questionable system of masses, candles, and prayers for the dead.

PERFECT GOVERNMENT

And for the world at large, when statesmen and economists and financiers are almost at their wits' end to know how to manage the affairs of the world in which so much is at stake, the blessed hope of the return of the Lord Jesus

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Why Go to Church?

AN ENGLISH writer told of a clergyman who, meeting one of his parishioners one day, respectfully urged him to attend the services of the church. The man replied with a smile: "No, parson, I've no use for the church. I've only been there twice, once when they sprinkled water over me, and the second time when they sprinkled confetti on me." "And I suppose," replied the clergyman, "the next time will be when they sprinkle earth over you."

Beneath this rather pointed retort is a solemn truth. A large number of the people in the church think of it seriously only in connection with one of the great days of life—baptism, marriage, or death. It has no vital relation to their daily lives.

One man says, "I admire Christ, but I don't care for the church." Now at the outset let us state plainly that we are not contending that the church is perfect. It is far from that. It is made up of human beings with all their faults and failings. But notwithstanding this fact it is the noblest thing we know. The best people everywhere are numbered in its membership and the only influences for permanent good the world knows are those which flow directly or indirectly from it.

The man who says he admires Christ but has no use for the church knows very little about what he is talking. The church when Christ was here was far more imperfect than it is today. It had faults which Jesus sternly rebuked, but He did not stay away from it on that account.

When He was twelve years old He went with Joseph and Mary to Jerusalem. When it came time to go home He became separated from them. In distress they sought Him everywhere. At length they found Him in the temple. His mother reminded Him of their anxiety for Him. This was His reply. I will give it according to the literal rendering in Moffatt's translation: "Do you not know that I must be in my Father's House?" The first duty of which He spoke, mark you, was His duty to attend church.

Later on, when He had reached manhood, the day came when He was to begin His public ministry. What do we read? "And he came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue on the sabbath day."

Christ loved the church. He regularly attended and took part in its worship. The man who says he admires Christ, but has no use for the church has not a leg on which to stand. If he really admired Christ, he would be where Christ was on the Sabbath day—in the church.

Again, there is the church member who stays away because he thinks he has something against God. Some fellow Christian wronged him in a business deal; or a prayer he offered years ago was not answered; or he did not receive as much praise as he thought he merited for something he did, and so he has no use for God or the church.

There are many like him. They have the sulks with God.

Something has offended them and they have become sulky and quit. When we were children we were told by our parents there was nothing more unbecoming in a child than sulks. And nothing is more unworthy in a professing Christian. Homer gives us a picture of Achilles sulking in his tent. It is not a pretty spectacle. A national hero is sunk pretty low when he is willing to sit sulking alone when the honor of his country is at stake. But Achilles came nobly out of his sulks and his tent and acquitted himself like a man. May God in His mercy deliver us from the sulking church member.

Others will tell you they do not go to church because it makes them uncomfortable. The gospel of Christ is a mirror which reveals us to ourselves. As some one has said: "If a man goes to church determined that he is not going to confess his sins to a priest or even to God, he will rarely come away without having confessed them to himself, although he hates doing it." They are like the man who will not go to the doctor, or the dentist, for fear he will be told something he does not want to hear.

Some years ago a wise and noble old man in my church said to me: "When I come to church you make me uncomfortable. I have a feeling that some one who knows me pretty well has been telling you all about me, and that your sermon is being preached just to me." And then he said, with a twinkle in his eye: "Keep it up. That is what you are there for. I have no use for ministers who can talk by the hour about the sins of David and Peter and never say anything about those of their own people."

What is the church? It is God's official representative here on the earth. No man can say he honors God but has no use for the church. To slight the church is to slight Him. To neglect the church is to neglect Him.

The church is the place where we come consciously into God's presence and bring our lives into tune with His. To neglect worship is to dry up the spring of moral and spiritual life.

A thoughtful European writer spoke of the sad effect of declining church attendance in his own country: "It has affected other things besides worship. In the wake of a decline in habits of worship has followed a question of uncertainty about the foundations of the moral law itself. On every hand we are the victims of a conception of liberty which means little less than 'go as you please' and 'do as you like.' It has gone far to destroy the old idea of the home. It has brought the State to the edge of the precipice of revolution and civil strife, and it has resulted in a religious life that is impoverished of vitality and effectiveness."

This is not an overstatement. With the neglect and decay of public worship the Sabbath goes, the home as a place of religious training goes, public morals suffer, and the very foundations of our national security are imperiled.

Not only is church worship the safeguard of our moral

and religious life, it is the training ground for youth. The children of Christian parents should very early be started in habits of churchgoing. Some parents, when the matter is presented to them, object that the service is too long and the children would disturb others. We have parents in our congregation who always bring their children to church. We have heard complaints in regard to church behavior of

some older people. We have never heard one about these children. They are usually the best behaved people in the congregation.

Do you covet for your children an honored place in their day and generation? The best way to insure it to them is to train them in habits of churchgoing.—Stuart Nye Hutchison, D. D., in *The Presbyterian*.

The Big Broadcast

By D. G. Harvey

“Go ye into all the world, and preach the gospel to every creature.”—Mark 16:15.

IT WOULD be a strange sight, a man flying a kite in an electric storm, but it was by that foolish stunt that Franklin discovered electricity and lightning to be related if not the same. During the past hundred years man has discovered many things which this great power can do to lighten the labor of man. And yet no one fully understands it.

Such men as Morse, Bell, and Marconi have developed rapid means of communication: the telegraph, telephone, and radio. And yet the wise man Solomon said, “There is no new thing under the sun.” True; for that power was created by God in the beginning. The various metals or elements which compose the so-called new devices were from the first, when God said it was very good. All these things were in the mind of the all-wise Jehovah.

Listen to the question recorded by Job 3,500 years ago: “Canst thou send lightnings, that they may go, and say unto thee, Here we are?” (Job 38:35). Today modern radio with powerful stations, great broadcasting systems, varied programs, is sponsored by business and industrial concerns as an advertisement.

When Pope Pius spoke by world-wide hook-up some time ago, it was called a great broadcast; but *the great broadcast* has been going forth almost two thousand years, since that great sermon of Peter at Pentecost. The message is one of great power. “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth” (Rom. 1:16).

And there is but one gospel. Paul says, “But there be some that trouble you, and would pervert the gospel of Christ” (Gal. 1:7). There is but one gospel, “glad tidings” (Luke 8:1), but various phases. For example: The gospel was given to Abraham, thus: “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. 12:2,3). Was that no good news to Abraham? Again: “And in thy seed shall all the nations of the earth be blessed” (Gen. 22:18). Great news to Abraham’s children. But again the blessing is expanded, the glad tidings come to

the Gentiles: “That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel” (Eph. 3:6). Joyful news, then, to the Gentiles.

The same holds true of the individual. It must be the good news that leads to repentance. I fear those who answer the call through fear, dread of punishment, or for selfish reasons, have not heard the true gospel and lack true repentance.

The glad tidings of Jesus show the Father to be a Father of mercy and love. Listen to Paul: “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Rom. 2:4).

This gospel, good news of God’s plan for the redemption of man and the blessing of the race, must go forth. “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). Why do we so often refer to Mark 13:10—“And the gospel must first be published among all nations”—then almost dislocate an arm patting our own back because the Bible has been printed in all languages? What had we to do with that part of the work? Remember also that although the Ethiopian eunuch had the printed word and also was reading it, he needed Philip to explain the meaning to him. Get Philip’s question: “Understandest thou what thou readest?” And the honest man’s answer: “How can I, except some man should guide me?” Would you today have knowledge of the truth unless some friend had helped? “For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (1 Cor. 9:16) applies to both the individual and the church.

As a weak broadcasting station is forced to sign off in favor of a stronger station, so will a weak, inactive church fail in its program. Broadcasting is to advertise. The church’s one duty is to advertise the love of God, His plan, and His kingdom. If we fail, some other station will take up the work and we sign off.

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3:16).

The Bible in Education

THE long relationship between religion and education through the centuries has of course meant that in Christian lands the Bible has played a large part both in the inspiration for education and in the curriculum itself. This is true, not only of education within the family, but also of education in school and college.

Although there has been variation in the extent to which the Bible had a part in the curriculum and in the form of instruction given, it has been part of the educational program in Great Britain for centuries. In 1559 in the reign of Queen Elizabeth regulations for schools were issued which included the following:

"That all teachers of children shall stir and move them to live and do reverence to God's true religion now truly set forth by public authority.

"They shall accustom their scholars reverently to learn such sentences or scriptures as shall be most expedient to induce them to godliness.

"Every parson, vicar, and curate shall upon every holy-day and every second Sunday in the year, hear and instruct the youth of the parish for half an hour at the least before evening prayer, in the Ten Commandments, the Articles of Belief, and the Lord's Prayer; and diligently examine them, and teach the Catechism set forth in the Book of Public Prayer."

In the early education in Oxford and in Cambridge religion and Bible studies had a prominent place. Later on, the development of the grammar schools and the public schools extended instruction in the Scriptures still more widely.

Private interests in popular education also were often inspired by religion and often emphasized the use of the Scriptures. The charity schools formed at the close of the century included such instruction. The Society for the Promotion of Christian Knowledge was responsible for a large number of these charity schools and furnished Bibles to them. The essential interest of the "circulating schools" in Wales was to teach the pupils to read the Bible in Welsh. The Sunday school movement, started by Robert Raikes in 1780, was designed to instruct the child to read the Bible, to spell, and to write. The movement spread by leaps and bounds not only through Great Britain, but also in America, and eventually became essentially for the purpose of instruction in the Bible. Between 1785 and 1795, the Sunday School Society in Great Britain distributed 25,000 Testaments and over 5,000 Bibles. In the 19th century in connection with the establishment of the public system of education one of the critical matters was the degree of provision for instruction in the Bible.

Thomas Huxley, the English scientist, once appealed to the London School Board on behalf of the use of the Bible in words that well may be heeded in many parts of America. In *The Contemporary Review* for December, 1870, he

wrote that he was in favor of secular education, in the sense of education without theology, but he contended that the use of the Bible is indispensable for cultivating the religious feeling, which is the essential basis of conduct, and that it is by the study of this book that children could be humanized and fitted for right living. He further said:

"Consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple from John O'Groat's House to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of a merely literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world."

A study of the early colonial schools in America reveals the fact that, until the time of the American Revolution, the Bible and the Catechism constituted the bulk of the materials used. One of the basic reasons that colonial America early took steps toward the promotion of elementary education was the desire that all people might possess the ability to read the Scriptures. The Latin-grammar schools, not only in the South, but throughout America, gave evidence of the same interest. Here again the reading consisted of religious materials, except when the reading was done in the original Latin language. The English readers contained materials from the Bible and from the Catechism.

The middle colonies, such as New York, New Jersey, Delaware, and Pennsylvania, held to the idea that the church should direct the training of children. Thus it came about that each parish maintained its own school. The parochial school performed the double function of giving instruction in the rudiments of knowledge as well as in religion, thus giving the religious element a large place in the curriculum; that is to say, the Bible and the Catechism were the chief books used.

This was also true of higher education to such an extent that the first colleges were founded for the express purpose of preparing men for the ministry. The laws of President Dunster of Harvard, adopted in 1642, indicate the scope of the first college curriculum in America. The opening of the document is as follows:

"Every scholar that on proof is found able to translate the original of the Old and New Testament into the Latin tongue, and shall be imbued with the beginnings of natural and moral philosophy, withal being of honest life and conversation . . . may be invested with his first degree."

The supremacy of the Scriptures in the early curriculum of Harvard College can be paralleled in almost all the other early colleges which were founded in the new land.

The elementary schools in the New England colonies proved to be the precursors of our present-day free school system. Since the people of New England were so much alike in politics and religion, the town became the administrative unit in both; in fact, the New England town was a political unit largely under church control. One finds, therefore, that colonial legislation with respect to the education of children was greatly influenced by religious considerations. In 1642 the Colonial Court of Massachusetts decreed that the selectmen of each town were to take account, from time to time, of all parents and masters to find out whether or not the children understood the principles of religion and the capital laws of the country. The Massachusetts law of 1647 is interesting in this connection. It reads as follows:

"It being one of the chief objects of that old deluder Satan to keep men from a knowledge of the Scriptures, as in former times, keeping them in an unknown tongue, so in these latter times, by persuading them from the use of tongues, so that at least the true sense and meaning of the original might be clouded by false glosses of saint-seeming deceivers, and that learning may not be buried in the grave of our fathers in church and commonwealth—the Lord assisting our endeavors—it is therefore ordered that every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read. And it is forthwith ordered that where any town shall increase to the number of a hundred families or householders, they shall set up a grammar school, the master thereof being able to instruct youth so far as they may to be fitted for the university. . . ."

In those early days reading seems to have been emphasized above all other studies, and in some cases there appears almost an exclusive cultivation of this branch of learning. When the colonists found themselves without primers and readers, they very naturally resorted to Testaments and Bibles, since these were to be found in most of the homes. Consequently, throughout New England the church books, such as Psalter, Testament, Catechism, and Bible, were quite generally used in place of the primers, spelling books, and the readers which the Puritans had known in the homeland. Dexter says:

"Practically all the books used for elementary education during the first century of colonial life were religious in their general nature, but they were religious in varying degree. The Catechism, the Psalter, the Testament, and the Bible formed a class of purely theological books, while the *Hornbook*, the *A, B, C*, the *Primer*, and the *Book of Manners* formed another class, partly devotional and partly secular."

The peculiar name of the *Hornbook* is derived from its form. It was not a book in the modern sense of the word, but was a piece of wood shaped somewhat like a paddle (and likely often used as such!), bearing on the upper smooth side a printed sheet which was covered by transparent horn. The printing consisted of the alphabet in large

and small letters, the apostolic benediction, and the Lord's Prayer. The poet Cowper thus describes it:

"Neatly secured from being soiled or torn,
Beneath a pane of this transparent horn,
A book (to please us at a tender age),
'Tis called a book, though but a single page,
Presents the prayer the Savior designed to teach
Which children use, and parsons when they preach."

The purpose of the *Hornbook* was to teach children the rudiments of reading, in order that they might be prepared to study the Catechism and the Bible. Cubberly says that practically all reading in the early colonial education was confined to the *Hornbook*, the Catechism, and the Bible.

Near the close of the seventeenth century the *Hornbook* was superseded by the *New England Primer*, which gained great popularity throughout New England and the middle colonies. It was undoubtedly the most important book in the elementary course of study in America during the eighteenth century, and it also embodied considerable biblical material. The contents of the *Primer* were organized into distinct sections and included quotations from the Bible, the alphabet, the vowels, followed by the consonants; a syllabarium, containing easy syllables for children, the Lord's Prayer, and the Apostles' Creed, and alphabetical rhymes often accompanied by woodcuts. Some of the rhymes containing biblical references are familiar yet.

"In Adam's Fall
We sinned all."
"Samuel anoints
Whom God appoints."
"Job feels the rod,
Yet blesses God."

The woodcuts were illustrative of the central idea of the rhyme. For example, Samuel is shown anointing with the holy oil the one chosen by Jehovah to be the king. There was a section including materials intended to teach children their duty to God and neighbors, and a cradle hymn by Isaac Watts. Another section of the *Primer* contained sentences of a religious nature, an infant's grace before and after meals, and a child's prayer.

The various editions of the *New England Primer* included interchangeably "The Shorter Catechism" (Westminster) and John Cotton's Children's Catechism, called "Spiritual Milk for American Babes, Drawn Out of the Breasts of Both Testaments for Their Souls' Nourishment." The *Primer* closes with a dialogue between Christ, youth, and the Devil, which was to serve as an object lesson to youth to serve Christ, and thus avoid the fate of being eternally damned in hell. Almost one half of the book is given over to biblical and quasi-biblical material, and in addition the moral lessons and Christian virtues extolled make up a great proportion of the remainder of the book.

The *New England Primer* wielded a tremendous influence. It was practically the only reading book for home and school until 1750, and continued to be the most widely used book in America until the publication of the famous

American Spelling Book, by Noah Webster in 1783. In 1836 the Massachusetts Sabbath School Society republished the *New England Primer*, which introduced the book into many New England homes, and into Sunday school libraries throughout the West. Some ten thousand copies were distributed in Illinois alone. The *New England Primer* deserves due commendation for having contributed largely to the early educational development of our country, not only in supplying the rudiments of knowledge, but also at least an elementary acquaintance with the Bible.

Thus, all of the evidence points conclusively to the fact that biblical material was part and parcel of the regular reading in day schools and Latin-grammar schools of New England, the parish schools of the middle colonies, and in

the Latin-grammar schools of the Southern colonies. Nevertheless, there was a trend toward the secularization of education, which began within the colonial period and reached its fruition in the second quarter of the nineteenth century. By the beginning of the nineteenth century the church control of the public schools was pretty largely breaking down. This does not mean that the States took a position hostile to religion, but they conceived it to be their duty to let other agencies provide the religious instruction while they emphasized the secular. The complete separation of church and State in American public education came about 1850. From then on the church was left with the task of administering religious teaching.—*National Commemoration Committee Pamphlet No. 3.*

Cheating Ourselves—Not God

PROFOUND religion is the most essential power that can come into our lives, and yet we trifle with it until its vital force is lost to us. Just now I have in mind those of us who believe in God and are called Christians.

There is so much real blessing, practical helpfulness, genuine joy of living, and whole-hearted gratification for us in sincere religion that it is a great spiritual misfortune if we do not get out of it all that God has for us.

We cheat ourselves out of so much that God wants us to have by permitting our religion to become a matter-of-fact thing, to be given attention when it doesn't interfere very much with other things we want to do, or which may even be necessary for us to do.

The other day I rode into the city in company with a young woman who seems to take her religion quite seriously, certainly as far as it concerns her church duties. She was breathless when she sat down beside me; she had had to run a block or more to catch the bus. *Always* had to run for it, she said, because she couldn't ever get up early enough in the morning to do anything more than dress hurriedly and swallow a bit of breakfast standing up, with her wraps on.

Not a moment even to glance into His Word, or to ask Him to guide her through the day, or to thank Him for His protecting care through the night. She *dared* not be late at the office, so she *had* to catch the bus. She *must* have a bite of breakfast; and to do these *necessary* things she had to cut out her morning devotions that meant so much to God, who was waiting for her to come to Him, and should have meant more to her. In a word, she left out of the early morning routine the one thing she felt didn't *have* to be done—her little talk with God.

Did she sense *her* loss? I don't think so. You see, her job was a necessity to her; her religion could wait for some other time that *might* be free.

I asked the young woman why she didn't get up a bit earlier. "Because," said she, "I have so many things to do

in the evening that I can't seem to get home until I have to hurry to bed."

The same rush at night as in the morning. So many other things to do before bedtime that again God is shunted aside because she is too tired to read and too sleepy to pray.

As I say often: this sort of Christian is legion, and is found the world over.

We expect God always to have watchful care over us, to shield us from evil and from harm, for aren't we His children, His followers—or, as Christians, claim to be? But so many of us give Him thought only when everything else in our day has had ample attention. He gets the few moments that are left—which are usually mighty few, and sometimes none. We sleep through His worship-time in the morning and doze as we try to talk to Him at night, too tired to think seriously of what we are trying to say to Him.

How we do cheat ourselves and disappoint Him! The day starts wrong and goes on wrong to its end. To me it's like putting the first button of my vest into the second buttonhole. They can't be made to come out right, because I started wrong.

Let an old man, who has made all the very human mistakes a Christian can make—and who knows only too well what they have cost him spiritually!—plead with you not to disappoint God, who looks for your coming and loves you for seeking Him.

Love Him enough to get up a bit earlier in the morning and give Him the first moments of the day! At night set other things aside so that you can meet Him before you become too drowsy to talk to Him and hear Him.

One cannot commune with God between spoonfuls of cereal and gulps of coffee; nor on a clattering bus, with the morning paper teasing for attention; nor while we are absorbed in our daily toil.

A religion that isn't the biggest thing in our lives isn't worth much.

When we reach the place where we just take God and

His protecting care for granted, our religion is bound to become a dead thing, and our cup of joy an empty vessel.

"I love them that love me, and they that seek me early shall find me." Surely, that is worth getting up a bit earlier in the morning for, isn't it?

Give God the time that belongs to Him, and experience the intense joy of really having a *loving heavenly Father*.

—Henry F. Milans in *The War Cry*.

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"He that soweth sparingly shall reap sparingly."

MY LAST SERMON

(Continued from Front Page)

see your condition, no Savior, no hope. The first thing for you to do is to study God's Word and find out what you must believe, do, to be saved (John 5:39). We find in Hebrews 11:6 that one must have faith to please God. Faith is the belief of a definite message, the gospel. It comes by hearing the word of God (Rom. 1:16; 10:17; Mark 16:15, 16). Gospel is good news. There is only one gospel (Gal. 3:8). Christ sent His apostles to preach it to every creature and said: "He that believeth and is baptized *shall be saved; but he that believeth not shall be damned*" (Mark 16:15, 16).

You can find *the* gospel in Genesis 17:1-8; 22:16-18. Two promises: (1) "To thee and thy seed I will give the land (the earth—Romans 4:13) for an everlasting possession" (Gen. 17:8). (2) "And in thy seed shall all the nations of the earth be blessed" (Gen. 22:18). These promises are the gospel (Gal. 3:8). To give the earth to Abraham and his seed for an everlasting possession Christ had to die, be buried, resurrected, come again. So in 1 Corinthians 15:1-8 Paul points out these great truths as gospel. The seed to whom the gospel was given are Christ and His people (Gal. 3:26-29). To make good the gospel promise the seed now in the death state will have to be resurrected, the living seed translated. Please read 1 Corinthians 15:12-18, 50-54. To have the resurrection and translation Christ must come. These blessings will come in the kingdom (Isa. 25:6-10). So in the gospel we have the good news of the kingdom, not another gospel, but the one preached to Abraham (Gal. 1:6-12).

This is what we must believe. This is the one faith. We are saved by this belief *if* we obey it (Mark 16:15, 16). Now what must we do? "Even so faith, if it hath not works, is dead, being alone" (James 2:17). In John 10:9 Jesus declares that He is the door and that anyone who comes in by Him shall be saved. In 1 Corinthians 15:22, Paul points out that in Christ we shall be made alive. Friends, as my time is nearly up I shall ask you to turn and read all these passages. How may I come into Jesus, the way, the door? First I must repent, reform, turn from evil to righteousness. Read Acts 2:37, 38; 2 Cor. 7:6-10; Matt. 12:41; Jonah 3:7-10. This reformation is caused by the goodness of

God (Rom. 2:4). Now, based on the one faith, followed by repentance, we come into Christ by baptism (Acts 2:37, 38; Rom. 6:1-5; Gal. 3:26-29). There is no other way given in the Bible by which we can come into Christ, the door.

"The wages of sin is death" (Rom. 6:23). How can we get rid of our past sins? Let Peter and Paul answer (Acts 2:37, 38; 22:16). This is the only way for us to receive pardon for past sins.

Now, church members, there is yet a work for those in Christ to do. In John 15:1-7 the Savior points out that every branch that does not bear fruit shall be taken out of the vine (Christ). In Matthew 25:14-30 we learn that those who serve God will get the reward and that the others will be cast out. Christ has promised to save those that endure to the end (Matt. 10:22). In 2 Peter 1:4-12 we have pointed out the steps we must take to enter the kingdom, get eternal life. Friends, let me urge you to take the Word which is able to make you wise unto salvation (2 Tim. 3:15-17). Accept it as God's word (1 Thess. 2:13). God wants obedience (1 Sam. 15:22). We must be a separate people (2 Cor. 6:14-18).

It is eternal life in the kingdom to obey. It is everlasting destruction to disobey, keep in the broad way (Matt. 7:13, 14; 25:46; 2 Thess. 1:7-10).

Now, my friends, as I bid you farewell, may I express the hope that you will give heed to the message and that we may meet in God's kingdom?

I feel that now I am clear in God's sight, and I wish to close the service with Paul's words in Acts 20:25-27. "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Father, in Christ's name we ask Thee to bless this message to Thy glory. Amen.

THE MESSAGE FOR TODAY

(Continued from Page Three)

Christ to take over the government of this earth and reign in righteousness, equity, and wisdom, is a consummation (surely now drawing near) which makes every human effort toward disarmament, adjustment of trade tariffs, exchanges, and the many other necessary modifications of the world's operations, pale into utter insignificance, because of its divine glory, definiteness, certainty, and satisfaction.

Life, life, eternal *life*, through Jesus Christ our Lord! Who has received this precious faith can never despair, however sad and perplexing the present days. "He that spared not His own Son, but gave Him up for us all, how shall He not, with Him, also freely give us all things?" And He who has given us everlasting consolation and good hope through the gospel is He who, here and now, "makes all things work together for good to them that love God." To Him be grateful praise, with faith and love through all eternity, in the name of our blessed Redeemer. Amen.

—*The Bible Standard*.

TO OUR BROTHERHOOD

I desire to call your attention to the fact that the business meeting at which the official board of the National Bible Institution is to be elected to serve during the coming year will be held on Tuesday, Aug. 11, 1936. The committees on credentials, auditing, and survey will be appointed on Wednesday or Thursday, Aug. 5 or 6. The reports of the treasurer and manager will be given so that the activities of the official board of the present year may be before the General Conference for its consideration before the present board retires.

Therefore, there should be a full attendance of delegates from the beginning of the conference sessions, with all others who may be able to attend, to consider and act upon all matters that may be presented for consideration and action.

I am giving this advance notice so that all that are interested in the welfare of the General Conference and its work may have time to consider and arrange for carrying on the work of the coming conference sessions.

I cannot speak for the members of the present board except T. J. Ellis and myself. Bro. Ellis is preparing to move from Iowa to the Pacific Coast, and therefore will not be a candidate for treasurer, the office in which he has served so acceptably during the past several years; and my name is not to be placed in nomination for a position on the coming official board. It is very apparent, therefore, that a new official board is to be elected for the coming year, and attention should be given to this matter and the delegates and those interested should be on hand promptly, that they may familiarize themselves with the situation and take proper care of these matters.

Don't fail your General Conference in its time of need.

L. E. Conner.

SKELTON, WEST VIRGINIA

During the last days of June it was again our privilege to visit the faithful little group at Skelton. Preaching services were conducted in the James Poland home each evening, and each morning there was a class for adults and one for children. Sr. Thayer had 48 one morning in her class. These little ones were not hard to be drawn to the beautiful stories of the Bible.

The adult class was not so well attended, as there are always daily duties for the older ones. Preaching services were quite well attended, and as a result one new member was added to our family of believers, Mr. Gordon L. Toney, Ohley, W. Va. Mrs. Toney was baptized last fall during the meeting at Skelton, so there was cause for much rejoicing when this husband and father decided to live for the Savior.

V. Earl Thayer.

KENNETH RAY HIGHTOWER

Kenneth Ray Hightower, eldest son of Rolla and Minnie E. Hightower, was born in Camden Township, Schuyler County, Ill., October 7, 1902, and departed this life at the Culbertson Hospital in Rushville June 10, 1936.

Kenneth was of cheerful disposition and enjoyed his more than 33 years with unusual enthusiasm. During his unmarried life he loved to travel and spent several years working and traveling throughout the North Central States and Canada. The experience of these years was treasured in his heart, and its memories were precious to him.

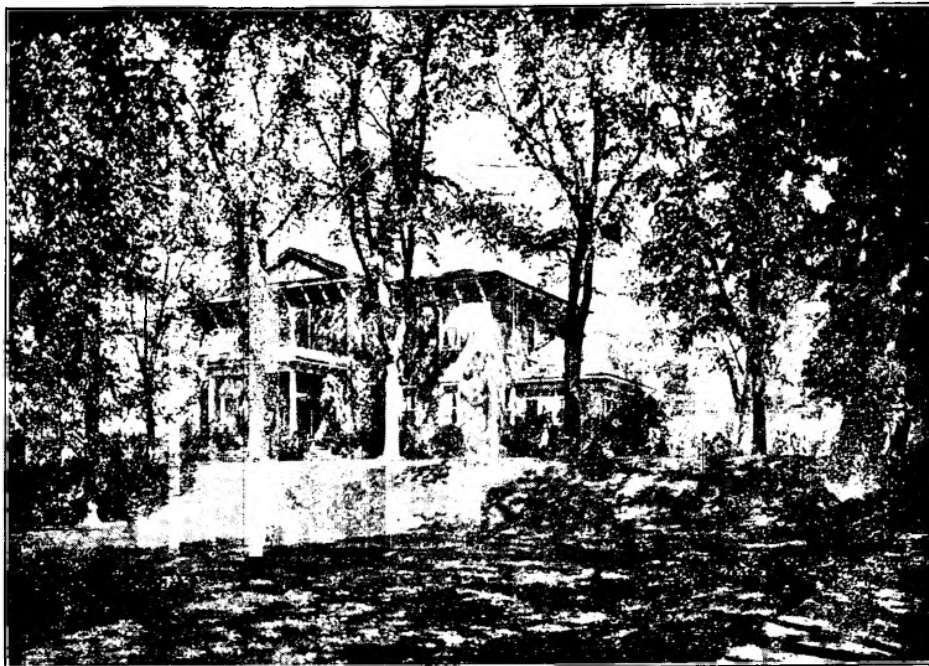
On June 21, 1931, he was joined in marriage to Miss Angie Gallaher of Macomb. To this union were born two children, little Kenneth Ray, Jr., who passed away in infancy, and

A Remarkable Opportunity at Golden Rule Home

The executive board of the National Bible Institution experiences a great deal of pleasure in being able to make the following offer to our brotherhood.

The fact that the resources of Golden Rule Home are sufficient to justify us in making such an offer is in itself a source of much satisfaction.

In the second place, the board feels that in making so generous an offer at this time it is rendering a real service to the brotherhood at large by providing them an opportunity to show in a concrete way their love for some worthy brother or sister in their community or church.



AN UNPRECEDENTED OPPORTUNITY

Now this is the offer we are prepared to make:

Owing to increasing resources of the Home we will admit two persons into the Home for full life membership at the minimum rate that has hitherto been asked for one, that is, \$1,600. To put the matter in another way: Until this offer is withdrawn we will accept as a life member of the Home family any worthy brother or sister in the United States or Canada who has little or no resources of his own, but for whom some local church, State conference, or group of brethren will provide the sum of \$800 in cash. The payment must be made in cash, not in real estate. And it is preferred that the necessary funds be raised by a local church or a State conference.

Please remember: This offer is good only in behalf of needy brethren who have not sufficient funds of their own to enter the Home. Should there be one, however, who possesses a part of the amount required in cash and for whom others are willing to raise the necessary additional funds, such a one will also be eligible under the provisions of this offer. A further broadening of the offer may even be made: Should there be a brother or a sister

of worthy character who possesses less than the minimum amount usually required for a life membership in the Home, that is \$1,600, but who can provide \$800 or more in cash, he or she will be granted entrance under this offer.

Brethren, here is a splendid opportunity for some congregation or State conference to show its gratitude and appreciation to some aged minister and his wife, or to some beloved but needy member of the body, in a most practical and permanent way.

Brethren, this splendid offer is now open. How long it may be continued we do not know. So why not plan at once to raise the necessary \$800 in cash to provide a loved brother or sister with a beautiful, comfortable home where he will be tenderly cared for throughout the remainder of his life? Food, clothing, medical attention—all that Christian love can provide—together with constant association with those of like precious faith, are assured to each member of Golden Rule Home Family. From what State, church, or locality will these two new members come?

G. E. Marsh, Secretary.

Norma Jean, three years of age. Besides his wife and little daughter, he is survived by his parents, five brothers, and six sisters, namely; Mrs. Lorena Davis of Huntsville Township; Mrs. Lily Resch and Mrs. Minnie Gallaher of Colechester, Ill.; Harold of Chicago; Joseph of Huntsville Township; Clarice, Bernard, Geraldine, Junior, Clarence, Robert, and Beatrice Ellen, all at home. There are also two nieces and one nephew and a grand-

mother left.

Kenneth had been ailing for several months, but serious results were not anticipated until he entered an unconscious condition, after which it was determined that he had been smitten with that dreaded malady called sleeping sickness. With crushing sorrow and heart-rending grief we tenderly laid our loved one away until Christ the Comforter shall come.

Mrs. Rolla Hightower.

Berean Department

ARLEN MARSH, EDITOR

Conference Problem

One of the primary problems of the conferences of the National Berean Society is that held in common with the business meetings of almost all other religious organizations: selecting officers and committeemen who will not only be able to do their duties well, but who will likewise have the time to do their duties well.

There is an old axiom which observes that if a thing must be done, ask a busy man to do it; but the practice is one which has been worked to the breaking point. On the shoulders of a half dozen or so individuals rests the responsibility for carrying forward all the important work of the general Berean organization.

A number of changes in the board of the Society will have to be made at the coming conference, both in elective and in appointive offices. Those who now hold them have done their tasks, on the whole, not too badly; but they have found that holding the same job year in and year out is not conducive to creative thinking. And where there is no vision, the people perish.

It is the duty, therefore, of those contemplating attendance at the conference of the National Berean Society to be held August 10 to be prepared to suggest new officers and new committeemen from the president to that lowest form of human life, the editor. Not that all of these officers will have to be changed, but that a number of them have already expressed a desire to be relieved of their posts, and that more may before the conference and the board meetings are ended. The old and easy habit of renominating and reelecting officials merely to save brain fatigue is not a salutary one.

First Samuel

* * * *

By Mary Ellen Macy

Saul was a goodly man and ruled the people well for a few years; then his heart was turned aside from God. At this time God sent Samuel to Bethlehem to select another king.

Now there was a man whose name was Jesse, and he had eight sons. Seven passed before Samuel, but when he asked for the eighth son Jesse answered, "Oh, he is only a shepherd out on the hillside taking care of the sheep."

The youngest son, David, was very beautiful and good to look upon. As he came forth as commanded, the Lord told Samuel to anoint him, for this was the one to be king of Israel. Samuel did so, and David was blessed.

Now Saul was troubled with an evil spirit, so he sent his servant to get some one to cheer him with music. By request, David came, and played enchanting music to refresh Saul's mind.

A short time later, Israel began again to battle with the Philistines. Three of David's brothers were called to fight for their army and country. One day as David took bread to them, he found them in great fright. All because Goliath, a giant of the Philistine army, came forward and challenged any one man of the Israelites to fight in behalf of his people and thus save much bloodshed. David, knowing Goliath was an uncircumcised Philistine, felt it foolish to fear him.

Thus David persuaded the king to allow him to answer the challenge. He stopped at the brook, selected five smooth stones, and with his slingshot as a weapon, he faced Goliath. The giant asked of the Israelites, "Am I a dog, that thou sendest a boy to fight?" "Come to me, and I will kill thee, and give thy flesh to the fowls of the air and beasts of the earth," David answered. "Thou comest with sword and shield, but I come in the name of the Lord whom thou defied." David ran toward him, and with one stone slew the giant. Seeing this, the Philistines fled. As Saul and David returned, the women sang, "Saul has slain his thousands, but David has slain his tens of thousands."

This made Saul angry, and when David visited him, Saul tried quite often to kill David with his javelin. David had many chances to kill Saul, but would not because Saul was the Lord's anointed one.

All the while Samuel was growing so old that he died, and all Israel mourned for him. In a battle with the Philistines Saul was wounded so badly he wanted his armor bearer to kill him, but when the armor bearer would not Saul fell on his own sword. Seeing what his master had done, the armor bearer followed him to death, fearing his own destruction.

This battle with the Philistine army brought much sorrow upon David, for his best and truest friend, Jonathan, had lost his life fighting for Israel.

But against all odds and with the fellowship of God, David became king of Israel and ruled well!

Buried Cities

When Hammurabi conceived of Babylon as the greatest city of the world, more than two thousand years before the Christ, a city larger than Babylon dreamed of being until the time of Nebuchadnezzar, flourished on the banks of a small river in Nebraska, a city of irrigation and more than a little culture.

The accidental discovery of the buried ruins of this ancient Midwest metropolis leads again, as Chichen-Itza formerly led, to the conclusion that man's knowledge and wisdom are proved more limited day by day. Civilizations rise and perish and are forgotten; only the plans and works of God continue as they were from the beginning.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"I believe that Jesus Christ is the Son of God."

PHILIP BRINGS HAPPINESS

HOW many of you girls and boys know some one who seems to carry happiness everywhere he goes? Just to be with that person makes you feel sort of peaceful and happy. To talk to him makes you feel rested and refreshed.

It has always seemed to me that Philip was just such a person. If you wonder who Philip was, look in Acts 6:5, and you will see. He was one of the seven deacons chosen to look after the poor widows in that first church at Jerusalem.

If you will look at verse 3, you will find out what sort of persons Philip and the other six deacons were. They were men who were led by God, honest men, and wise men.

In addition to those wonderful qualities Philip possessed a great talent. He could preach. And what a fine preacher he was!

The first record we have of Philip's preaching was about the time that Saul, whom we also call Paul, was doing the greatest damage to the church. The people were so afraid of Saul that they fled from Jerusalem to distant parts of the country.

What was the subject of all of Philip's sermons? The kingdom of God and the name of Jesus Christ. We learn that from verses 5, 12, and 35 of Acts 8. We still like to listen to sermons on the kingdom of God and the name of Jesus Christ, don't we?

What always followed after one of Philip's sermons? Look at verse 12. The people who heard, believed, and were baptized. So we know Philip preached about baptism, too. That would come in when he told them about Jesus. Do you see?

Now we begin to see why Philip brought happiness with him wherever he went. Verse 8 says, "There was great joy in that city." And verse 39 says that the treasurer went on his way rejoicing.

They were happy because their sins were all washed away when they were obedient to God's command by being baptized. A clean, fresh life was before them. All spots caused by sin were wiped away. They were forgiven.

It was queer, too, how Philip met the treasurer that day. Surely, God was watching over him, guiding his footsteps. It could never have happened as it did, if that were not true.

God, no doubt, had great service in mind for the treas-

urer. He had a big work for him to do in the country where he served the queen. That country was the one you have heard your parents speak of a great deal lately—Ethiopia.

This treasurer must have been either a Jew or one converted to the Jewish religion. For we read that he was returning from Jerusalem where he had gone to worship. And as he rode along in his chariot he was reading.

How many of you know what the book was that he was reading? It was one of the books now found in our Bible—Isaiah. We call it Isaiah. How many can find it quickly? Try it and see if you can.

And here it was that Philip entered. How did he know he would find that important man from Ethiopia at that particular spot just then? Why, an angel told him!

The first thing Philip asked him was whether he understood what he was reading. And the treasurer said he needed some one to explain it to him. So Philip sat down in the chariot beside him and explained it all.

Ask Mother or Father to read to you the chapter that the treasurer was reading and see if you think you would have known of whom Isaiah was writing. Philip began at that very place and preached "Jesus" to him. Philip knew his Bible.

This sermon of Philip, preached as he rode along in a chariot with a very important man, had the same happy ending Philip's other sermons did. The one who listened and believed was baptized.

When Philip's work for God was done for that day the same angel that brought him there must have helped him again along his way. For we read that suddenly he was found preaching in the city. Preaching, always preaching wherever he went!

But what about the treasurer who went on his way rejoicing? You can just picture him as he returned to his work in Ethiopia. Something wonderful had been added to his life. He had had faith in God before, but now he had faith in Jesus as the Son of God, also. He had been forgiven of his sins.

He must tell everyone about the great love which God had for all the world in sending His Son to be the Savior. He must tell them all about the kingdom of God which will be on earth again some day. He must tell them what they must do to be saved.

And that, we are sure, is just what the treasurer did. Isn't that a happy ending?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 5. — August 2, 1936

PHILIP'S MISSIONARY LABORS

Acts 8:5-40

Devotional Reading: Matthew 13:1-9

GOLDEN TEXT

"Therefore they that were scattered abroad went every where preaching the word."—Acts 8:4.

SENIOR AND ADULT

Topic: The Gospel Crosses the Frontier.

Purpose. The purpose of Christianity, as held out by Snowden, is to ignore all racial and national lines and to draw all men into the brotherhood of Christ. Is this correct? What service is the church to render? Give references for your answer. Can it be hoped correctly that the entire world will be converted to Christianity? Why? Did Jesus' Great Commission point to universal conversion? Did it mean that every member of the church was to act as a foreign missionary?

Missions. Most of the larger denominations talk a great deal of missions. Some of them, however, are devoted simply to medical treatment, to teaching moral living, and to improving native conditions. What is the true purpose of missions? Are they important? Why was Philip sent to the eunuch? What ultimate result did his missionary trip have? Study the present condition of Christianity in Ethiopia. Is this the true gospel, or has it been perverted? If perverted, how and why? What did Philip teach the eunuch? What did the eunuch believe regarding God and His plans when Philip found him? What did the eunuch have to do to secure membership in the early church? Did Philip hold out hope for the eunuch's salvation in the event that the officer refused to be baptized? What was required before his baptism?

Self-Interest. Snowden points out that arguments must have occurred to Philip to convince him that, in view of his successful work in Samaria, he should stay in the north country to continue his labors instead of going into the unpopulated desert. Name a historical instance of a man's being ordered to do mission work and refusing. What was the result? Can refusal to carry on one's own part of church work affect God's purposes? If so, how? What missionary duty can everyone perform? Is it an important, a necessary, duty? Why?

Knowledge. Philip required knowledge, belief, faith, and repentance and baptism of the eunuch, who apparently was either a Jew or a Jewish proselyte. The officer's incomplete knowledge was not sufficient. Is incomplete knowledge ever a safe guide? Why? Must biblical knowledge precede or should it follow baptism? Should the church, in carrying Christianity to the world, stress dogmatic teaching or turn to social reform and improvement of living conditions? Why? Is there any purpose for the church except evangelism? If so, what? Of what does evangelism consist? Can local congregations need evangelism? Why? How is knowledge gained?—A. M.

GOLDEN TEXT

"They therefore that were scattered abroad went about preaching the word."—Acts 8:4.

In recent years Christians (or at least church members) moved into a new locality and seemingly forgot all their religion, stayed at home, and didn't even let their neighbors know that they were churchgoing people. This ought not so to be. It was different with the disciples: everywhere they went they let their light shine and preached Jesus.

We can take a lesson from the disciples. A Christian's light should shine wherever he goes. At home or abroad, the gospel of Christ should be preached by those who love Him and accept Him as their Savior. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).—L. A. R.

PRACTICAL APPLICATIONS

Missionary Work

- is God's plan of spreading the gospel;
- is needed to bring truth to the people;
- demands sacrifice;
- will be blessed of God.

Missionary Work. The story of missionary work is a narrative of the spread of the gospel. The workers of New Testament fame were missionaries. They were true to the commission given them by their Lord: "Go ye into all the world, and preach the gospel to every creature," and no church can be loyal to the Lord that does not make provision in its yearly work for missionary effort to fulfill this divine plan of evangelization. Philip's trip to Samaria was a missionary endeavor. His call to go on toward Gaza had its purpose realized in part at least by the conversion of the Ethiopian eunuch, who in turn became a missionary to the people of his country. The most amazing sacrifices in human history have been prompted by a spirit-born urge to tell the good news to those under the veil of darkness and aliens from the commonwealth of gospel enlightenment. The beautiful story of changed human lives as depicted in Paul's letter to Philemon is but one of the marvels of missionary pioneering.

Sacrificing for the Gospel. Sacrifice for the gospel brings an inward joy that doeth good like medicine. The real spirit of sacrifice is seen in its fullness by the action of the members of the early church when of their own volition and act, they sold all. The widow's casting in of all her living was a real sacrifice, and true to God's faithfulness; this offering was recognized and blessed indeed. The sacrifice which the Lord is most interested in is that of self (Rom. 12:1).—C. E. R.

JUNIOR CLASS

Topic: Philip Tells the Glad News. Text: Acts 8:5-13. Memory Verse: "And there was great joy in that city" (Acts 8:8).

Review. The sand table may be used to advantage in the construction of the scene of Stephen's stoning. Paper figures could be employed to represent the Jewish multitude, with a single figure buried partially under a small heap of stones to suggest Stephen.

Lesson Story. Philip was another of the seven good men who were chosen to care for the poor in the early days of the church. Like Stephen, of whom we learned last Sunday, he wanted to do more than see that all of the hungry people were fed, and so he, too, became a great preacher. After Stephen had been killed we would think that other Christians would have been afraid to tell about Jesus for fear they might be stoned as he was. But Philip was a brave man and as soon as Stephen was buried he went to the city of Samaria and began to teach the people there of the dear Savior who had died and risen again for them. These people were more willing to listen to Philip's preaching and many of them believed in Jesus, that He was the King whom God had promised was to rule the whole world by love. Not only did Philip preach, but he also cured many people of different kinds of diseases and made the lame to walk. Of course, these things made the Samaritans very happy, just as it would make us happy to have someone come and make our dear ones who have been sick for a long time well and strong again.

But the thing that gave them the greatest joy was the good news about the kingdom of God. The rulers they had in those days were sometimes very bad men. They made slaves of many of the people and nearly all the rest were very poor. Philip told them that Jesus was coming again to be King over all nations, and that then the poor people would have plenty to eat and a home of their own in which to live. Even more wonderful than all that, Philip must have told them that when the kingdom of God came, those who had been friends of Jesus in the past would never die, but live with Him forever.

Illustrations. This entire lesson can be pictured on the sand table. Paper houses with flat roofs may be made to form the city of Samaria, with roads leading toward it from the south. Each child should be provided with something to place on the table as the picture develops, the story of Philip's preaching being retold as the building progresses. "The scenery and figures can all be made of cardboard or paper and colored with crayons to add to the interest."—G. E. M.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Virginia Bible School and Conference, Maurertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Western Nebraska Conference, Holbrook,	August 15-23
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

Your attention is called to additional news items to be found on page 10 of this issue.

ILLINOIS BUSINESS MEETING

The annual business meeting of the Illinois State Conference will be held in the Oregon Church of God at 3 p. m., Friday, August 14, 1936.

Paul C. Johnson, President.

EVANGELISTIC SERVICES AT BLACKDUCK, MINNESOTA

A series of evangelistic services have just been completed at the White Pine Schoolhouse near Blackduck, Minn. The series started June 21 and closed July 5. Bros. Gerald Cooper and J. R. LeCrone were in charge.

During the course of the meetings a Sunday school was organized. We feel that this Sunday school meets a very definite need of the community and are praying that it may grow and prosper.

On Sunday, July 5, Bro. Albert May, of Hines, Minn., publicly confessed his belief in Jesus Christ and was baptized into His name by Bro. LeCrone. We rejoice in his decision to turn his back upon the ways of sin and death, henceforth to live for Christ and His righteousness.

We found the people of the White Pine community to be earnest workers and very hospitable. We enjoyed our stay among them a great deal. It is our hope that they may eventually have their own church building, and a resident pastor.

There are great possibilities in the work in northern Minnesota. Pray that the Lord will send forth workers into the harvest.

J. R. LeCrone.

GLASGOW, SCOTLAND

A brief but interesting history of the "Church of Baptized Believers in the Things Concerning the Kingdom of God," an organization corresponding in faith to the Church of God in America, has reached us from Bro. John W. Beattie of Glasgow, and will be presented for the information of our brethren at the conference. It is inspiring to know that throughout the world there are earnest, devoted men and women who are striving to bring to the suffering world the glad news of the coming and kingdom of the Lord Jesus Christ.

INDIANA, OHIO, NEW YORK, ONTARIO

The secretary of the National Bible Institution recently made a tour through the area above named in an effort to arouse interest in the forthcoming General Conference and to inform the brethren face to face of our general situation as a church. Our visit at the Indiana Conference was most inspiring and encouraging. We were invited to address the conference on matters pertaining to the general work and to outline plans for more effective united efforts in the future.

At the request of Pastor M. W. Lyon we presented the work of the N. B. I. to his very faithful congregation.

Passing on to Niagara Falls, N. Y., and Fonthill, Ont., we were asked by Pastor C. E. Randall to address his congregations at both places. We found a forward-looking work in progress under the pastor's efficient leadership, many having obeyed the gospel during the six years of Bro. Randall's pastorate.

Our deductions and conclusions drawn from these very interesting experiences must be left for publication in our report at the General Conference.

G. E. Marsh, Secretary.

MARSHALL, ILLINOIS

In spite of the hot weather, our attendance at church and Sunday school is holding up unusually well. It is encouraging to note the interest shown by so many at this time of year.

Bro. and Sr. Lucian Murphy, formerly of this place but now living in Seminole, Okla., are the proud parents of a baby girl, born June 20.

As the time for conference approaches it seems certain that at least one carload of young people will go from here. We hope others may be able to attend also.

Harry Goekler, Pastor.

TO HELP WITH THE MUSIC

Bro. James McLain, who will have charge of music at the Illinois Conference and Bible School and General Conference and also at the Iowa Conference, requests that all who would like to play in the orchestra should bring their instruments.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our church on July 9 enjoyed a very unusual treat in having the Gospel Team from Aurora College present to take charge of the evening program. Four of the college young people in company with Bro. and Sr. Hewitt composed this Team. Bro. Hewitt is head of the Biblical Department of the college. One of the young men was our own Church of God boy, Bro. Arthur Mills, and he gave the principal talk of the evening. Quite a number of our own church young people were present for the evening, and all felt very much inspired by the earnestness of this visiting group.

Our honorary elder and wife, Bro. and Sr. Richard Skeels, are great-grandparents again, a fine daughter having been born to Bro. and Sr. Harold Rice, 45 Diamond St., N. E. The young lady will answer to the name of Gladys Marie.

A very inspiring meeting of the deacons and their wives was held on the back lawn at the pastor's home July 10.

One of the Sunday school teachers, Sr. Thomas, is planning to conduct a week of Bible study for her girls the last week of July. The Sunday school picnic will be held on Saturday, August 1.

Jefferson Street by the church is being modernized. Dozens of yards of dirt have been hauled to the yard of the church, raising the lot more than a foot on the average. This will be seeded this fall, and should make a beautiful lawn.

F. E. Siple, Pastor.

BETWEEN YOU AND ME—

We learn with much satisfaction that Bro. John Marsh, son of Bro. and Sr. Frank Marsh of Ames, Iowa, is now located at Rockford, Ill. The Marsh family of Iowa has been actively identified with the work of the church for nearly seventy years.

Two addresses of importance to Church of God members have been changed recently. That of M. W. Lyon is now 13517 Darley Ave., Cleveland, Ohio; and that of Mrs. Emma C. Railsback is again 1020 S. Burlington Ave., Los Angeles, Calif.

According to a report from Mrs. F. L. Marsh, Ames, Iowa, a daughter, Caryl Louise, was born June 29 to John and Lucille Marsh, Rockford, Ill. Mr. and Mrs. F. L. Marsh are the grandparents.

Comments in the mail indicate a great and ever greater interest in the book reviews published in The Herald under the heading "On the Shelves." It should be remembered that every book mentioned in the department may be obtained from the National Bible Institution.

A gospel team from Aurora College conducted the morning service at Oregon, Ill. Sunday, July 12. The sermon was delivered by Bro. Arthur Mills, a most promising young man who is preparing for the ministry of the Church of God. He was accompanied by his brother, Glen, who is also contemplating the ministry as a life work. Others who assisted in the service were Miss Bullard, Miami, Fla., and two former students of the college who are residents of Aurora.

Two manuscripts of sermonettes delivered at the Los Angeles Church of God by Miss Marie Bleasdale and Mrs. Mildred Stantial have been submitted to The Herald by Mrs. Emma C. Railsback. They will appear in early issues.

Golden Rule Home acknowledges with gratitude the receipt of a quilt donated by Miss June DeWitt, Blanchard, Mich.

J. R. LeCrone, pastor of the Eden Valley, Minn., Church of God, is to be one of the speakers at the Virginia Bible School and Conference July 23 to August 2.

NORTHWEST CONFERENCE

The evening of June 21 brought to a close the six-day session of the Northwest Conference of Oregon and Washington at Corvallis, Ore.

The president, Sr. Minnie Rogers, gave the address of welcome and led the social hour on the opening night. The following day Sr. Hogue conducted the Bible classes and in the evening Bro. Lyle Rankin of Cashmere, Wash., spoke, taking for his subject the four stanzas of that old hymn, "Where He Leads Me I Will Follow." I wonder if we always realize the full meaning of the songs which we sing?

No words can express our disappointment when on Thursday Bro. Rankin and party were called home.

Bro. A. W. Darby of Gresham, Ore., led the morning study on "The Bible, the Inspired Word of God," giving many texts which will prove a great help when talking to the skeptic.

"Our Associates" (2 Cor. 6:4), Sr. Amy L. Young's subject, was greatly enjoyed.

Bro. Norman John Macleod and family arrived on Thursday, and at the evening service Bro. Macleod spoke on "The Fullness of God." Other sermons by this speaker were, "The Davidic Covenant" and "Apollos." The Bible school subjects taught by Bro. Macleod were: "How to Study the Bible: Regathering and Restoration of Israel," "The Mystery of the Resurrection," "Use of Concordance," "Peace and the League of Nations," and "Analysis of Figurative Language."

The business meeting was called to order by President Minnie Rogers. Officers for 1936-37 are Sr. Rogers, president; Amy L. Young, vice president, Gladys Barber, secretary; and Lillian G. (Mrs. Wallace) Woolf, treasurer. The finance committee remains the same. The treasurer reported 1935-36 the best year in the history of the organization, both financially and in the amount of work accomplished.

Sunday school teachers were Bro. Darby, adult class; Sr. Young, junior class. Bro. Macleod spoke at eleven o'clock on "The Work of the Holy Spirit," again preceding the Communion service, and closed the conference in the evening with his sermon, "Shall We Continue in Sin?" (Rom. 6:1).

Others who contributed to the success of the meetings are: Sr. Lottie E. Young, Seattle, Wash., whose paper, "The Wonderful Book," was read on Sunday evening along with a letter to the brethren from Bro. and Sr. A. M. Scroggs of Murphy, Ore.; Duncan Macleod and Sr. Leta Macleod, who favored us with many beautiful songs; Sr. Emma C. Railsback, Los Angeles, former evangelist for the organization; and Sr. Minnie Rogers, who has performed her duties as president so faithfully and prayerfully.

The community kitchen and dining room were in charge of Srs. Rogers and Edna Arthaud and Bro. Darby. This is the first time we have tried this method of serving meals and under the competent management of our committee it paid its expenses.

Baptisms during the year are those of Srs. Eleanor and Marcia Chamberlain, Verna and Patti Weatherwax, Gussie Coughenour, Sr. Pashkashki, and Bros. Keith and Marion Kennedy.

It would not be possible to say that any one service was the best, for all were profitable and enjoyable, and we hope that it will always be possible for our conference to conduct its meeting with the spirit of brotherly love prevailing.

Deaths in the Northwest in the past twelve months are those of Molly Gard; Sr. Lena Upton's father; Bro. and Sr. Pete McIrvin; and the late Sr. Alexander Nichols, who passed away June 16, necessitating the return of the Rankin party to Wenatchee, Wash.

We ask that the Northwest churches be re-

membered in your prayers and that we all remain steadfast to the end. May God's blessing rest upon every effort to preach Christ and His saving power to a sin-sick world.

Gladys Barber, Secretary.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Silas M. Claypool; Eva H. M. Fletcher; Helen M. Chisholm; Maybelle Hanson; Lillian A. Greiner; Mrs. C. Seely; Mrs. Ray May-silles; Ida F. Orem; Jessie M. B. Kauffman; N. Goodreau; Mr. and Mrs. J. Don Swartz; Mr. and Mrs. John E. Miller; Golden Rule S. S.; Golden Rule S. S. Adult Class.

BAPTISM AT OREGON, ILLINOIS

We are exceedingly pleased to present to the Church of God at large the name of Warren Knodle, Oregon, Ill., as an obedient child of God. Bro. Knodle, who has been confined to his home for a number of years by illness, signified his faith in the gospel and his desire to be buried with Christ in baptism, and manifested much courage in his extreme bodily weakness in submitting to the ordinance. He is the grandson of one of the four original members of the Oregon church. We pray that he may grow in grace as in physical health as a result of his consecration to the Lord.

THE DAILY PROGRAM

*Sixteenth Annual General Conference
Thirty-Ninth Annual Illinois Conference
Thirty-Fifth Annual Illinois Bible School*

6:00 Morning Call (you'll get up with a song)

6:45 Breakfast

7:45 Ministerial Conference

9:00 Devotional (in charge of C. E. Lapp)

9:30 Assembly of All Classes

- (a) Beginners' Class—pre-school age, Louise Lapp, teacher
- (b) Primary Class—ages 6 to 8, Verna C. Thayer, teacher
- (c) Junior Class—ages 9 to 11, Harvey Krogh, Jr., teacher
- (d) Intermediate Class—12 to high school, Lucille LeCrone, teacher
- (e) High School Young People—G. E. Marsh, teacher
- (f) Young Unmarried People—C. E. Lapp, teacher
- (g) Adult—F. L. Austin, teacher

11:00 Everybody's Class—S. J. Lindsay, teacher during first week

12:00 Dinner

1:30 Assembly of All Classes

All classes the same except that (e) High School Young People and (f) Young Unmarried People will meet together—James A. Patrick, teacher

3:00 General Conference Hour

5:30 Supper

7:30 Song Service Followed by Sermon

If you want a room outside the dormitory write Miss Elizabeth Ordnung, Oregon, Ill.

Mrs. Anna Smith, who has been our efficient cook for a number of years, will be with us again.

The week-day music will be in charge of James McLain and Esta L. Starbuck. Bring your instruments to help in the orchestra.

Mrs. Edna Brewer of the Brush Creek Church of God in Ohio will be our matron.

In order that the social activities may be coordinated Mrs. F. L. Austin has been asked to be director of a social committee. Recreation and sight-seeing tours will be arranged.

Showers are being installed for the convenience of those staying in the dormitory. Please bring your own towels.

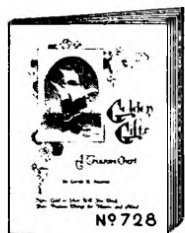
If you have any fresh or canned fruit or vegetables which you can bring without too much inconvenience do so. All can be used to advantage.

On the Shelves

By Arlen Marsh

GOLDEN GIFTS

"'Tisn't true!" is the first reaction to examining the seven books of the Golden Gifts series for children. That books with everything from gorgeously colored pictures to short stories and poems could be printed for only 12 cents each seems hardly possible.



Some of the books are of the rebus type—print interspersed with pictures to tell a single story. Some of them are almost completely in full color. All of them are astonishingly beautiful.

They are graded for the various ages under grades 1, 2, and 3. Grade 1 strikes those from 3 to 5; grade 2, those from 6 to 8; grade 3, those from 9 to 11. For class awards, use at home by parents, gifts at Christmas or on birthdays or at any other time, we know of nothing at so low a price that equals them.

Standard Publishing Company: 12 cents each; \$1.20 per dozen. A circular in full colors, describing and showing each book in detail, will be sent on request to the National Bible Institution, Oregon, Illinois.

GOD'S MESSAGE

This little book contains 365 messages for home worship or meditation, each message based upon a Bible text and covering one page. The whole was written expressly for *God's Message* by 365 different ministers. A few implications that social conduct is the primary purpose of Christianity and, oddly enough in contrast with the first, that the good go to heaven when they die, appear; but the book in the aggregate is well balanced and accurate. For the one who seeks something to stimulate daily thought of God and His work, *God's Message* would be an excellent investment.

John C. Winston Company: three editions—cloth, 60 cents; limp leatherette, \$1.00; art leather, boxed, \$1.50.

GOD'S MINUTE

Companion volume in size and style to *God's Message*, *God's Minute* offers 365 prayers "sixty seconds long" by more than three hundred religious workers. The book is arranged from January 1 to December 31 to take account of holidays and religious festivals.

There are quite a number of such observations as "when Thou art ready, call us home, O Father," and consequently the whole is more fitted to the orthodox belief than to the Church of God; however, a large number of the prayers are very usable.

In view of the fact that the family devotions have almost

perished from the earth, a book like this comes as something at once unique and important to the religious world. It at least will provide models and suggestions for one's own praying, if it accomplishes nothing else.

John C. Winston Company: three editions—cloth, 60 cents; limp leatherette, \$1.00; art leather, boxed, \$1.50.

FABLES

Aesop, freed from inherited slavery by his master, who had been pleased by his servant's knowledge and wisdom, rapidly rose to power and influence in the Greek republics of the fifth century B. C. As ambassador to Delphi for Croesus, Aesop was executed by the covetous natives, who framed him in precisely the same way that Joseph framed his brothers in Egypt.

In spite of Luther's contention that the Fables were the compilation of the wisdom of ages, and not the work of one man, the majority of the storiettes with a moral have been positively traced to Aesop. This new edition of his ancient bits of wisdom does much credit both to him and to the publishers and artists.

Feeling that the morals appended to each fable leave the reader with the idea that Aesop was a prig as well as a political *raconteur* (for the fables were almost all told for political purposes), Charles H. Bennett, illustrator, has drawn the figures of the little stories with originality and humor. The resultant cartoons are by far the best we have seen in any edition of Aesop's work.

Inasmuch as these fables are given frequent allusions in speech and literature, it behooves everyone, and particularly teachers, writers, and speakers, to be thoroughly familiar with them. A hundred illustrations to give point to lesson or sermon, even as Jesus drew upon the traditional tales of His day, may be found in the stories of Aesop.

Three Sirens Press: \$1.00.

MISCELLANY

The production of a line of black and white Bible pictures based on famous masters is one of W. A. Wilde Company's strongest points. Each picture measures 6½ by 8¼ inches, and sells at 1½ cent. Orders for less than ten, either similar or assorted, are not accepted. . . . Bookmarks of art metal, with a hook at the top to slip over the edge of the book, are now available at 15 cents each in a variety of religious designs. They are also suitable for letter openers. . . . Complete lists of both pictures and bookmarks will be furnished by the National Bible Institution.

Any of these books and supplies may be obtained from the National Bible Institution, Oregon, Illinois.

THE RESTITUTION HERALD

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World-Wide Opportunity

An Editorial

IN THIS and later issues will be found outlines of the faith and teaching of believers in the things concerning the kingdom of God and the name of Jesus Christ from various parts of the world. It is inspiring to know that thousands of devout men and women in other lands than ours are standing foursquare with us in their defense of the gospel as it was preached by Jesus and His apostles in the dawn of the Christian era. It is also interesting to learn that this great world-wide movement leading to the primitive faith had its origin in America. The first effort that was made in Scotland to introduce the rediscovered gospel of the kingdom of God was fathered by American believers and the earliest sermons were delivered by an American preacher. Out of that effort eventually came the work in New Zealand and in Australia. And the work is still going on, still spreading to the four corners of the earth.

These are facts that should bring us much satisfaction as our General Conference draws near.

Further encouragement is derived from the knowledge, gained through recent correspondence with workers elsewhere, that owing to certain favorable conditions in this country our work is more thoroughly organized and is progressing more rapidly than anywhere else in the world. We have more young men and women now engaged or planning to engage in the ministry of the word than is the case in other lands. Our local churches are generally larger in membership and more advanced in spiritual development than they were a few years ago.

Where in the past the majority of our congregations had preaching once a month or less, many of them now have local pastors who carry on a full weekly program of services. Our Sunday schools are generally flourishing and hundreds of children from non-church homes are being brought under the influence of our teaching and many of them eventually are baptized into Christ.

Further cause for satisfaction is found in the positive stand some of our younger ministers are taking on doctrinal matters. After careful investigation we have found

that an appreciable number of these young leaders are preaching a positive gospel. They are insisting that those whom they baptize shall first be fully instructed in the things concerning the kingdom of God, the nature of man, the Lord's coming, etc., and in addition that they shall appreciate the spiritual significance of their baptism, that it means death to sin and resurrection to righteousness.

All of this is encouraging. But it also places an added weight of responsibility upon us as a people. Opportunity always carries with it obligation. Ability creates duty. The opportunity to preach the gospel that is now open before us, the ability to do such work as provided by a consecrated and zealous ministry, demands that we shall increase our efforts along all lines. *Evangelism* should be our watchword, *missionary activity* our purpose. An effort to attract and convert unbelievers should be made constantly by every local congregation, by every State conference, and, above all else, by the General Conference of the Church of God. This should be the conscious purpose in the mind of every Sunday school teacher, every Berean worker, every pastor and evangelist!

In the estimation of many careful students of prophecy, but little time remains for the spreading of the gospel. The Lord is coming! The kingdom of God is at hand! Soon, very soon, "the night cometh when no man can work"! Upon our faithfulness today will depend very largely the joy we will experience when we are called into the presence of Jesus Christ tomorrow. God has placed this work in our hands. He has trusted it to our care. Let us not, in these closing days of opportunity, fail Him who has done so much for us. Our every ability, our every resource, should be dedicated to this task.

How may we best further this mighty purpose this coming year? Ask God to guide us to the right answer to this question and then come to conference and advise and assist those whom you may choose to carry on this work for you, that they may be strengthened by the knowledge that the church at large is in whole-hearted sympathy with them and is willing and anxious to support them in endeavors.

Abreast of the Times

Plan to Settle Jews in Cuba

"Declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him."—Jer. 31:10.

HAVANA, Cuba, July 19.—A plan to settle 200,000 Jews from Germany in Cuba was outlined yesterday by Representative William I. Sirovich of New York, who said the project has the approval of President Miguel Gomez of Cuba. The President has promised, Mr. Sirovich said, that the matter will be given serious consideration by the Government if a definite plan is sent to Havana by a committee of internationally prominent persons. He painted a picture of a revitalized Cuba with the pick of Jewish refugees from Germany establishing themselves in business in the island and absorbing the unemployed.

Revolution and Counter-Revolution

*"Why do the nations rage,
And the peoples plot in vain?"*—Psalm 2:1, Am. Tr.

MADRID, Spain, July 23.—Revolution and counter-revolution mark the progress of the bitter civil war that is now raging in this republic. It is estimated that at least two thousand have been killed, many more thousands wounded, and millions in property damage sustained in the struggle of the past few weeks. While the war is being directed by a reactionary group which favors the establishment of a Fascist government in the place of the present republican State, a third element favors Communism. What the outcome will be no one can foresee at the present. Suffering and loss and bloodshed must continue, however, until the end of the present age, for the hopes and plots and counter-plots of politicians we know are all in vain.

Drought, Plague, or Planning?

"The lofty looks of man shall be humbled."—Isa. 2:11.

LOS ANGELES, Calif., July 24.—An editorial in *The Los Angeles Times* says: "Another searing drought that reduces crop prospects in some States as much as 75 per cent has come to upset New Deal calculations. It is a sardonic answer that nature thus returns the calculations of such Brain Trust savants as Prof. Tugwell, who thinks farming is a simple matter of using a slide-rule in an air-conditioned office in Washington. Prof. Tugwell, conducting incantations with a table of logarithms, must have proved to his satisfaction that such a drought as that of 1934 could not happen again so soon. He insisted on another crop reduction. . . . The New Deal was so sure of its planning figures that it had even promised a surplus for export this year. The export surplus, it is now admitted, has gone glimmering, and prospects are for a serious crop shortage instead.

After such an experience, agriculture will begin to wonder which is worse—plague, drought, or economic planning."—Quoted by *Prophecy*.

It is becoming increasingly apparent that "the wisdom of this world is foolishness with God" (1 Cor. 3:19). We cannot avoid the conclusion that the prosperity of mankind is not the product of human planning but of divine will and favor. Only when Government is empowered by the supreme Ruler of the universe to control the operations of natural law can we hope to see the results attained which our present rulers are attempting to bring about by a "planned economy." We appreciate the efforts that are being made by the State to relieve suffering and to supply the needy with food, but our hope—our only reasonable hope—for lasting prosperity rests alone upon the promises of God pertaining to the kingdom which Christ is to establish upon the earth when He comes.

Religion Minus—Social Service Plus

"—except there come a falling away first."—Paul.

NEW YORK, July 25.—The trend of the times is obviously away from religion. The place the church now occupies is one of "innocuous desuetude." Its influence is practically nil. Recognizing this fact many denominations are attempting to make to themselves "friends of the mammon of unrighteousness" by frankly discarding all direct reference to religion and substituting for it social reform. This in an effort to regain, not their spiritual leadership, but their moral influence, which is quite a different thing.

For a great many years *The Literary Digest*, a publication which reflects the fluctuating sentiment of the people with astonishing accuracy, has carried a department under the title, "Religion and Social Service." Under the pressure of general indifference to religion, the word "Religion" has now been dropped and the page is indexed simply "Social Service." We do not criticize *The Digest* for making the change, but note with sadness the fact of the growing religious indifference on the part of the American public which it indicates.

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My Last Sermon

By E. O. Stewart

"Stand in awe, and sin not."—Psalm 4:4.

DEAR fellow travelers from time to eternity: As I look into your faces today, we behold a mixed multitude of judgment-bound humanity. In my audience I see many faces which bear their Creator's gracious stamp of youth, beauty, and vigor. A second look reveals many facts with wrinkled brows and pale, sunken cheeks, which bear unmistakable evidence that you have long since passed that long dreaded milestone of middle age and are nearing the foot of life's western hill-slope toward the setting sun, and must soon be numbered with the myriads of like creatures who inhabit the silent valley of death.



For almost six thousand years, men of like passion as you and I have witnessed the heart-rending scenes of the effects of sin, which are sickness, sorrow, pain, and death. Through the entrance of this unwelcome visitor we call death, many delightful home circles have been broken, family ties have been severed, leaving millions of bleeding hearts to pine away the empty years, which indeed would be unbearable but for the resurrection hope that some glad day, when the scenes of sin are all over, when sickness, sorrow, pain, and death shall be consigned to the place of other forgotten things of mortality, the long broken circle shall be mended, and the now dormant heartstrings shall eternally vibrate in sweet response to the youthful touch of friends and kindreds of long ago.

Why stand in awe? What are the impelling powers among the above-mentioned things calculated to so elicit and command our attention as to strike us with awe? Do the awe-inspiring powers appear among the catalog of things caused by the entrance of sin? Is there anything about sickness, sorrow, pain, and death that is likely to so appeal to our senses as to cause us to stand in awe? Is awe the result of tyrannical fear?

Awe is defined as reverential fear, the feeling or emotion inspired by the contemplation of something sublime, profound respect and admiration. Reverential fear is not the fear of being punished for wrongdoing, but the fear of offending the feelings of one for whom we have profound respect. "Fear God, and keep his commandments: for this is the whole duty of man" is equal to saying, "If you love me, you will keep my commandments." So the fear of God spoken of in Ecclesiastes 12:13 melts into love when mentioned by Jesus, whose mission was to reveal to mankind the real spirit of Old Testament sayings.

We do not wish to be understood as teaching that God will not punish those who transgress His law, for there is nothing more clearly taught in the Bible than that every

transgression shall receive a just recompense of reward; but these punishments are not the awe-inspiring things set forth in the Bible to induce men to true worship of Him from whom all blessings flow. The fear of being punished for wrongdoing might restrain us from sinning; but such fear is provoked through the dread of personal injuries, and could not be

properly defined as "awe." To be restrained from sinning through fear of personal injuries is quite different from being restrained from sinning through fear of offending the feelings of our best friend and benefactor. In order to be godlike, love must be the motive power that prompts the action. Paul may have faith to remove mountains, bestow all of his goods to feed the poor, and give his body to be burned; but without love, these very acts become an offense to God, and could profit Paul nothing. And so it is with fear. If we are restrained from sinning through fear of being punished, it is not love that prompts the action, but the dread of personal injuries, which converts the very act into an offense in God's sight. If I am restrained from injuring my fellow man through fear of being punished, he is benefited by that fear; that is, he escapes the injury I had thought to do unto him. But the restraining power was not reverential fear, but fear of personal injuries. It was not love for my fellow man that restrained me from injuring him, but the fear of punishment.

The fear of personal injury for wrongdoing was the very thing that kept old Israel under bondage to sin. For Christ came to deliver them, who through fear of death were all their lifetime subject to bondage (Heb. 2:14). The fear of being punished with death if they sinned took the place of reverential fear in their lives, and this blinded them to the true spirit of the law, which was intended to release them from sin's bondage.

What are the things calculated to inspire us with awe? They are the things done by Jesus Christ in fulfilling the spirit of the law. He showed us how to serve in newness of spirit, and not in oldness of the letter. He said, "I am not come to destroy the law or the prophets, but to fulfill them." He certainly meant that He came to fulfill the true spirit of the law, for He abolished in His flesh the law of commandments contained in ordinances (Eph. 2:15). He took it out of the way, nailing it to His cross (Col. 2:14). So now we are to serve in newness of spirit, and not in oldness of the letter; for the letter killeth, but the spirit giveth life.

The letter permitted guilty hands to lift the death-dealing stones and hurl them (Please turn to Back Page)

Yehhezkeel 38

Ezekiel 38

Translated by Dr. Henry Fuehrer

A piece of work unusual to THE RESTITUTION HERALD is here presented as the product of Dr. Henry Fuehrer, already familiar to our readers as a linguist, scholar, and converted Jew. Dr. Fuehrer offers an original translation of the first nineteen verses of Ezekiel 38, much quoted by prophetic writers. The Fuehrer exegetical notes on the first two verses are appended to the translation. Although the doctor has completed translation of the 38th and 39th chapters of Ezekiel from the original Hebrew, the latter portion of his work is not yet prepared for publication.

1. And I had the word of YAHWEH, as follows:
2. Ben-Adham! Direct thy face toward Gog, the land of Magog, the exalted one of Rosh, Meshekh, and Tubal, and prophesy concerning him!
3. And thou shalt say: "Thus said Adhonay YAHWEH: 'I am at thee, O Gog, exalted one of Rosh, Meshekh, and Tubal!'
4. 'And I shall degenerate thee and I shall place fish-hooks into thy cheeks and I shall mobilize thee and all thy army, horses, and steeds clad in pageant apparel, all of them, a multitudinous congregation of weapon and shield, graspers of swords, all of them!
5. 'Paras, Cush, and Put with them, all of them in shield and helmets.
6. 'Gomer and all her wings, the house of Togarmmah, the flanks of the north and all his wings, a multitudinous people with thee!
7. 'Prepare thou and be thou prepared, for thy sake; thou and thy congregation, the congregated ones around thee; and thou shalt be unto them a vanguard!
8. 'For many days shalt thou be mustered! In the end of thy years shalt thou come into a land which was degenerated by the sword, segregated from amongst multitudinous peoples, upon the mountains of Israel, which was a ruin as of yore; and it was brought forth from amongst the peoples; and they will dwell in safety, all of them!
9. 'And thou shalt go up, like a furor shalt thou come, like a cloud, in order to envelop the earth wilt thou be, thou and thy wings, and the many peoples with thee!'
10. Thus said Adhonay YAHWEH! "And it will take place on that day that words will go up upon thy heart and thou shalt think an evil thought.
11. "And thou shalt say: 'I shall go up upon a land of

open walls! I shall come upon the unsuspecting ones (dwellers in safety, all of them, dwellers without a wall and a latch, and latched doors have they not)

12. " "In order to plunder plunder, and in order to rob robbery! In order to repeatedly lay hands upon the (now) settled ruins and upon a people, met together from amongst the nations, cultivators of chattel and commerce, dwellers upon the navel of the earth!"

13. "Sheba and Dedan and the merchants of Tarshish and her lion cubs will say unto thee: 'Is it true, that, in order to plunder plunder didst thou come? That, in order to rob robbery hast thou congregated thy congregation? In order to lift away silver and gold? In order to take chattel and commerce? In order to plunder a great plunder?'

14. "Therefore, prophesy thou, O Ben-Adham, and thou shalt say unto Gog: 'Thus said Adhonay YAHWEH: 'Forsooth, on that day, during my people's (Israel's) dwelling in safety, thou shalt know.

15. " " "And thou shalt come from thy steed, from the flanks of the north, thou and multitudinous people with thee (riders on horses, all of them) a great congregation and a multitudinous army!

16. " " " "And thou shalt go up upon my people Israel, like a cloud tending to envelop the earth; (in the ends of days will it be) and I shall bring thee upon my land, for the purpose of the information of the nations concerning ME, for the purpose of MY sanctification before their eyes, O Gog!" " " "

17. Thus said Adhonay YAHWEH: "Is it true that thou art he, concerning whom I spoke, on the previous days, through the slaves, the prophets of Israel, the prophets in those days, for years, concerning bringing thee upon them?"

18. "And it will take place, on that day, on the day of Gog's coming upon the soil of Israel—is the speech of Adhonay YAHWEH—that MY ire will ascend into my nostrils!

19. "And in MY zeal, with the fire of MY indignation have I spoken—lest it do not come true—that, on that day, there will be great tumult upon the soil of Israel."

SCHOLIA—EXEGETICAL NOTES

1. "And I had," etc. The Hebrew text reads: "*Wayehi debhar Yahweh elay,*" "And the Word of Yahweh was unto me." The Hebrew language has no equivalent for the verb "to have." Instead of saying, "I have," the Hebrew says, "It is to me." The Latin has an analogy in the phrase: "*Leoni est vox terribilis,*" "Unto the lion, there is a terrible voice," meaning: "The lion has," etc. "It was to

me" = "I had." "*Lemor*," in the original, means, "In order to say." Correct English: "as follows."

2. "Ben-Adham" does not mean: "Son of man" or "*filius hominis*," but "son of Adam!" The Hebrew has two words for the English "man," viz., *adham* and *ish*. The former means the same as the Latin *homo* and the Greek *anthropos*—"a human," i. e., a member of the human race, every man, woman, and child. The latter means the same as the Latin *vir* and the Greek *aner*, a "male man" in opposition to woman. While *adham* distinguishes him from the rest of creation, *ish* distinguishes him sexually. The first man was called *adham* because his body was made of red clay. *Adhem*—red. *Adham*—red clay figure. At that time

he was sexless. "Ben Adham" is a formula used by Jehovah ("Yahweh"), to address a prophet, a seer, one of His representatives unto all descendants of Adam. It means as much as "Adamite," "progeny of Adham," "son," here, meaning "offspring" or "descendant." "Son of Adam"—mystically, "representative of all the Adamites." *Protagonarchos Adhamon* in Greek—"chief of Adam's *protagons* (descendants). The *hyios tou anthopou* of the New Testament is equivalent to "Ben Adham" of the Old Testament. The translation of "Ben Adham" as "son of man" is totally erroneous. Yahweh (the "World-Breather") would not address His spokesman (*nabhi*, "prophets") as a mere "son of man" or "descendant of some human being"!

Types of Christ in Genesis and Exodus

By Marie Bleasdale

BY FAITH Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures in Egypt, for he had respect unto the recompence of the reward."

To me, this is one of the most remarkable statements in the Bible. How could Moses, living some 1,500 years before Christ, know anything about the coming Messiah? True, there was the promise given to Eve in the Garden of Eden, that her seed should bruise the serpent's head. But in that promise what was there to seem so much more precious to Moses than the material riches he forsook? At the time God called Moses to lead his people from Egypt, he was given the power to perform miracles so that Israel might believe he was sent from God to be their savior. Now Moses had been educated as a prince of Egypt, and schooled in all their philosophies. He must have wondered why God chose these certain signs; he must have seen the underlying type of the Christ who was to come.

An account of these miracles is found in the 4th of Exodus:

"And the Lord said unto him, What is that in thy hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent."

Now the rod was an emblem of authority, and we know that the serpent was the prototype of sin. So we see that in figure Moses was told that there would be a ruler born who would take sin upon himself. When Moses performed this miracle before Pharaoh his magicians changed their rods into serpents, too. But Moses' serpent devoured the other serpents. So Christ was to bear the sins of the whole world—not just those of the Jewish nation.

The second sign is also a type of Christ:

"And the Lord said furthermore unto him, Put now thy

hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh."

Now leprosy is a deadly disease. While Moses' hand was leprous he was condemned to death. But by the power of God, his hand was cleansed and he was given a new life. By this we see that Moses preached by means of type that Christ would come under the curse of death, and that He would through a miracle rise again from the dead.

The third sign was to be performed if the people would not listen to the other two:

"Thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

In this we see a type of the waters of baptism which by our faith are changed into the blood of Christ.

So in the signs Moses showed the people of Israel, he preached Christ the King of the Jews, Christ the Redeemer who would take upon Himself the sins of the world, Christ who would come under the curse of death that He might become "the firstfruits of them that slept"; and the way that we may accept Christ is in baptism.

But these signs were not the only way that Moses preached Christ. In the 12th of Exodus, the Lord gives Moses the directions for observing the feast of Passover. Each family in Israel was to kill a lamb, and strike the lintel and the two sideposts with its blood. In the 13th verse we read that "the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

So it was the blood of the lamb that saved them. In the
(Please turn to Page Ten)

The Bible in Painting

AS EARLY as the days of the Roman catacombs, painting was becoming the willing handmaid of religion, and the incidents of the Bible, and particularly in the life of Christ, have proved to be a vast storehouse of inspiration for the artist. Italian art, prior to the Renaissance, was predominantly Christian, and the art of the Western World from that day until this owes a profound debt of gratitude to religion for some of its greatest themes. Within the past year Robert B. Harshe, director of the Art Institute of Chicago, said in *The New York Times Magazine* that the art anthologies of the past had never failed to include certain pictures, and that included in the anthologies of the past fifty years there were certain pictures that occurred most often. Of the resulting twelve paintings which he mentioned as having been judged the world's greatest, nine have distinctly religious themes, and eight are taken directly from the Bible.

Art suffered for a time in both England and America under the stiffness and rigidity of the Puritans. They were not interested in art because it diverted the mind, as they thought, from the one true purpose in life which they considered supreme: the attempt to please God. Mr. Lewis Mumford states the situation: "By forbidding a respectable union between the artist and the useful arts, they finally turned the artist into the streets, to pander to the first fine gentleman who would give him a kind word or a coin." It is to be expected, therefore, that early Colonial art would be almost exclusively utilitarian. By the beginning of the eighteenth century there was sufficient prosperity in America to enable some families to build fine houses and to purchase paintings and engravings to decorate the walls. The demand for art which had been created called forth the genius of painters and caused European artists to settle in America. One of the most celebrated of the eighteenth century immigrant painters was Gustavus Hesselius who painted "The Last Supper." This is the earliest American religious picture, and it shows Italian influence. "The side of the table nearest the spectator is vacant, save for Judas, as in Leonardo's famous painting. The hand of Judas is raised in the gesture that accompanied the announcement of his impending betrayal, and those of the disciples are disposed in a way that serves to indicate their emotion and at the same time to give a pleasing rhythm to the row of seated figures. The figure of Judas, half turned away from the Master toward the spectator as though in shame or fear, is skillfully drawn" (Suzanne La Follette in *Art in America*).

Of course the contribution of the Continental painters to the gospel in art has been marvelous. But if by some strange and terrible catastrophe every one of their paintings should be blotted out, the life of Christ would still remain skillfully and beautifully portrayed by British and American artists.

Arthur Hacker and Gabriel Charles Dante Rossetti and a number of others have painted scenes of the Annunciation. Rossetti's picture is called "Behold, the Handmaid of the Lord," and this simple picture has a powerful hold on those who study it. A simple peasant girl has caught the secret of the mystery of life. There is a strange fascination in the utter humanity of Mary, as she accepts the doing of God's will. Burne-Jones painted the "Star of Bethlehem." "Do you really think that the story of the Magi is true?" asked a young girl as she watched Burne-Jones paint this glowing canvass. "It is too beautiful not to be true," was the artist's answer. Against a leafless forest as a background, the artist paints his picture. The Magi have been guided to the babe held in the arms of His mother, by a star whose flames are burning in the hands of an angel. The simple surroundings are in striking contrast to the glory of the three kings. John LaFarge painted the "Arrival of Magi at Bethlehem"; and Lord Leighton, "The Star of Bethlehem." The flight into Egypt is well portrayed by Edwin Long in the picture called "Anno Domini." A better known production, perhaps, is that of Holman Hunt, called "Triumph of the Innocents." This picture breathes the atmosphere of the East. The Holy Family is making its way to Egypt and having left the highway is traveling through the fields. Joseph, "bronzed and rugged," is leading the donkey watchfully. The mother of the babe draws about Him garments taken from the saddlebags. Dancing and floating about the Holy Family are the martyred innocents in triumphal procession. Mary does not see them, but the babe is trying to call her attention to them. Jesus as a little boy in the carpenter shop of His father is depicted by Sir John Millais. The little boy Jesus

has been playing about the shop and has torn His hand on a nail; and it is about Him that the action centers. The picture is symbolic of that deeper wound that was to come later. We are so familiar with Hofmann's "Christ and the Doctors" that we sometimes forget another painting by Hunt, "Finding Christ in the Temple," which is wonderfully rewarding to those who take time to study its true greatness.

Let us now turn to Jesus' years of maturity. Arthur Hack-



er has given us "Christ and the Magdalene." Elihu Vedder painted the "Head of Christ." Benjamin West has painted "Magdalene Anointing the Feet of Christ," "Christ Blessing Little Children," "Christ Rejected," and "Raising of Lazarus." Henry O. Tanner also painted "The Raising of Lazarus." We are indebted again to Millais for the picture "The Evil One Sowing Tares," and the "Widow's Mite," to Lord Leighton for "Wise and Foolish Virgins," and to John LaFarge for his painting "Discourse With Nicodemus." William Hunt (an American) painted the "Return of the Prodigal." Three paintings from this period of Jesus' life deserve special attention: "For He Had Great Possessions" by George F. Watts, "The Shadow of Death," and "Light of the World" by Holman Hunt. Watts has given us his interpretation of the "Rich Young Ruler." He has pictured a man richly clothed, his fingers covered with rings, and a costly chain about his shoulder. The face is turned away, so that we cannot see it. The hand looks large, grasping, and cold. The "Shadow of Death" by Holman Hunt is interesting, for it portrays Jesus as a laboring man. It is the end of the day and Jesus is in the carpenter shop as the sun is setting. As He finishes His work, He throws up His arms in a gesture of relaxation and repose. There are in the picture the marks of the real humanity of Jesus. In a little while Jesus will leave the carpenter shop in Nazareth and henceforth the shadow of death lies on Mary's heart. The "Light of the World" by Hunt is known and loved by all. It is filled with symbols. Jesus stands at a door knocking. It is of course the door of the human heart. There is no latch, no key, no knob; the door must be opened from within if Christ is to enter. Jesus wears two garments—one the seamless robe that He wore on earth, and the other the rich garment of the high priest. He wears two crowns—one the crown of thorns, and the other a gold crown signifying that He is a king.

We come now to the closing days of Jesus' ministry. Ford Madox Brown has painted "Christ Washing Peter's Feet." Edward Armitage has given us "The Remorse of Judas," Thomas Eakins the "Crucifixion"; Burne-Jones has caught the mood of the resurrection in the picture called "The Morning of the Resurrection," and John LaFarge has given us the "Ascension," which is his religious masterpiece. Christ is pictured ascending to heaven in the midst of beautiful soaring choruses of angels, and the picture is famous for its harmonies and vibrant color.

When we come to appreciate the rich mine of material furnished to art by the Gospels, we realize the truth of the statement made by J. L. French: "The subject of Christ is undoubtedly the greatest that has ever entered the domain of art."

Lord Leighton, in addition to his paintings from the Gospels, has given us "Jezebel and Ahab Taking Naboth's Vineyard." Millais painted "Esther," "Jephthah," and "Victory, O Lord." Watts also went to the Old Testament for themes and has given us the "Return of the Dove to the Ark," and the "Morning After the Deluge." Lord Leighton illustrated a Bible for Dalziel and these pictures have

become, in most cases, his most famous works, especially "Samson," "Elijah in the Wilderness," and "Cain and Abel."

John LaFarge was one of the first American painters to produce worth while paintings on religious subjects. The fine figures which he did for Trinity Church (Boston) and his painting for the Church of the Ascension (New York) set a standard for mural art which has not been surpassed in this country. His remarkably fine picture "The Resurrection" in St. Thomas' Church, New York, was unfortunately destroyed by fire. LaFarge manifested the truly devotional spirit in these beautiful pictures to a remarkable degree.

Mystery, a strong element in romantic art, found admirable expression in Albert P. Ryder. "He was a man of imaginative power and of deep and quiet meditation; a poet and a dreamer, who projected his dreams on canvass and, dissatisfied with the result, repainted again and again until the picture was either ruined or became such a noble expression of poetic and religious sentiment as 'The Resurrection' or 'Wayside Cross.'" He painted a picture with the title of "Jonah" which he described as "a lovely turmoil of boiling water." In this turmoil is the struggling Jonah between the dark masses of the whale and the boat. Jehovah watches the scene from the clouds on the horizon, His hand lifted in the benediction that promises the miracle.

One of the best known examples of mural painting in America is given by the pictures of John S. Sargent in the Boston Public Library. These paintings are remarkable for their harmony and variety of color and their boldness and power of design. They describe Moses and the Ten Commandments; the children of Israel oppressed by pagan neighbors; yet depending on God; the Hebrew prophets with the full expectation of the Messiah; the chosen people protected by Jehovah through the observance of their law; the Messianic Era; and the doctrines of the Trinity, Redemption, and Incarnation, the Judgment, Heaven and Hell, the Synagogue and the Church.

Stained glass windows have contributed marvelously to the presentation of the Scriptures to the eye. In 1656 the anonymous author of the book with the astonishing title, *Parnassus Biceps*, wrote these quaint lines.

"Windows are pulpits now; though unlearned, one
May read this Bible's new Edition.
Instead of here and there a verse adorn'd
Round with a lace of paint, fit to be scorn'd
Even by vulgar eyes, each pane presents
Whole chapters with both comment and contents."

Occasional reference to stained glass windows is made in the list of paintings. Trinity Church, Boston, (Phillips Brooks' Church) has windows by LaFarge, William Morris, Burne-Jones, and others. Many of the larger churches have similar distinguished and beautiful windows. No attempt has been made to list them here.—*National Commemoration Pamphlet No. 4.*

The Fourth Beatitude

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." — Matt. 5:6.

HUNGER and thirst are primitive, fundamental appetites. We think we understand what these terms mean. It is doubtful whether we all understand them in the intensity of their meaning. There are starving people who know what it is to "hunger" and "thirst" as some of us do not know. But it is not the natural craving for bodily meat and drink of which our Lord spoke.

Jesus was speaking of the subjects of His kingdom. They desire to live righteous lives before God, and they are blessed in the realization of their desire. As the newborn babe hungers for the milk of its mother's breast, so the soul that is born of God hungers after righteousness.

What is righteousness? It is the condition of mind and quality of conduct which conforms to the will of God. It is goodness. The word is so rendered by Moffatt. This active goodness which comes from God is essential to admission into the kingdom.

What is it to hunger and thirst? These terms signify a need felt in a physical sense. Spiritual wants are more imperative than corporeal. If you know by experience what it is to be really hungry and thirsty as we use the words in a physical sense you ought to grasp what Jesus meant as He used the same words with a spiritual meaning. Desire has been said to be a condition and prophecy of religious attainments. If we would have the blessing promised we must want righteousness as a hungry man wants food and drink.

The Psalmist cried out: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psalm 42:1, 2). "The nature of the soul is such," wrote Dr. H. C. Morrison, "that it must feed upon things entirely apart from those substances which satisfy the body." The body feeds on meat, the soul feeds on thought. The body refreshes itself with bread; the soul nourishes itself on truth. The body slakes its thirst with water; the soul drinks deep at the fountain of love. The body will perish with hunger, if deprived of food and drink; the soul drivels into leanness and starves into poverty if it is not nourished with communion with its Creator. It has been so constituted that it cries out for righteousness and fellowship with God. We here use the word "soul" in a limited sense.

Souls in trespasses and sins do not care for the righteousness of God. They seek the satisfaction of their appetite in worldly things. Those alone who are truly born again hunger and thirst after righteousness in the sense that Jesus indicated. For those who have become new creatures you do not have to bring worldly things into the church to satisfy newborn desires. The church that is turned into a restaurant for feasts, a theater for plays, and a place for worldly fun and frolic, loses its appeal for those who are living the new life.

When tempted by Satan, our Savior quoted from the book of Deuteronomy these words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). The one who hungers and thirsts after righteousness loves to feed upon the Word of God. His desire is expressed in the prayer, "Lord, evermore give us this bread" (John 6:34).

A good appetite is a mark of normal, vigorous, and healthful life. Want of appetite is considered a bad indication. The dead are without appetite. The sick are often without appetite.

What is the promise to those who hunger and thirst after righteousness? "They shall be filled." The fullness of God is infinite. God is a fountain. If we bring the vessels of our desire to this fountain, God is able to fill them. We must be emptied of self in order to be filled with God. But giving does not impoverish God. He has a constant supply for all hungry and thirsty souls.

We assimilate the strength of that which we feed upon. In the Bible is to be found the right kind of food for the spiritual life. Partake of this nourishment regularly. Proper authorities tell us that the babe should be fed regularly. The babe in Christ should partake regularly of "the sincere milk of the word, that ye may grow thereby."

It is wonderful how God fills to satisfaction those who seek in the proper way to satisfy their normal spiritual desires. Weymouth's translation is: "They shall be completely satisfied." I have heard people testify that the Lord has so filled them with His Holy Spirit that they have had to pray: "Lord, stay Thy hand." Jesus speaks, "If any man thirst, let him come unto me, and drink" (John 7:37). "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).

Of course we are to understand that they are to continue to realize the blessing. Physically speaking, those in normal health realize a necessity of renewing supplies. The same is true in the spiritual realm. We eat and drink again and again and always find the divine supply satisfying.

A little puny child was brought to a London hospital for treatment, and on his arrival the nurse gave him a glass of milk. Before lifting the glass to his lips the little fellow asked anxiously, "How deep may I drink, miss?" How much that question told of the poverty of a home where a glass of milk had to be shared among many! The lad could hardly believe the nurse when she told him to drink it all! "How deep may we drink in our thirst after righteousness?" Ah! we may drink till we are satisfied. We may be blessed in being filled with all the fullness of God.

God fills and satisfies His hungry children with glory as well as grace. We are not yet glorified. But those who

hunger and thirst after righteousness are warranted in looking forward with joyful anticipation to the life beyond the tomb.

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness” (Psalm 17:15).—W. S. Bowden in *Present Truth Messenger*.

Comments on “What Is Man?”

By R. H. Judd

AS THE EDITOR truly says, Mrs. Dismukes' article on “What Is Man?” appearing in the June 16 issue of THE RESTITUTION HERALD is both unique and interesting. It is also well written.

Mrs. Dismukes has drawn attention to at least one important fact, viz., that Scripture speaks of a spirit of man on loan to him as a gift from God. This spirit returns to God when the man dies, being in reality God's spirit. She has also pointed out that the withdrawal of this spirit leaves man unconscious in death. Further, she has made it clear that the spirit of Ecclesiastes 12:7 and Zechariah 12:1 differ, the first being *breathed into* man, the second *formed within him*, as part of him.

In all discussions of this kind the well known passage of 1 Corinthians 2:11, 12 becomes a center of difficulty, popular belief taking these verses as proof of a living personality inhabiting the body, leaving it as a conscious entity at death.

Is it not possible to find out with some degree of certainty what is Scripture teaching on this important subject? It would seem to be true, as one writer says, “that all references to the human spirit appear to be only incidentally mentioned in the Bible.” Be that as it may, are they not sufficiently numerous and various in their applications to give us ground for arriving at reasonable conclusions?

Taking 1 Corinthians 2:11, 12 as a basis, we think that we may gather therefrom some very definite facts. Reading the verses carefully, we are convinced that the “spirit” there mentioned is *not the man*, for it is expressly said, both here and in Zechariah 12:1, to be “in him,” viz., in the man. It could, therefore, be a part of him, but it could not be a being independent of him.

In the Authorized Version three different senses have to be found for the one word “spirit” in the compass of two verses, one as applied to man, one as applied to God, and the other as applied to the world. The word “mind” would give a uniform sense throughout, and in support of this thought there is the statement made shortly after, in verse 16, “We have the *mind* of Christ.”

In Romans 1:9 Paul says, “Whom I serve with my *spirit*,” and in Romans 7:25 he says, “With the *mind* I myself serve the law of God.” In these two verses Paul states the same truth, but uses different phraseology, and “spirit” and “mind,” in this connection, are to him equivalent expressions. If then it is with the *mind* he served the law of God, it must have been with the mind that he knew and un-

derstood the law of God.

Bearing in memory that “spirit” (*ruach*) is frequently rendered “mind” in passages such as the following: Gen. 26:35; Prov. 29:11; Ezek. 11:5; 20:32; Dan. 5:20; Hab. 1:11; let us consider the statement in Zechariah 12:1: “*Formeth* the spirit of man *within him*.”

It has been remarked that the brain is never mentioned in the Bible. Neither are other portions of the body named in modern terms; but that they are referred to there can be little doubt. The word “reins” appears to stand for several of our internal organs.

Modern research has put beyond question the fact that the brain is the seat of thought-action, the seat of the *mind*. Its formation, both as to matter and design, and its functions are so essentially different from the rest of the body as to constitute an amazing contrast. Recent science describes it as the most marvelous device it is possible to imagine; and its connection with the spinal column and the nerves and the seat of congenital life gives it control of every action of which the human body is capable. If then this wonderful mechanism (as yet but imperfectly understood) is the medium of operation by which the “given” spirit of God connecting with it produces thought in man (here please turn to Amos 4:13, margin), may we not rightly speak of it as the “receiver” of the spirit of God, *and as the spirit of man formed within him*, the one term “spirit” being applied to the container and that which it contains in the *living man*?

Most orthodox writers endeavor to teach that it is the spirit of man which constitutes the difference between man and the lower creation, the lower creatures, according to them, not having spirit except in the one sense of Ecclesiastes 3:19, viz., “the breath of the spirit of life.” This, however, is contrary to Scripture, for God is said to be “the God of the spirits of *all* flesh.” Each and all are endowed with capacity of mind, though in vastly differing degrees.

There is no escaping the fact that the body is *the man*, and that his spirit is formed *within him*. It is by his body that he is distinguished from every other creation, and the actions of life cannot be performed without it. No living thing, not even a tree, can function without body, and this God gives through the seed from which it came. Man is himself a product of seed, but no sane person would call that seed the man. It may perish before his birth. Yet this wonderful seed, each after its kind, is the nucleus from which all life springs, and manifests its varied characteristics through body organism.

TYPES OF CHRIST IN GENESIS AND EXODUS

(Continued from Page Five)

1st chapter of his Gospel, John says on seeing Jesus. "Behold the Lamb of God, which taketh away the sin of the world." And in Hebrews we read: "So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." So Moses taught the people of Israel that their only salvation was in the blood of the lamb, just as he teaches us in figure that ours is in the blood of the Lamb of God, who is Jesus.

But types like these existed long before the time of Egyptian bondage. They are found from the beginning of time. In the 3rd of Genesis we read that God made coats of skin and clothed Adam and Eve. Again in Genesis 4 is the story of Cain and Abel:

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect."

These incidents are both explained by the statement in Hebrews 9 that "without shedding of blood there is no remission of sins." And their application to us is shown in these verses from the same chapter: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

In the story of Abraham, who was willing to sacrifice his only son, is one of the most beautiful types of the Old Testament. He pleased God so much by his implicit obedience that the Lord 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 multiply thy seed as the stars in 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." And in Galatians 3:16: "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." The fulfillment of the type is found in 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."

The doctrine of baptism is also taught in the Old Testament. In Genesis 7:23 we read: "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were

with him in the ark." And in Hebrews 11:7: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Christ is our ark of safety. Unless we accept Him with the same unerring faith which compelled Noah to enter the ark while there was still no sign of a flood, we have no more hope of a future life than did those who scoffed at him. Peter says in speaking of the preservation of Noah's life during the flood: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

The last of the important facts that I discovered in type in Genesis was that we have a mediator with God. In Genesis 14 is found the account of Abram's victorious return from the battle with the kings. Melchizedek went out to meet the triumphant Abram. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." And in Hebrews: "Now consider how great this man was to whom even the patriarch Abraham gave the tenth of the spoils. But he whose descent is not counted from them (that is, the Levites) received tithes of Abraham, and blessed him that had the promises. And yet it is far more evident for that after the order of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchizedek. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

By these few illustrations we see that the whole gospel of the death, burial, and resurrection of Christ is preached in type in the first two books of the Old Testament, thereby strengthening our faith, as Peter says, "to the salvation of your souls, of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that would come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."

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"The church and clergy here, no doubt,
Are very much akin;
Both weather-beaten are without,
Both empty are within."

—Jonathan Swift.

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"Except ye be converted, and become as little children,
ye shall not enter into the kingdom of heaven."—Jesus.

Berean Department

ARLEN MARSH, EDITOR

To All Bereans

Monday, August 10, is National Berean Day at conference at Oregon, Illinois, and the entire day will be devoted to Berean activities.

If it is at all possible, plan to be there with your criticisms and suggestions. Officers for the coming year will also be selected, and such other business as is necessary will be transacted.

Let us all work together to make this day one of instruction and helpfulness and strive to make the coming year even more progressive in Berean work.

Harry Goekler, President.



Jesus in Matthew

* * * *

By Charles Timothy Pearson

Jesus was born in Bethlehem of Judea. Wise men came from the East to Herod the King, saying, "Where is he that is born King of the Jews?" for they had seen His star. Herod was troubled, for he knew that if he allowed Jesus to live He would take away his throne. So Herod told the wise men to follow the star. They said He was to be born in Bethlehem of Judea. When the wise men found the babe, they gave Him gold, frankincense, and myrrh.

At night an angel of the Lord spoke to Joseph in a dream and said for him to take Mary and Jesus to Egypt. Herod had sent out a decree that all baby boys under two years of age should be killed. But Jesus was not there, as Joseph arose and fled with his wife and child at night to Egypt.

Then an angel appeared unto Joseph in Egypt, saying, "Herod and his followers are dead. Take Jesus and Mary to Judea." But being warned again of God in a dream, he went to Galilee. He dwelt in Nazareth and Jesus was called a Nazarene.

In those days John the Baptist preached. He baptized Jesus, and as Jesus arose from the water a dove symbolizing God lit upon His shoulder and a voice out of heaven said, "This is my beloved Son, in whom I am well pleased."

Jesus went to the wilderness to be tempted. He fasted forty days and forty nights there. The Devil tempted Him, saying, "If you are the Son of God, command that these stones be made into bread." Jesus answered, "It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the Devil took Jesus up to the pinnacle of the temple and said, "If you be the Son of God, cast thyself down upon the

ground." Again Jesus answered: "It is written again, Thou shalt not tempt the Lord thy God." Again Satan tempted Him by taking Him up on a high mountain, and said, "See all these kingdoms that I shall give you if only you will fall down and worship me." Again Jesus answered, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord Thy God, and him only shalt thou serve." At that the Devil left Jesus.

Now when Jesus heard that John was cast into prison He went into Galilee. He saw Simon and Andrew fishing in the sea and said unto them, "Follow thou me, and I will make you fishers of men." They dropped their nets and went with Jesus to preach. They met James and his brother John with their father, Zebedee. They, too, left their ship and followed Jesus.

He preached in the synagogues and went upon the mountain and preached to the multitude. He healed the sick, cleansed the lepers, healed Peter's wife's mother, and cast out devils.

Jesus went into a ship and went to sleep. A great storm came up and rocked the ship and was about to break it. The people on the ship awoke Him and said, "Save us or we perish." Jesus awoke and said to them, "Oh, ye of little faith." Then He spoke to the wind and waves and they were calm. The people wondered what man this was, that the winds and seas obeyed Him.

Jesus met two men with devils on the road from the sea whom no man could pass. Jesus healed them and cast the devils into a herd of swine. The two men that were cleansed went to the city and told the happening to the people. The whole city came out to meet Jesus.

He entered into His own city and found a man sick of the palsy, and He said, "Son, be of good cheer; thy sins are forgiven thee." The people thought Him foolish for saying such a thing, but Jesus knew their thoughts and said, "Which is the easier to say, Thy sins are forgiven thee, or, Take up thy bed and walk?" Then Jesus left them and met a man named Matthew and said to him, "Follow me." He followed Jesus and they met Bartholomew.

Jesus met a ruler who said, "My daughter is dead. Come lay your hand upon her and she shall live." Jesus went and bade her arise, which astonished the people. But Jesus had more work to do, so He went on His way.

He met two blind men who followed Him into a house and asked the Lord to make them see. He said, "Do you believe that I can do this?" They said, "Yes," so Jesus healed them, but He told them not to tell any people. The two men did tell the people, and they went after Jesus in great multitudes for Jesus to heal them.

Jesus healed a man possessed of devils, but when He saw the multitudes coming He went away with His disciples.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

JESUS CALLS SAUL

WE COME now, girls and boys, to one of the most thrilling and best known stories of the New Testament. Every one of you, I'm sure, can tell this story. As we read it over again, let us see if we can find some new treasure in it, as well as rediscover some of the gold we have found before many times.

It had been barely a year since Jesus had ascended to heaven after giving His disciples a big task to perform. You all know that that great work was to teach the gospel to all nations. For the gospel then was little known outside the small country of Palestine.

The gospel was the good news that Jesus had preached about the kingdom of God. And the disciples were to carry this news to everyone. In preaching it they must tell about Jesus, too—how He had been sent by God to be the Savior of the whole world and the King of God's kingdom when it should come.

Yes, it was a great task! But when He gave them their work to do, Jesus also promised the disciples He would be with them always. He would send them the courage, the wisdom, and the power to accomplish all things.

More helpers were needed, more men with ability and character and faith such as Stephen, who now was sleeping in his grave. More men like Philip, who was so kind and true and willing, but who couldn't be in more than one place at a time.

So Jesus chose one who was known everywhere, but who was also feared by those who believed in Jesus. Yes, they were actually afraid of Saul, terribly afraid. He was so brave and so full of energy, even though he was in the wrong.

Well, such a man, when put on the right track, would still be a great force. And then people would no longer be afraid of him. At least, not after they realized he was sincere. Such a man could do more for the spread of the gospel than one who had always believed it, perhaps, but had never done anything about it.

In choosing Saul, you see, Jesus could look ahead and see what sort of man he would become when once he was changed. He could see that if something could happen to Saul to make him love Jesus he would become a great preacher. Which is exactly what did happen!

But it would take a very unusual event to change Saul. He was so "set in his way," as we sometimes say of people

who are like that. And so God sent that unusual event, and just when Saul was going to do the greatest damage of all his life to the faithful Christians at Damascus.

Saul was suddenly stopped in the middle of the road at noontime. A blinding light halted him and a voice spoke to him. He couldn't see anyone, just heard that accusing voice. That would frighten most anyone, wouldn't it? Even the bravest of persons would tremble and fall down in the dust.

Enemy of Jesus though he was, Saul recognized the voice as belonging to Him. For he called, "Who art thou, Lord?"

And when the voice answered, "I am Jesus, whom thou persecutest," Saul must have been alarmed. In persecuting Christians, he had been persecuting Christ. Terrible thought, but true!

All Saul's stubbornness melted now, and willing to listen he cried, "Lord, what wilt thou have me to do?"

The events that followed show very plainly that it was all in God's hands. No mere man could ever have planned them. Read them over again, so that you will recall how Saul received his sight once more and just what he had to do to be forgiven.

It took courage for Ananias to go to Saul and help him. For everyone knew just what sort of person Saul had been. But Ananias went as the Lord told him.

Never again could anyone tell Saul that Jesus had not been raised from the dead. Saul had heard His voice. Perhaps that is one of the reasons Saul, who later was called Paul, could write such convincing arguments on the resurrection. In all his thirteen books of the Bible he mentions over and over again the resurrection of Jesus.

He doesn't try to hide his past life, either. He tells just exactly what sort of person he had been, how he had been forgiven the great evil he had done, and how glad he had been to work for Jesus instead of against Him.

Whereas before he tried in every way to get people to give up following Jesus, Saul at once set out to gain more followers for Him. He told them just the things God wanted them to do in order to please Him.

In all his long years of service he suffered every sort of hardship and trouble you can imagine. Yet he counted them all as nothing if only he could save people by his preaching and win the prize—a crown of glory—offered to all the faithful.

A great worker for Jesus, no doubt the greatest of all, Saul turned out to be.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 6. — August 9, 1936

SAUL CONVERTED AND COMMISSIONED

Acts 9:1-31; 22:3-21; Galatians 1:11-17; 1 Timothy 1:12-17

Devotional Reading: Isaiah 6:1-8

GOLDEN TEXT

"I was not disobedient unto the heavenly vision."—Acts 26:19.

SENIOR AND ADULT

Topic: After Conversion, What?

Problem. Unusually, the topic itself expresses the most important point of discussion for the day's lesson. Before solution of the topic is possible, however, it must be determined just what conversion is. Some churches speak of "praying through to victory," by which they mean that the church initiate or member prays continuously until he feels satisfied that God has accepted him. Other churches feel that conversion consists of subscribing to a catechism or creed. Still others hold that the individual must determine for himself when he is converted. What is the dictionary definition of "conversion"? What is your own idea about it? Can one be a Christian and not have knowledge of God, of the Christ, and of what They taught? Why? What does "Christian" signify?

Saul. Saul was firmly convinced of the correctness of his attitude during the time he persecuted the church; but his conviction did not make him correct. It required a miracle to convert him; and after that conversion, baptism had to be performed to set the proper seal upon it. Will the conviction that one's views are right result in his salvation if the views actually are wrong? Will belief, unaccompanied by repentance and baptism, insure eternal life to the believer?

Double Question. The topic may be interpreted in two ways: first, what individual activity follows conversion; second, what general result follows conversion? Or, in other phrasing, does the necessity for action by the church member cease with his conversion? Does he receive anything as a result of his conversion, and, if so, what? What did Saul do following his baptism? Study the verses not printed in the quarterly that are included with the lesson. Did Saul show evidence of requiring further education before beginning intensive preaching? How? Should those who have just been taken into the church be allowed to teach? Why? Why should Saul have been better fitted to start preaching in the synagogue immediately after his conversion than most novitiates today? What activity should follow conversion on the part of everyone? Why?

Personality. One must disagree with Tarbell, who insists that Saul's conversion led to no radical change in his make-up. On the contrary, Saul learned a love he had not known before. Should the same hold true with all? Is it necessary for conversion to mean a complete change in personality and character? Why? Does it affect the conduct and character of all men alike?—A. M.

GOLDEN TEXT

"I was not disobedient unto the heavenly vision."—Acts 26:19.

Our lesson text gives an account of Paul's vision. It was in his defense before King Agrippa that he spoke this text. When we read and study all the work that Paul did, we can realize that Paul truly answered the call and was obedient and not disobedient to the vision which he saw. This vision convinced Paul that Jesus was the Christ and he went boldly forth to preach the good news to others.

We do not have visions, but we have something else that is very convincing, that is, the word of God written in a book, the Bible. By the study of that Word we are convinced just as much as was Paul that Jesus is the Christ, the Messiah, and that He came to die that we may live.—L. A. R.

PRACTICAL APPLICATIONS

Conversion

- to be worth while must be God-induced;
- is not mere repentance—it embraces full obedience;
- can change the hearts of the chiefest of sinners;
- is made possible for all men at the opportune time.

Change of Heart. "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). God knows the secrets of the heart (Psa. 44:21), and it is only He who can create within us a "clean heart" (Psa. 51:10). Man can reform, but only God can transform and make a "new creature" out of a person whose imaginations are evil continually (Gen. 6:5; 2 Cor. 5:17). God employs different methods in breaking the hearts of men, thereby making them susceptible to the gospel appeal. Paul's heart was filled with hatred as he journeyed on his mission of persecution, but the phenomenal revelation of Jesus and the immediate gripping of fleshly infirmity so weakened Paul's opposition that he in utter amazement cried out, "Lord, what wilt thou have me to do?" The woman of Samaria became a disciple of Christ, when He unfolded before her the secrets and sins of her life. But the many are moved only by the force of extremity, and in this respect they partake of the nature of Israel of old and present (Psa. 78:34; Hos. 5:15).

Obedient. Conversion goes much deeper than repentance, it carries one along the whole gauntlet of complete obedience to every command of God. The individual who repents of his wrongdoing, but balks at obeying the Lord in baptism, has not experienced true conversion.—C. E. R.

JUNIOR CLASS

Topic: Jesus Calls an Enemy to Help Him. Text: Acts 9:1-9, 17-20. Memory Verse: "Saul, Saul, why persecutest thou me?" (Acts 9:4b).

Review. One child may be appointed to represent Philip. He may be seated with an open Bible on his knees apparently reading. A second child, prepared to represent an angel, will approach him and touch him with a wand, beckoning him to follow. A second scene would show chairs arranged as a "chariot" in which the "Ethiopian" is reading. "Philip" goes to the chariot and asks, "Do you know what your Book means?" "How can I understand it, unless some one teaches me?" the Ethiopian responds. Then Philip sits beside him and they study the Book together.

Lesson Story. Today we have the story of Saul, who, because he did not understand who Jesus was, became His most bitter enemy. He saw Stephen killed and then started out to rid the country of all Christians. He caused some to be imprisoned in Jerusalem and then he started for the large city of Damascus that he might arrest all of Jesus' disciples who lived there. But on the road to Damascus God sent a bright light to shine upon him. It was so very bright that it blinded his eyes and he fell down on the ground. Then some one whom he could not see spoke to him and said: "Saul, Saul, why persecutest thou me?" And Saul, very much frightened of course, asked, "Who art thou, Lord?" And Jesus answered, for it was Jesus who had spoken to him, and said, "I am Jesus whom thou persecutest." Then the Lord told Saul to get up and go on into Damascus where some one would tell him what he must do. Because he was blinded by the light his companions had to lead him into the city. When he got there a man called Ananias put his hands upon him and Saul, whose name soon became Paul, was able to see again. In a short time he was baptized and became one of the greatest preachers of the world. Thirteen of the books of the New Testament were written by him.

Illustrations. Have the children each make a placard bearing one of the following words from the lesson drawn with crayons. These cards should be kept, as they will be needed for the review outlined by Mrs. Thayer for next Sunday. Saul, Damascus, Bound, Light, Fell, Voice, Who, Jesus, Trembling, Arise, Speechless, Opened, Led, Three, Eat. If the class is not large enough for each to have but one word, two or three words may be given to each child to draw. While the work is being done it would be well to call attention to the part each word plays in the story of the lesson.—G. E. M.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Virginia Bible School and Conference, Mauertown	July 23 to August 2
Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Western Nebraska Conference, Holbrook,	August 15-23
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

A CALL TO THE TEACHERS

The teachers and officers of the coming Illinois Bible School are requested to meet in the basement of the church at 8 o'clock Tuesday morning, August 4, for a short devotional service and to get into order for the work to follow.

Paul C. Johnson.

TO HELP WITH THE MUSIC

Bro. James McLain, who will have charge of music at the Illinois Conference and Bible School and General Conference and also at the Iowa Conference, requests that all who would like to play in the orchestra should bring their instruments.

KOKOMO, INDIANA

July 19, the Kokomo, Ind., Church of God closed with an all-day meeting a very interesting series of meetings with Elder C. A. Smead of Blanchard, Mich., as evangelist.

Bro. Smead brought us some wonderful truths from the book of Revelation and the Great Pyramid (Isa. 19:19, 20). He also found time to hold Bible classes each afternoon for our junior boys and girls.

In spite of the hot and dry weather, ranging from 98 to 110 degrees above, attendance and interest were very good at both Bible classes and evening services. One hundred were present at the services for the all-day meeting.

We listened to three wonderful sermons. Elder A. E. Hoskins of Burr Oak, Ind., spoke at the morning service, pleading for "Growth in Grace." Elder Smead spoke at both the afternoon and evening services.

Basket dinner and supper were served in the basement.

At the Berean hour, the adult class was led by Elder Hoskins and the senior and junior classes joined under the leadership of Elder Smead. There were 67 present for Sunday school.

While there were no additions during this series, we were much benefited as we strove to edify one another. Three carloads drove from Culver, Ind., early in the day, remaining to help us as we sang "God Be With You Till We Meet Again."

Elder O. J. Parker, pastor of the Kokomo church, is thankful for the cooperation of the visiting elders and the program committee.

D. G. Harvey.

CALIFORNIA CONFERENCE

The need for better cooperation and instruction in the fundamentals of our religion has induced the California Conference of the Churches of God to attempt a more elaborate Bible school and conference than has been held in its short history, to be held at the Williams Street Chapel, Pomona, from August 25 (Tuesday) to August 30 (Sunday).

Provisions for free sleeping quarters are being improvised on the Macleod premises; no charge for meals will be made, either, provision being made by freewill offering of food and money. Those who live close enough should bring bedding for themselves and one other.

Each evening session will be preceded by some feature such as music, drama, or other type of entertainment. Sr. Jessie Kauffman of the Riverside Y.W.C.A. will have charge of recreation which will intersperse the meetings throughout the conference.

Sr. E. C. Railsback, Bro. J. E. Adamson, and the writer will be among those present to carry on the instruction in lesson and sermon.

A leadership conference is being planned with a session beginning each day.

Adequate opportunity for recreation is afforded at the tennis courts, swimming pool, and spacious grounds of the famous Ganesha Park. Plan to combine your vacation with the Bible school in the "Inland City Beautiful." If you cannot come yourself, perhaps you may be able to help somebody else to come who is less able because of lack of transportation. If you live fairly close and have no means of transportation arrangements may be possible for such transportation with somebody in your vicinity. Write us and let us know that you are coming to enjoy this session of fellowship and study with us! Let us with one accord determine to make this the best conference in the history of the Church of God in California! Bring your friends, your suggestions for improving the work in California, and an open mind to absorb more of the truths of God's Word! Have in mind also your candidates for the various offices of the conference, for election of officers will be held Sunday afternoon.

Norman John Macleod, President,
California Conference of the Churches of God.

RIPLEY, ILLINOIS

An all-day meeting was held July 12. At that time Misses Clarice and Geraldine Hightower of Golden, Ill., were baptized.

A greater interest is being manifested in our weekly prayer meetings. Twenty-two were present at our last service.

Mr. and Mrs. Harry Clark and son Harlan, formerly of Mt. Sterling, have moved to Ripley, making it possible for them to attend services regularly.

Mr. and Mrs. Billy Hardin of Kewanee, have moved to Ripley, also. Their coming has increased our attendance.

Bro. and Sr. C. E. Lapp, accompanied by Mr. and Mrs. Hoskins of Minnesota, were in this vicinity for a few short hours Wednesday afternoon, July 15, before going to Sr. Lapp's home in Ohio.

Mrs. Roland Cox of New York and Miss Merle Paisley of Washington, D. C., have been visiting their parents, Mr. and Mrs. W. F. Paisley, for the past two weeks.

Ednah Cooper, Secretary.

LAWRENCEVILLE, OHIO

In spite of torrid weather a fair interest was aroused in the recent series of meetings at Lawrenceville. A full house greeted the speaker at several of the services and on the closing Sunday, July 12, the largest attendance for several years and the general good fellowship were inspiring.

After the afternoon services Miriam and Kenneth Gerhardt were baptized in a stream two miles north and a bit east of Lawrenceville, and at the evening service they were given the right hand of fellowship. Miriam and Kenneth come from a family that has only within the past year or so become interested in the Church of God doctrines, and these two young people are the first converts to bless our efforts at Lawrenceville. We pray for them growth in the truth and a place for each in the kingdom of our Lord. Their address is Route 7, Springfield, Ohio.

S. E. Magaw, Pastor.

BRUSH CREEK, OHIO

The local interest continues good. There were 129 out to Sunday school on July 19, and even the evening preaching services are well attended.

It is our pleasure to have as guests Bro. and Sr. W. F. Hoskins of Eden Valley, Minn., who will be with us until time of General Conference.

Also Bro. and Sr. Clarence Lapp are in the community visiting with Sr. Edna Brewer and other relatives, and Bro. Lapp has recently assisted in pulpit work. It was through the kindness of Bro. and Sr. Lapp that it became possible for Bro. and Sr. Hoskins to come to our home from Minnesota.

From present indications several from the local congregation will attend the General Conference at Oregon.

S. E. Magaw, Pastor.

SOUTH LAWN CHURCH, GRAND RAPIDS

The intense hot weather recently was a genuine test of faith and loyalty, and we are thankful for a working group that can stand the test.

Requests have been made for sermon subject suggestions from the congregation and results are already noticeable.

On Sunday night, July 19, about thirty members of our church gathered at the home of Bro. and Sr. Skeels, where hymns were sung and a short service was conducted. Bro. Skeels is our beloved honorary elder, but their condition of health does not permit them to attend church very often.

Our Tuesday night devotional services have been unusually well attended of late, and the spiritual advantage is evident. Instead of holding them at the church for the rest of the summer it is planned to meet at the various homes.

The many who became acquainted with Evelyn and Robert Barr at General Conference last year will be pained to know that their home burned on the night of July 20, destroying everything except the clothes they were wearing. There was some insurance, but very inadequate. They had hoped to attend conference again this year, but this disaster makes the matter questionable.

F. E. Siple, Pastor.

FROM THE LAND OF TEN THOUSAND LAKES

On May 24 we had the privilege of being with the brethren at Eden Valley, Minn., to start a short series of meetings. During our stay there two young girls accepted Jesus as their Savior and were baptized into His name. A prayer service prior to each evening meeting proved to be of great spiritual benefit and the Lord blessed us as we waited before Him. At the end of two weeks the meetings were brought to a close, but many expressed regret in that we were just beginning to feel like the meetings were getting well started.

Our party then went to Mora, Minn., to attend the Minnesota State Conference. It was a real inspiration to see the effort being put forth to carry on a more extensive program of evangelization. May God bless them with many who will be glad to accept the message of salvation.

After the conference we remained for two weeks to minister to the spiritual needs of the brethren there. Although there were no visible results, yet many said they were drawn closer to the Lord.

The next place to be visited was St. Cloud, Minn. Here we found others who were anxious for a closer walk with the Lord. During the second week of these meetings four splendid young people accepted the Lord Jesus as their Savior and laid aside the old nature to walk in newness of life with Christ. These meetings were closed July 12 with an all-day meeting.

During all of our stay we enjoyed working with the Minnesota brethren and surely enjoyed the hospitality and many kindnesses shown by all. May God bless the efforts being put forth for His glory.

C. E. Lapp.

Bro. and Sr. Harry A. Kipp, 1005 Park Ave., Royal Oak, Mich., wish to obtain the addresses of Church of God members who have moved to the Detroit area. Their object is to organize a Berean class.

BURR OAK, INDIANA

The all-day meeting at Kokomo, Ind., was well attended, an even hundred present with splendid fellowship. Bro. Smcad finished the series of meetings at the evening service, the interest manifestly good. Their fine orchestra and children's choir assist greatly. May the Lord bless them in their labors. Bro. D. G. Harvey returned to his work, and Sr. O. J. Parker was not well, but always on hand to assist.

The weather, being so very warm, has caused our attendance to drop a little, but it will come up again.

The Gospel Seekers' Class enjoyed themselves on the lawn of Bro. and Sr. Hatten for their regular meeting. After the devotional and business they played games and enjoyed the delicious lunch.

A. E. Hoskins, Pastor.

LATHROP - GARDNER

Miss Lila Lathrop, daughter of Bro. and Sr. Irvin Lathrop of Cambridge, Neb., and Mr. Raphael Gardner of Max, Neb., were united in marriage by Elder Grover Gordon at the home of the bride Wednesday, June 3, at 12 noon.

They were attended by the bride's sister, Leona Lathrop, and the groom's brother, Richard Gardner.

The bride is a member of the Holbrook church and has been active in all the church activities.

They will make their home at Max, where the groom is engaged in farming.

We pray God's richest blessings upon them in their new home.

Inez Gordon.

GOSPEL TEAM VISITS TWO CHURCHES

The Aurora College Gospel Team concluded its three-week tour of the East, visiting Advent Christian Churches and two of our churches, with a service held in the South Lawn Park Church of God, Grand Rapids, Mich., Thursday evening, July 9. Although the evening was exceptionally warm, a fairly large crowd greeted us. The most impressive factor was about sixty persons of the crowd were young Bereans.

On our tour we were discouraged by the lack of interest the young people showed in church work. We realize that many churches were handicapped with the date of our services being so close to graduation exercises and the Loyal Workers' Convention. However, we did have the opportunity to meet and speak to about 200 Advent Christian young people at the General Eastern Loyal Workers' Convention.

We visited our Fonthill, Ont., church, and the crowd there was largely young people, all being the interested and active type. We were encouraged, and congratulated them and Elder Randall upon the percentage of young people in the audience.

Two days later when we visited Elder Siple's church we saw what we had hoped to see in every church, a large, wide-awake, and active young people's group. After the service we were entertained with a social hour and had the privilege to become acquainted with the majority of this group.

It was certainly encouraging for us to see such up-and-coming churches. Where there are young people there is an active church. I am encouraged with what I have seen of our Berean work. Let us pray for it and for our young people, because they are going to carry the church burden soon.

Arthur Mills.

ILLINOIS BUSINESS MEETING

The annual business meeting of the Illinois State Conference will be held in the Oregon Church of God at 3 p. m., Friday, August 14, 1936.

Paul C. Johnson, President.

BEREAN EVANGELISM IN MINNESOTA BRINGS RESULTS

Sunday evening, July 5, ended the two weeks' series of meetings that were being held at the Silver Lake Schoolhouse near Whipholt, Minn. The writer came here to hold these meetings at the invitation of Elder V. R. Thoms, who had been holding preaching services at the schoolhouse each Sunday morning and evening. The interest here for the Word of God was very great and many a night the schoolhouse was packed. We must report that Bro. Thoms is doing a very good work here.

Sunday afternoon, the people gathered at the shore of Silver Lake, which is about a half mile from the schoolhouse, for baptismal services. We ate dinner in the shade of the trees. Soon after, the people gathered near the water. After singing a song, the writer gave a short talk about baptism and the life in Christ afterwards. Bro. Thoms then assisted six people in baptism, four of them young people: Miss Lenora Cook, Whipholt; Miss Thelma Lesarge, Arthur Lesarge, and Lawrence Lundgren, Longville; and a man and his wife, Mr. and Mrs. Bert LeDrey, of Longville.

Tuesday evening, July 7, the writer spoke in the large schoolhouse in Longville. Bro. Thoms assisted by leading the song service. If it were the will of the people, services were to be held there every night until July 17. We pray that the Lord's work can be carried on there.

Wilsie J. McKnight,
Minnesota Berean Evangelist.

THE BOOK OF HEBREWS

On our recent tour of the East we were told by many in the Niagara Falls-Fonthill district of the great interest and profit that had been derived from the study of the book of Hebrews under the leadership of Pastor C. E. Randall. The following, taken from The Presbyterian, will appeal to those who have followed Bro. Randall in the study of that remarkable book.

"The modern generation of clergymen ought to read or reread 'The Life and Memoirs of Rev. Thomas Boston, M.A.,' who served two centuries ago in Simprin and Etterick, Scotland. William Gouge, one of the Westminster divines, lectured to his people for thirty years on the book of Hebrews."

Other books of the Bible are equally inexhaustible fountains of truth and of interest. For instance, J. A. Seiss, D.D., a Lutheran minister in Philadelphia, preached every evening for three years to a crowded house on the book of Revelation, treating it, not from the so-called "spiritual" standpoint, but as a positive revelation of God's plans and purposes for the future. There is nothing equal to actual Bible preaching, doctrinal preaching if you will, to arouse and hold the interest of the public religiously.

BITS OF THE MAIL

"At least one carload of folks from here are planning to be at General Conference."—L. L., Arkansas City, Kan.

"I am praying the General Conference will be a real spiritual uplift for all, with a realization of the near approach of a new era."—J. M. B. K., Riverside, Calif.

"We are having a fine rain which was needed very badly, and we sure thank the Lord for it."—Mrs. R. A. H., Bear, Ark.

CONTRIBUTIONS TO N. B. I.

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Mr. and Mrs. John E. Miller	4.00
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HERALD RECEIPTS

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THE RESTITUTION HERALD 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.

MY LAST SERMON

(Continued from Page Three)

at one accused of committing adultery. But the words, "Let him that is without sin first cast a stone," were such a blow to their guilty conscience that all disappeared, leaving Christ free to apply the law of love, "Neither do I condemn thee. Go, and sin no more."

"Neither do I condemn thee." What wonderful words. How full of sympathy they are for one condemned by the letter of the law. What greater awe-inspiring words could He have uttered? How could He have more forcefully presented the Father's will toward the sin-stricken world?

THE FATHER'S WILL

In Exodus 20:19, 20 we have the two different kinds of fear set forth which we have previously mentioned in this sermon. "And they (the children of Israel) said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his *fear* may be before your faces, that ye sin not."

Why did Moses command them not to fear, when later, in the same verse, he tells them that God "is come to prove you, and that his *fear* may be before your faces, that ye sin not"?

It seems clear that the first sense of fear that presents itself is the fear of death. "Let not God speak with us, lest we die"; and I am fully persuaded that it was through this sense of fear that they promised to keep the old covenant. It was this fear, the fear of death, which kept them in bondage all their lifetime (Heb. 2:14). The fear which Moses mentioned later, which God had come to set before their faces, that they sin not, is the awe-inspiring, reverential fear mentioned in Psalm 4:4: "Stand in awe, and sin not."

As this reverential fear of offending the feelings of the gracious heavenly Father had found no place in their hearts, as it had been crowded out by the fear of death through the weakness of the flesh, God sends His own Son in the likeness of sinful flesh and for (on account of) sin condemns sin (not the sinner) in the flesh, that the righteousness of the law (the true spirit of the law) might be fulfilled in us, who walk not after the flesh, but after the Spirit (Rom. 8:1).

God's goodness and mercy, extended to Israel in leading them out of Egyptian bondage, had failed to bring forth that reverential fear and true worship which He desired. Instead of being thankful for their deliverance and the good things He furnished them in the wilderness, they in their hearts returned back to the things in Egypt. God realized this weakness of the flesh because of the deceitfulness of sin, and in later years sent His Son to condemn sin in the flesh. This weakness of the flesh was no new thing to God, for this same weakness had cropped out in Adam, the father of the human race. Neither had the goodness of God with which Adam was surrounded in the Garden of Eden brought forth that reverential fear and true worship which

God in His great heart desired. Sin had revealed Adam's nakedness and fear seized his heart. God slew animals, took the skins, and covered Adam's nakedness. He then made a promise that the seed of the woman should bruise the serpent's head. This proves conclusively that God knew that to enforce the letter of the law, which condemned and killed the sinner, could never succeed in producing reverential fear. So He promised to strike a deathblow to sin, the enemy to both God and man, and thus manifest His love for the world in order to arouse His creatures to the sense of reverential fear. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

When Christ came, it was for the purpose of revealing the Father's attitude toward sin, which He hated, and the slaves to sin, whom He loved. God sent not His Son into the world to condemn the world, for this God had already done through the letter of the law. The time had come for the letter, which had served its purpose in condemning and killing the sinner, to give place to the spirit of the law, which condemned sin and released the slave from its bondage. It was grace which extended mercy to the sin-burdened slaves, with truth to enlighten them, so that they might learn to serve with reverence and godly fear instead of the fear that arises through the dread of being punished with death for disobedience.

If the thrust, "Let him that is without sin first cast a stone," had been so successful as to cause sinners to refrain from accusing and condemning those of like passion as themselves, how could He who knew no sin afford to use the same weapon upon the sin-burdened slave that He had just condemned? How forcefully this should bring home to us the knowledge of our own guilt when we stand ready to accuse and find fault with others for their shortcomings. How in the name of common sense, reason, and the spirit of Christ, can we afford to do such, when it is so positively forbidden by the spirit manifested in the life of Jesus? If we would just wait until we are free from guilt before we accuse other people of their faults, I am certain that we would be kept so busy minding our own business, getting rid of the beam that is in our own eyes, that we would not have time to always be looking for the mote that is in the eye of the other fellow.

May the spirit which permeated the life of Jesus be instrumental in arousing us to a sense of that godly fear, which is so dear to Him who loves us and warns us against offending His feelings; for then, and not until then, shall we be enabled to render unto Him that true worship, to "*stand in awe, and sin not.*"

Then, when this life with all of its sorrows and disappointments is over, it will be joy unspeakable and full of glory to know and realize the true blessings of a loving Father so bountifully bestowed upon us, as we take our station in that "rest" that remaineth for the people of God.

Many people are badly bitten by snap judgment in religion as well as in business and politics.

THE RESTITUTION HERALD

VOLUME 25

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NUMBER 45

Into All the World

By the Editor

DURING the past few months correspondence has been established by the secretary of the National Bible Institution with fellow believers in various parts of the world. England, Scotland, Australia, New Zealand, Mexico are some of the lands from which the word has come of successful efforts being put forth to carry the gospel of the kingdom into all the world.

In the limited space at our disposal we cannot do more than to suggest the work that is being done in foreign lands. Perhaps the better way to bring it before you would be to introduce outlines of faith, principles of Bible truth for which these various bodies in other lands stand.

We turn first to Scotland, where the gospel of the kingdom has been preached for eighty-three years as "the power of God unto salvation to every one that believeth." To understand the origin of the work there it is necessary to go into a little church history in this country, for as has been said, the revival of the primitive gospel in the Old Country was preceded by a still earlier awakening here.

Prior to the year 1833, the approximate time when William Miller began to proclaim the imminence of the Lord's coming, a considerable group of earnest Bible students believed in the literal future advent of Jesus, the regathering of Israel, the establishment of the kingdom of God upon the earth over existing nations, and other "restitution" views on prophecy. Most of these early believers, however, as was the case with William Miller in fact, still taught the natural immortality of the soul with its accompanying doctrines, that the righteous went to heaven at death where they would await in conscious bliss the Lord's return, and that the wicked were consigned to a hell of suffering forever.

These early "Adventists" and "Restitutionists" were drawn from practically all existing sects and brought with them into their new groups many conflicting ideas. As is always the case under such circumstances, it was quickly discovered that two cannot walk together successfully and harmoniously "except they be agreed," and divisions began to appear in their ranks.

The "orthodox" Adventist, still holding tenaciously to

the creeds of his fathers, accepted in full the traditional teachings of the established churches without question, simply placing a more emphatic meaning on that section of the Apostles' Creed which says with regard to Christ that "He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead." This group generally believed in the regathering of Israel and the millennial reign of Christ over the nations.

Another division, of which the two branches of the Seventh Day Church of God and our own denomination are the successors, agreed with the "orthodox" Adventists in the return of fleshly Israel and the thousand-year reign of Christ over the nations, but they rejected the doctrine of the immortality of the soul with its accompanying ideas of heaven and hell.

A third group, forerunners of the Seventh Day Adventist Church and the Advent Christian Church, held with us on conditional immortality, but did not accept our understanding concerning Israel and the restitution age.

It would be interesting to follow the development of these three groups, the subdivisions into which they separated from time to time, and to observe the changes in belief that time has brought about among them. Space and time, however, do not permit us to do this.

We should remember that in those early days, now nearly a hundred years in the past, no general organization of believers in these things existed. The work was carried on largely as an individual effort, each preacher, evangelist, and editor laboring along his own lines, seeking to spread the truth to the fullest possible extent as his strength of body and mind and resources permitted. The chief point of contact between the widely scattered groups of believers and their leaders was found in the number of ably edited publications that were issued.

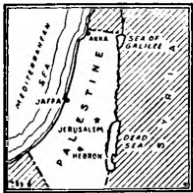
Before me as I write are copies of many of those early periodicals. Among the editors were such men as Benjamin Wilson, translator of the *Emphatic Diaglott*; C. T. Russell, later founder of the movement now being carried on by Judge Rutherford; A. F. Dugger, (*Please turn to page 9*)

Abreast of the Times

War Continues in Palestine

"Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof."—Amos 3:9.

JERUSALEM, July 28.—Twenty Arabs and one British officer were reported killed today in an encounter between Arab terrorists and Government in-



Arab terrorists and Government in-
here that Jesus met the woman of Sa-
as Shechem and Sychar. It was near
ia. The city was known in Bible times
Gerizim in the central part of Samar-
situated between Mounts Ebal and
the mountains near Nablus, which is
fantry. The engagement took place in
maria at Jacob's well. According to

press reports some two hundred Arabs comprised the band making the attack on Jewish settlements; but few, however, were engaged in the earlier brush with the authorities in which three Arabs and Constable Christopher Wren were killed. Later, British planes shelled the Arabs and armored cars and tanks advancing through the very rough country forced the Arabs to seek shelter in the practically impenetrable fastnesses surrounding Mount Ebal to the north.

"Conscription Is Kidnaping," General Butler Charges

"The law is, not made for a righteous man, but for the lawless . . . for menstealers."—1 Timothy 1:9, 10.

CARBONDALE, Ill., July 27.—Major General Smedley Butler, noted retired officer of Marines, gave an address here today in which he declared that military conscription in time of war was nothing short of "national kidnaping." "The Government would spend thousands running down kidnapers of a rich brewer's child, but would kidnap a soldier for war," he asserted. "I would like to see a President of the United States take an oath not to send a soldier to foreign soil—not even to an American possession. A soldier does not know why he is fighting—a few of the rich decide there is to be a war."

General Butler has aroused bitter enmity from his military associates by his unremitting attacks on war in all its phases.

They Died in Vain

"Reserved against the time of trouble, against the day of battle and war?"—Job 38:23.

LONDON, Aug. 1.—Winston Churchill last week warned the House of Commons of what he termed the "remorseless hammers" of a rearming world. He declared that Germany

spent \$4,000,000,000 for armaments last year. Great Britain's defense budget this year is \$940,000,000, which Mr. Churchill believes to be entirely inadequate. France has been assured by her Defense Minister that that country will spend this year for further armament not more than \$66,000,000. The British Minister of Defense says it is his "Government's plain duty to make and carry out a program to match the expansion of any foreign . . . force whatever it may be." The millions who died in the Great War to assure world peace seem to have "died in vain."

Constitutional Anchor

"We have as an anchor —."—Hebrews 6:19.

MADRID, Spain, July 30.—The Republican regime is taking over churches and church property to be used in various ways by the Government. From the beginning of the present Administration the authorities have manifested an anti-religious tendency that has aroused strong opposition from Roman Catholic leaders and which has contributed largely to the development of the conditions leading up to the civil war which now ravages the country. The Republican faction, which is now in power, is supported in its anti-religious campaign by both the Socialists and Communists. All religious orders, both Catholic and Protestant (there are few of the latter), come under the ban of the Government.



How appreciative we should be in America for the liberty we enjoy to worship God and for the protection provided us in the Constitution, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; . . . and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1, 2).

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My Last Sermon

"Ye Must Be Born Again"

By C. A. Smead

IF THIS were the only sermon you people were ever to hear from me, what should be its subject? Well, at first glance I might choose a different subject according to whether you are believers in Christ or not, and according to the circumstances of your lives. But if I were to endeavor to cover all or even a large part of your duty to God and His relationship to you, this sermon would have to emulate Methuselah by following his greatest characteristic, a long life. Such sermons went out of style years ago and now thirty-minute sermons are the vogue. And so this sermon had better emulate Enoch and walk with God.

Our Lord Jesus said, "Ye must be born again." He struck the keynote of our duty to God and man, and to the best in self. The present condition of a person without Christ is a condition of being lost in sin. He is like a man trying to lift himself over the fence by his bootstraps. A man may be ever so righteous, humanly speaking, and still he comes short of the stature of the fullness of Christ. He is born in the wrong family, that of Adam. Like begets like. Adam gives us his inheritance, death. And so if we would inherit the promises of God, eternal life, there is necessity for a rebirth. The marginal reference of our Lord's statement (John 3:7) tells us He meant the rebirth must be from above, that is, from God, into His family. The inheritance of God's children is eternal life.

Before it is possible to be born again, there must be a begettal, a planting of the seed. James 1:18 tells us of the heavenly Father that "of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." 1 Peter 1:23 also tells us, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." "When any one heareth the word of the kingdom," Jesus the Christ tells us in Matthew 13:19, "he receiveth seed." The way of our salvation is brought to light by the Word of the Father, who "hath in these last days spoken unto us by his Son" (Heb. 1:2). And also verse 1, "God, who at sundry times and in divers manners

spake in time past unto the fathers by the prophets." The Apostle Paul charges Timothy to "preach the word" (2 Tim. 4:1, 2). Paul further tells Titus (1:2, 3) that he was "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."

And so to you who have not yet received that word, I want to try to plant the seed in your heart. I do this by telling you the gospel of Christ, which is the power of God unto salvation to everyone that believeth (Rom. 1:16). The gospel is the record of glad tidings, telling us "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), and that by Him "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. Then cometh the end, when he shall have delivered up the kingdom 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" (1 Cor. 15:21-26).

This record has power to move you because you are moved most by love, and the gospel reveals the deep, unfathomable love of God, who "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). It has power to save because "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "Your sins are forgiven you for his name's sake" (2:12). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1:9). The gospel points us to Christ in His first and second comings as our only salvation. It reveals the power of Christ to save to the uttermost them that (Please turn to Page Nine)

JOHN 3:1-8

Now there was one of the Pharisees whose name was Nicodemus, a ruler among the Jews. He came to Jesus by night and said,

'Rabbi, we know that you are a teacher come from God; for no one can do these signs which you are doing, unless God is with him.'

'In very truth I tell you,' answered Jesus, 'that unless a man is born anew he cannot see the Kingdom of God.'

'How is it possible,' Nicodemus asked, 'for a man to be born when he is old? Can he a second time enter his mother's womb and be born?'

'In very truth I tell you,' said Jesus, 'that unless a man is born of water and the Spirit, he cannot enter the Kingdom of God. Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. Do not be astonished at my telling you, "You must be born anew." The wind blows where it chooses, and you hear its sound, but you do not know where it comes from or where it is going. So is it with every one who is born of the Spirit.'

—New Testament in Modern Speech; Weymouth.

A Wonderful Promise

By D. G. Harvey

WHAT a wonderful promise is this! "Lo, I am with you always, even unto the end of the world." On first consideration we are so apt to form a poetic and artistic conception of the invisible Lord Jesus walking hand in hand with us today. Beautiful, but not logical.

Jesus never contradicts Himself. *Jesus is not here!* What then could be the meaning of His words, "Lo, I am with you always"? Many of us have never met personally such men as Brothers Marsh, Austin, Randall, Patrick, Magaw, and so many others. But listen, friends, they are with us, yes, with us in this blessed work.

We know Jesus left the earth. We have the testimony recorded in Acts 1:9-11: "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."

There is a lesson for us. His followers had their attention called to the return of Christ. There was work to do. No time for gazing, dreaming. They were witnesses and must "go . . . therefore, and teach all nations" (Matt. 28:19). Teach them. What shall be taught? "Teaching them to observe all things whatsoever I have commanded you"—then the wonderful promise, "Lo, I am with you always."

Yes, Jesus will return. He has promised. He has asked you to believe. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). When will He return? "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21).

A time must therefore pass before He would return; therefore, the need of comfort, and this promise: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). Not that this Comforter is a person, as the pronoun "he" has caused many to fall in error, by in haste failing to study the true meaning. The Scriptures point out both the Comforter and the great benefit derived from the promised gift. Listen: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you

all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

This Comforter was first received at Pentecost (Acts 2:1-4), and it was then Peter was able to preach that wonderful sermon when three thousand were added to the church. But Luke identifies the Comforter as he records the words of Jesus: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

The power of God, that power which brought the words of Jesus to the mind of Peter, brings the words of the Son to the minds of His people today. Will we heed them? His words ring true. No longer does God speak to us by prophets and visions as of old. Ah, no. Today we hear only the words of the Son. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2).

What are His teachings? He is alive, the living and everlasting Lord. He could say of Himself, "I am." Not "I was" or "I will be," but "I am." "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

As the power of God recalls His words to mind, let us remember a series recorded by John in which the words "I am" stand out. "I am the light" (John 8:12) to illuminate, make the path bright. No longer need we walk in darkness and doubt, but we are led by the Spirit to understand the Lord's words. There is no darkness. "I am the door" (John 10:7), the entrance to joy, peace, and blessings to all, open to all. "I am the way" to the destination. Jesus has shown the way by a life of obedience to the Father's will, through death and resurrection into everlasting life. "No man cometh unto the Father, but by me" (John 14:6). "I am the good shepherd" (John 10:14). "I am the bread" (John 6:35), to satisfy, strengthen, build up. "I am the resurrection" (John 11:25). This is the only hope of future life. The dead have no power to rise. "Lieth down and riseth not" (Job 14:12). Jesus only has that power (John 5:28). "I am the life" (John 14:6). "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26). "Lo, I am with you always." Wonderful promise.

By the power of God, the words of the Son lighten our pathway, give us comfort, lead us, strengthen us, and renew life. Life, the only true value. Wealth without life is of no value.

Do you desire this blessing, this comfort, this peace? Remember, "teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Obedience, then reward,

Ur of the Chaldees

IN THE 11th chapter of Genesis we have the first mention of one of the most outstanding figures in history: Abram, or as he was afterwards called, Abraham. In the same chapter we have mention of the place where Abraham spent his boyhood and young manhood, Ur of the Chaldees. The passage reads: "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan." Until comparatively recent years the reader of the Scriptures had no means of knowing what manner of place Ur of the Chaldees might be. He could not know whether it was a district, a city, a town, or a hamlet. There were merely the words in the Great Book, "Ur of the Chaldees." Even the location of Ur was shrouded deep in the desert dust of Chaldea.

In 1850 Mr. W. K. Loftus, a member of a Turkish Boundary Commission, visited and was interested in a mound that stood out in the desert waste about midway between Baghdad and the head of the Persian Gulf, and about ten miles from the present course of the Euphrates. This mound was called by the natives "Tell al Muqayyar," which means in Arabic "the Mound of Pitch." On the recommendation of Loftus the British Museum decided to excavate the site, and the work was entrusted to Mr. J. E. Taylor, then the British Consul at near by Basra. During a part of the seasons of 1853 and 1854 Taylor worked a few natives on the Tell, and brought to light a number of clay cylinders and clay tablets. These he shipped to the British Museum, and when the authorities there had deciphered the inscriptions on the cylinders and tablets it became known that the Mound of Pitch undoubtedly covered a portion of the site of the long-lost city of Abraham, Ur of the Chaldees.

Two or three attempts were made to carry the work of excavation further, but, owing to unsettled political conditions and the hostility of the natives, work had to be abandoned until after the close of the World War, when all of Babylonia passed into the control of Great Britain under a mandate. In 1921 a joint expedition was fitted out by the University Museum, Philadelphia, and the British Museum to explore thoroughly the ruins of the city from which Abraham went forth "to go into the land of Canaan."

The scene of the expedition's labors is not an inviting one. From the top of the Tell the visitor gazes out over a featureless expanse of drab clay and yellow sand. Only to the east is there any sign of life. There, beyond the single line of the railway that joins Basra to Baghdad, the soil takes on a darker tint and there are plots of cultivated

Through the courtesy of the Museum of the University of Pennsylvania, THE RESTITUTION HERALD is able to give its readers the first of two articles taken from the beautifully written brochure issued by the Museum on the results of the University's expeditions to the eastern Bible lands.

land, isolated close at hand but in the distance more thickly set, and five or six miles off begin the huddled villages of the Ghazza Arabs. Far off on the horizon a thin line of green marks the course of the Euphrates, and from a more solid clump of dark foliage rise the minarets of Nasiriyah, the market town and administrative capital of this poor province. To the north and northwest a few low mounds hidden in the heat haze or lifted by the mirage to an unreal eminence, Sakhera, al-Ubaid, Rajibeh, tell of other settlements of man now shrouded in dust and sand. On the mounds, wind-denuded on their northwestern flank and with sand-drifts heaped against their lee, the litter of potsherds and broken bricks from the ruins buried below speak even more eloquently than do the barren fields of the undoing of man's works. The climate is just as forbidding as the country. During the short winter season, the "blue month" of late December and early January, the wind blowing from the northwest desert brings so piercing a cold that water in the clay drinking jars of the workmen is often frozen solid. Midsummer brings shade temperatures as high as 137 degrees Fahrenheit and the dust storms are so dense and so constant that in a bad year men cannot see the sun for six weeks on end.

The city that the young Abraham knew had a vastly different outlook. About 2000 B. C., if we judge by the extent of the ruins, which including walled town and suburb cover an area of some four square miles of closely packed houses, Ur must have had a population of over half a million souls. In those days the river flowed under the western walls of the city, and from it canals led out its waters to irrigate the land. Clay tablets of the twentieth century B. C. speak of vegetable gardens and palm groves close to the city's gates, and apparently the whole plain, north, south, east, and west, was fertile soil laboriously tilled and rich in those crops whose abundance was to astonish the traveler Herodotus centuries later. Traffic was busy on the roads, and from the wharves of Ur ships passed by river and canal down to the open waters of the Persian Gulf and returned with cargoes of merchandise from overseas. Many commentators on the narratives of the patriarchs of the Old Testament have assumed that the youthful Abraham was a skin-clad tent-dweller, a wandering nomad, but, if we picture the city where Abraham was raised, the culture he knew, and the educational advantages that were open to him there; if we know that during the formative years of his character he was constantly rubbing shoulders with scribes who could read and write, with expert craftsmen, and with men engaged in trade and commerce, it would seem passing strange that a man of the spiritual and mental

status of Abraham were other than an educated, broad-minded, sophisticated citizen of the world.

The work of the joint expedition at the site of Ur has opened up one of the most fascinating chapters in the history of excavation, bringing to light not only evidence to illuminate Old Testament narratives, but supplementing these stories with details of the civilization, education, and culture of the people, thus enabling us not only to form a clear conception of the daily life of Abraham's neighbors, but to read, also in material evidence, the story of Ur from long before Abraham's day down to the time of the Persian invasion, when the ill-fated Belshazzar met his dramatic death at the hands of the combined Medes and Persians.

Only a few fortunate individuals ever have the opportunity to visit the sites of the ancient biblical cities. Many people, for various reasons, cannot visit museums to view the treasures of priceless historical value that modern archaeology is constantly bringing to light; or find the time to study the scientific reports of the great educational institutions which maintain expeditions in far-flung fields of archaeological and scientific importance. For this class of reader, and for that aristocracy of culture that reads and studies the Bible, these pages have been prepared. A great many of the treasures unearthed at Ur are strictly of scientific and historical value and in this little work no attempt is made to evaluate these treasures. Thousands of them are not even mentioned as they would confuse our story.

In order to form a clear conception of Ur of the Chaldees in Abraham's day it is necessary for us to go back far beyond the dawn of recorded history; back to a time when the great plain between the lower reaches of the twin rivers, the Tigris and the Euphrates, was not a desert waste as it is today, or even a thriving agricultural district as it was in Abraham's day; but back to a time when the plain between the rivers was merely a great tidewater marsh. Every year the twin rivers brought down from the hill country to the north great quantities of silt and detritus and deposited it over the marshland. After a time the rivers took more definite courses, and dry land appeared in the form of low banks and hummocks. Into this low country came a semi-barbaric people who subsisted largely by hunting and fishing. They were skin-clad people, although toward the end of their day they apparently made some use of the loom for weaving. These people were apparently a part of the "Painted Pottery People" who migrated into Persia, Babylonia, and Palestine from the eastward at an extremely early date.

After a time a more advanced people entered the country and proceeded to crowd the original settlers from the choicer portions of the land between the twin rivers. Then came a great calamity which destroyed the inhabitants of the district and all their works. This calamity was in the form of a deluge that buried the country under a blanket of water-borne clay eight feet thick and left it depopulated. During the winter of 1928-29 the excavators, while sinking a test pit, came upon this bed of clay and thought at first they had reached an ancient bed of the river. Subsequently,

on digging through this bed of alluvial deposit they came upon the remains of this early civilization, showing burnt bricks of a size and shape hitherto unknown. Although the investigation of the people and civilization destroyed by the great inundation is largely a problem for the future, this find, and other more recent reports from other sites, indicate a flood of great extent and considerable duration. The most drastic critic must admit that the story of Noah now takes on a new aspect.

After this great disaster, the country about Ur was uninhabited for a long period. Then a new Sumerian people, attracted probably by the rich agricultural possibilities of the district, came into the country between the twin rivers. They turned the country into a "farmers' paradise," by cultivating intensively the rich alluvial soil which they irrigated with great systems of canals and lateral ditches. This great agricultural wealth naturally brought about trade and commerce. Trade and commerce call for trading centers at strategic points along the water courses. As the trading centers grew into commercial cities, the inhabitants; to protect their wealth from the fierce hillmen of the north and the wandering tribes of the desert, erected heavy walls about the cities and, as a further protection, organized standing armies. Each city guarded the country surrounding it. Thus developed the city-kingdoms of ancient Babylonia. Such a city-kingdom was Ur of the Chaldees.

Trade and commerce are always the advance agents of civilization. When commerce advances beyond the barter stage it calls for written records and accounting. Long before Abraham's day the ancient Sumerians had invented a method of writing, and evolved a system of mathematics based on the number 6, as our decimal system is based on the number 10. They formulated and codified a system of criminal law, and provided for the administration of municipal and national government. The architects of Ur made use of the arch and the dome in building construction. Not only did the mechanics of Ur produce the first four-wheeled vehicles, but they made use of the wheel, a great human discovery, fifteen hundred years before it was imported into Egypt. A remarkable fragment of a limestone relief, one of the earliest sculptures known, was found by the excavators in the predynastic cemetery. This shows a complete Sumerian chariot, with two plain wheels made of two semicircular pieces of wood joined by copper clamps round a central core.

The uncovering of the Royal Tombs in the predynastic cemetery during the campaigns of 1927-1928 and 1928-1929 revealed not only material of great scientific importance, but brought forth objects of much beauty which reveal a civilization high in artistic development. The graves of the "Unknown Kings" had been very thoroughly despoiled by expert grave-robbers centuries ago, but, fortunately, one grave, that of Queen Shubad, remained intact. Thousands of years ago the remains of the young Queen had been deposited in her stone-built vault. Outside the tomb proper, in the great "death pit" adjacent, the conveyance that brought her here, and the animals that drew it, with the groom at their heads; the armed dromos who had acted as

guards; and the brightly clad, jewel-bedecked young women of the Queen's personal retinue, were sepulchered to serve their sovereign in another world. The secret of how they met their deaths slumbers with them.

The body of the Queen lay on a wooden bier beneath two huge votive lamps of silver. Around the knees were garters of lapis and gold beads; on the hands were ten gold rings. The upper part of the body was covered with a mass of beads in gold, lapis, carnelian, and agate, three gold pins, three lapis cylinder seals, and gold amulets. Around the neck was a dog collar of gold and lapis triangles and small beads. On the head was an elaborate headdress, probably

worn over an artificial wig. From the back of the head rose a broad pin of gold, like a Spanish comb, spreading into seven points connected by gold wire. Large lunate earrings of gold were on each side of the head. Four crowns were made of gold and semi-precious stones.

The Queen was buried with many vessels of stone, copper, and precious metals, piled inside and outside the vault. Of these, the gold vessels are of particular interest, not alone for the richness of the metal but for the elegance of their form, the harmony of their proportions, and the pure and simple taste of the engraving on them. The exquisite
(Please turn to Page Ten)

Where's the Training Class?

By C. E. Lapp

SINCE coming into the State of Minnesota the questions have been asked a number of times, "What has happened to the Training Class? Will there ever be another?" Only the first question can be answered, for the other lies in the future. There are several who are doing important work for the Lord who were in former Training Classes, but perhaps the largest per cent of workers turned out in the last Training Class are now in active service.

From Michigan we hear very encouraging reports about the good work that is being carried on by Bro. Cecil Smead. If reports are true he went there (to Blanchard) when there was very little activity among the church people, and has been the instrument in reaching a number who would not have been reached, and has built up the work.

The Arkansas City, Kansas, Church of God now has a new brick church building and is being led into greater spiritual things through the efforts of Sr. Lucille LeCrone. Her work there is not only strengthening the brethren, but is interesting others. Where the men fail to do, the women must of necessity step in and fill the gap. Sr. LeCrone is carrying on the work faithfully.

Minnesota has chosen for its State Conference president this year John L. Denchfield. Considerable evangelistic effort is being made here at the present time because of his untiring efforts. Not only is he filling the president's place, but he has been pastor at the St. Cloud, Minnesota, church for several years and has visited outlying churches which are not strong enough to support a full-time pastor. God has blessed and is blessing his efforts here.

Bro. Richard LeCrone is doing a commendable work at Eden Valley, Minnesota. Better interest is being manifested among the church people, and we expect many will be blessed because of his work there. Not only is he doing the work of a pastor, but is giving considerable time to the evangelistic effort being put forth in Minnesota.

Ripley, Illinois, now has an able pastor in the person of Harvey U. Krogh, Jr., and good reports keep coming to our

ears because of the earnest effort he is putting into the work. He is filling this pastorate very acceptably.

Bro. Gerald Cooper is now engaged in active evangelistic work with Bro. LeCrone in northern Minnesota. Although not as old in the work, he is proving quite capable and willing to work for the Lord in this capacity.

And who could say anything but good about a young man who has made good in his own community as has Harry Goekler? Anyone who will visit the Salem Church at Marshall, Illinois, will know of his labors and the results accomplished.

Bro. Arlen Marsh is faithfully performing the duty of assistant treasurer of the National Bible Institution and also is Berean editor of THE RESTITUTION HERALD.

Sr. Ednah Cooper is now acting as church secretary at Ripley, Illinois, and assisting in the work there.

Sr. Ida Lapp is teaching a Sunday school class and witnessing for the Lord in an office.

Sr. Dorothy Krogh is making herself useful in her home church (Blair, Neb.) and serving the Lord in every way possible.

Only two of the boys who were in training are not in active service. We all left the Training Class with only one motive—to serve the Lord.

Are these young people working in places that were vacated for them? No, they are all working where there would otherwise be no laborers or are filling in where vacancies have been caused by death. There are yet many places where permanent workers could be located if there were those who had training.

Is this to be the last effort of the Church of God to have a training school where our own young people can go and prepare themselves to be of service to the Lord? Those who have had to go to other religious schools for training realize keenly how much more benefit could have been realized if only they had been in full fellowship with all.

When the Training Class was dropped one of the main

objections was that it cost too much. Has it cost too much to prepare young people to go out and gather in the golden grain? Will they not be lost if neglected? Who will be responsible then? Is it not our main objective to win others to Christ? If this is not paramount it should be! The National Bible Institution is still faced with expenses and the problem of meeting its obligations as before. An appeal to meet the expenditures is made now as before, yet there is no training class. Have we ever stopped to realize that someone must replace those who fall asleep in death, or those who cannot work longer?

There are a number of places where permanent ministers could be placed if there were any to place. And why try to open a new field anywhere when there is no one to follow up the effort and keep the work going?

At this present time there are young people who want to be trained for the Lord's work and are now planning to go to Bible school somewhere. Where will they go? Some other school will get their money and why could we not have a school founded on a sound basis? Others are going forward because they are training their young people to go out and

do constructive Christian work. Here is the challenge! Will we meet it?

CAN'T OR CAN

We can't because our number's few,
We can't because doubt clouds our view,
We can't because depression's here,
And we are bound with chains of fear.

We can't because of worldly cares,
We can't because we're growing tares,
We can't because the calls are few,
And yet we know there's work to do.

We can't because we're still in debt,
We can't because the time's not yet,
We can't because of other need;
Yet Jesus said His sheep to feed.

If we will trust our Father's plan,
And work and pray with helping hand,
And pay our tithes and offerings, too,
We then will say, We can! We do!

The Holy Spirit

By R. H. Judd

WE STATED in a recent article that a strong case for the non-personality of the Holy Spirit is evidenced in the fact that its mention is significantly omitted in many passages that would demand its inclusion were the Holy Spirit a personality.

The passage in John 17:3, "That they may know thee the *only* true God, and Jesus Christ, whom thou hast sent," is a striking instance in point. Surely here, if anywhere, the Holy Spirit, if a personality, is due for mention. Instead, God the Father is named as the *only* true God, and Jesus Christ as the one sent by Him. Analysis of the language used declares emphatically that there cannot be another God besides the Father. Were there no other scriptures emphasizing the same truth this alone should be sufficient to decide the issue. But it does not stand alone. The salutations of the Epistles, both at the beginning and close of each, are strikingly similar in their studied omission of even allusion to the Holy Spirit as a person, much less as an equal partner in a trinity of Gods.

Time and time again does the expression occur, "Grace to you and peace, from God our Father, and the Lord Jesus Christ." To the writer the silence of Scripture in such connections as these is as significant and eloquent as its emphatic declarations. Although many scriptures could be quoted, perhaps the outstanding verse of divine revelation is 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." God and His well-beloved Son are the only personalities mentioned as participating in the momentous events when the world, and the life of the world, hang in the balance. There is not even allusion to the Holy Spirit. True, the reader may ask us to consider Hebrews 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God . . ." This we do gladly, and ask in return, "How did Christ offer Himself as a lamb without blemish?" Surely it was through the Spirit which God gave to Him without measure, not as another personality, but as "the power of the most High" working in Him as stated, at the very commencement of His life and service (John 3:34), and after that service was rendered (Acts 2:22).

Let us now consider briefly 2 Corinthians 13:14 and Philippians 2:1, which are frequently brought forward in confidence that here at least there is evidence that the Holy Spirit is a person, for, they say, "How can we speak of 'communion' and 'fellowship' of that which is not a person?"

The word "communion" occurs only in the Epistles to the Corinthians, and in no instance refers to personal things, of which 1 Corinthians 10:16 is an excellent instance in point. Here the Revised Version places in the margin as an alternative rendering the words "participation in" and the two verses following strikingly bear out the fact that

such is a correct understanding of the sense to be conveyed. The same word in the Greek is translated "fellowship" in Philippians 2:1, and carries the same sense as in Corinthians. "Communion" (*koinonia*) is the same word in the Greek as is elsewhere translated "partaker," and Young's Concordance actually gives the sense of the word (communion) as "the act of using a *thing* in common." See Romans 15:27 and Revelation 18:4. The latter passage reads, "That ye be not partakers of her sins, and that ye receive not her plagues." Every believer is a partaker in the gift of the Holy Spirit. It is the same Spirit in all, but the manifestations in each and through each are different.

THE PEW SPEAKS TO THE PULPIT

THE San Francisco Bay Region Business Men's Committee, organized to do evangelistic service for the World's Fair to be held in San Francisco in 1939, at the conclusion of a week of meetings held in a prominent theater in San Francisco, addressed the ministers through its president as follows:

"Our committee has asked me as their chairman to give the clergy and laity in the theater and on the air today an idea of the planks to be found in our platform.

"We say that our fellow Christian laymen—sitting demurely in a church pew Sunday morning, if the weather is bad, so that they can't play golf, and hearing the minister deliver his regular message—are not following Jesus Christ. It leads direct to the appellation, true of so many Christian churches and groups today, 'Many are cold, and a few are frozen.'

"To the minister we say: You are to blame for much of the excess program machinery and ineffectual whirring of wheels in your own church group or denomination. The business world that we are more closely in touch with than you are, passes on unmindful of shallow religionists who make a noise like sounding brass and tinkling cymbals and seldom indicate a spirit of 'love of souls.' For power with God and with men in 1936:

"Leave movies out of the church and go to the movie theater.

"Leave book reviews out of the evening services and return them to the Book Gallery.

"Forget the Sunday evening question box 'Is Hauptmann Guilty?' and answer the question, 'What Must I Do to Be Saved?'

"Instead of majoring in politics, reform, civic betterment, pacifism, prohibition, and cleaning up a sin-sick world, put first things first. Preach the Word, convict of sin, present the Savior; and red-blooded men who read the papers and know the world is bruised, battered, and bewildered will accept Christ, one by one.

"If you don't, the laymen will run the lifeboats and you can run the hulk."—*The King's Business*.

INTO ALL THE WORLD

(Continued from Front Page)

afterward editor of the Seventh Day Church of God weekly; Joseph Marsh, publisher of the original Church of God paper; and Dr. John Thomas, founder at a later date of the Christadelphian movement.

These men in those days were, as we have seen, working as individuals. All were able Bible students and possessed of strong personalities that equipped them for leadership. Of course, they differed more or less among themselves on matters that now seem to us generally as of minor importance, but out of those differences grew the various organizations and divisions we have named, each of them placing upon the particular idea advanced by its leader special emphasis.

Long before these differences had crystallized into denominations, these restitution reformers looked upon each other as "brothers" engaged in a common cause, that is, to revive and spread the gospel as it was preached by Jesus and the apostles. They did not confine their evangelistic or missionary activities to America, but traveled to England and to the Continent preaching the word.

In 1848 Dr. John Thomas went to Great Britain and gave a protracted series of lectures in England and Scotland. As a result of his efforts and under his direction a church was organized in Edinburgh known as "The Church of Baptized Believers of the Gospel of the Kingdom of God." In 1903 this church celebrated the fiftieth anniversary of its founding. It is interesting to recall that one of the places where a meeting was held in Edinburgh in those days was the home of Mr. Alexander Melville Bell, the father of the inventor of the telephone. His sermon on that occasion was based on the 15th chapter of 1 Corinthians.

The teaching of the "Church of Baptized Believers" may be summed up in the following statement: "That man is a mortal being, and that the salvation God has promised is the renovation of human life upon earth, through a kingdom to be established in the Holy Land at the return of His beloved Son" (extract from *A Fifty Years' Retrospect*). A more complete outline of the faith of this body will be found in an article entitled, "What Is the Gospel," which is to appear soon in our columns.

MY LAST SERMON

(Continued from Page Three)

come unto God by Him (Hebrews 7:25).

To you who are already Christian I point out that you bear in your body the seed of God. You are expected to bring forth fruit. It is your obligation, and if done freely, what a pleasant obligation! There is a twofold rebirth, a double fruit, to being born again by the Word of God. "Ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). How I wish I might inspire you to keep tending and nourishing the seed that is in you, bringing forth

its present fruit of holiness by "faith, hope, and charity." Keep your heart pure! "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). "Set your affection on things above, not on things on the earth" (Col. 3:2). And if we aim at what God tells us to aim at, and if our hand is shaky due to the weakness of this mortal body, let us not be discouraged, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2).

In the last analysis, everyone in the world is planting some sort of seed in his heart. Every field has either good seed or tares. In your garden either flowers or weeds reign supreme. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:7-9).

The story is told of a man who went ahead of the early settlers in our country and planted apple seeds wherever he went. In later years the settlers came and found full-grown apple trees already set out. Let us all plant the seed of the kingdom wherever we go. We know that we cannot tell everyone we meet all the things of the gospel. But we can plant one seed at a time and go our way. Mention the Savior to your friend. Tell some one of the cross and what it means to you. Express your belief in the resurrection. Mention to a stranger that you are looking for the second coming of Christ at any time. Comfort a sick person by telling of the Great Physician and the joys of the coming kingdom. And so you will be scattering seeds of the Word of God. "God giveth the increase" (1 Cor. 3:7). "God giveth it a body as it hath pleased him, and to every seed his own body" (1 Cor. 15:38).

The most important contribution I can make to you to go with you through life is this: Receive the Word of God as a seed with all readiness of mind. Study the Bible personally. Do all in your power to cherish and tend that in you which walks as Enoch with God, and have full confidence that in due time we shall reap because "God giveth the increase."

No such sermon would be complete without calling for some who have not been begotten into the family of God to receive His seed in your hearts now. Come now and apply for baptism. Be a child of God. Be born from above.

UR OF THE CHALDEES

(Continued from Page Seven)

workmanship displayed on the Queen's treasury of jewelry speaks volumes for the craftsmanship of the artists of an-

cient Ur. The harps found in the Royal Tombs, aside from their interest as musical instruments, are, with their marvelously engraved shell inlay decorations, outstanding objects of Sumerian art.

The wealth of this epoch as evidenced by the possession of vast quantities of gold and silver, of copper and bronze, of precious and semi-precious stones, by a people located in a land whose sole products were cattle and fruits of the soil, is indeed extraordinary. Though some of this material might be the spoils of war or tribute paid by conquered neighbors, most of it must have come by way of trade and for that the merchants of Ur had to pay. The export of such bulky products as dates and grain would not account for it. Their neighbors in the valley were as rich in flocks and herds as they. How then did they acquire this wealth? The answer lies in the inventive genius and technical skill of the craftsmen and artisans of Ur. For all these imported metals she paid in manufactured articles, and the wealth of her citizens is the measure of the skill of her craftsmen, and it is not difficult to believe that the products of the workshops of Ur would find ready customers among the semi-barbarous peoples of the outer world.

Not less impressive is the work of the architects and builders of Ur. Living in a valley that was without stone, where lime was scarce and timber had to be imported, with Mesopotamian clay as their only native building material, the builders of Ur reared a mighty city. Naturally their brick structures do not compare in grandeur and beauty with the granite and limestone temples of Egypt, but they developed a scientific knowledge of architecture which the Egyptians never possessed. To the Sumerians must go the credit for working out all the basic architectural forms in use today.

It may be that the Sumerians were not the first to invent the art of writing, but so far as we know at present, theirs is the oldest writing. The oldest documents are records of business transactions, but before Abraham's day the scribes at Ur were beginning to write long chronicles from which the Greeks were to borrow extensively, and which scholars may read today.

Before the days of Abraham the inhabitants of Ur had evolved that complex mode of life which is called civilization. They had developed a social organization based on broad principles of law, safeguarding the rights of the individual while subordinating him to the wider interests of the State and allowing of that intercourse which is essential to the exchange of ideas as well as of commodities—an organization which is scarcely possible without urban life, and a knowledge of the art of writing, without which there is no assured permanence of tradition or inheritance of intellectual achievement.

Fortunate indeed was the boy Abram that his initial conceptions of life should develop in the midst of this early civilization. The culture with which he was surrounded must have done much to mold his thought and mind and fit him for the great career that was to be his, the career that has caused his name to be revered by Christian, Jew, and Moslem.

Berean Department

ARLEN MARSH, EDITOR

August 10

Six days from the date of publication of this paper the National Berean Society will be in the throes of determining who is to be so unfortunate as to have to handle executive, committee, and figurehead jobs. And the Society will, we hope, also be determining upon some positively aggressive action in regard to the next fiscal year.

The presence of every Berean should be considered obligatory at the conference of the National Berean Society. Exchange of ideas is the only means by which advancement can be secured or maintained. One voice or one vote seems comparatively unimportant, but it is the single voices and the single votes in the aggregate which govern the action of any body controlled by majority opinion. Individual responsibility is nowhere so important as in church methods and church government.

Jesus in Matthew

* * * *

By Charles Timothy Pederson

Jesus' disciples were Peter, Andrew, James, John, Philip, Thomas, Matthew, and Bartholomew, James the Less, Simon, and Judas. The power to heal was given the disciples.

The Pharisees found fault with the apostles for not washing their hands before they ate.

People brought little children to Jesus for blessing, but the apostles did not like Him to be bothered. He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

On His way to Jerusalem Jesus told two men to go to a certain place and get a colt which no man had sat upon. He told them if any man questioned them, to say the Lord had sent them. They went and found the colt as Jesus had said. They brought it back and gave it to Jesus. He rode it into Jerusalem over palm branches and garments which the people put in His way so He would be sure to ride on them. The people yelled praises to Jesus as He rode into the city, crying, "Hosanna! Blessed is he that cometh in the name of the Lord." He rode on through the city and went toward Bethany, where he saw a fig tree. He was hungry, so He went to it. The tree had no fruit, for it was not the time of year for figs. Jesus said to the tree, "No man shall eat fruit of thee hereafter forever." The disciples heard this.

Jesus went with His disciples to Jerusalem, where He chased the money changers out of the temple, saying, "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." The scribes and priests were trying to think of a way to destroy Jesus.

As Jesus went out of the city toward Bethany again, they passed the same fig tree, but now it was withered away.

Peter said, "Master, behold, the fig tree which thou cursest is withered away." Jesus answered, "Have faith in God, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith."

He went back to Jerusalem. After two days was the feast of the Passover of unleavened bread. The chief priests and multitudes sought to kill Him, but they would not do it on the Sabbath day.

A woman came to Jesus with a box of ointment that she poured on His head. The people wondered why the woman wasted the ointment.

Judas went to the priests and said he would tell them where Jesus was and they promised to give Judas a lot of money. Judas went to think of some way to betray Jesus.

Jesus sent two of His disciples to get a place to dine. He gave them their instructions. He took His disciples to the room and they all sat down around the table. Jesus broke the bread and gave it to them, saying, "This is my broken body," and the cup, saying, "This is my blood; drink it." As they ate Jesus said, "One of you will betray me." They all asked, "Master, is it I?" And He said, "He that dipeth in the dish with me." Jesus said He would eat no more of the fruit of the vine until the kingdom was established. Then they sang a hymn and went out unto the Mount of Olives.

Jesus told Peter he would deny Him three times before the cock crowed.

Jesus went away to pray; when He came back, His disciples were asleep. He went away again, and again still they slept. Then Judas came and kissed Jesus and the multitude took Jesus away. Peter took his sword and cut off the ear of the soldier, but Jesus put it back on and it stayed there.

Jesus was tried before Pilate. The soldiers led Him out, put a crown of thorns on His head and a purple robe upon Him. They mocked Him, then took Him to Golgotha where He was crucified between two thieves. They gave Him wine that was mixed and sour. Over His head was written, "Jesus the King of the Jews."

When He was dead people came and buried Him in Joseph's tomb.

After three days Mary, His mother; Mary Magdalene; and another woman came to the tomb where there had been a great stone over the entrance. Now the stone was rolled away. They saw, instead of Jesus, two angels who said, "Why seek ye the living among the dead? For he is risen as he said."

They went away and told all people.

After forty days on the earth Jesus ascended to His Father, God, in heaven.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

BRINGING IN THE SHEAVES

JUST now those of you girls and boys who live in the country or small towns may be watching the work of harvesting the grain that is being done in the fields near by. The farmer who reaps a big harvest is proud of his work. He feels repaid for the many long, hard hours he spent in the fields. He has looked forward for a long time to that good harvest. It is his reward.

Just a couple of months ago those same fields were bare, all wet from the melting snows of winter. But the same God who created this beautiful world in the beginning sent the warm spring sunshine and rain, and soon the ground was ready for the seeds.

Suppose the farmer who lives just over the hill around that curve in the highway had decided he wouldn't sow any seeds in one of his fields last spring. Would that field still lie there bare in the warm August sunshine, waiting for the farmer to come along with some oats or wheat or other grain?

I can hear every one of you saying, "No, it would be all grown up to weeds." You are right. Tall weeds, of no good to anyone, would have sprung up over every inch of that field.

Suppose again that the farmer had wanted a fine harvest of wheat, but he had no wheat seed. He decided not to bother to buy any wheat, but just sow some oats, of which he had plenty. Could he expect a wheat harvest in summer?

It's so ridiculous a question to ask that it almost makes you laugh. But, do you know? some people are just that foolish about their lives. For the farmer with his work in the fields represents life.

You are choosing every day just what sort of harvest you will reap when you are grown. The little things that you do each day, just like the farmer preparing the soil for the seeds, determine what results you may expect when you are men and women.

It is not enough to keep from doing evil things. You must be active, doing good things. Or your life will be like the field that was left untended. It will also be grown up to "weeds." Evil will creep in, if it is not crowded out by good.

How many of you have watched an apple tree in full bloom in the spring? There is scarcely anything in the

country that is more beautiful. Each blossom seems perfect, lovely in color and fragrance and shape.

Yet in the fall when the apples are gathered sometimes we find that some are wormy, some are gnarled, some partly rotten. How did that happen? we wonder, as we think of those fine blossoms of last spring.

It happened just when those blossoms were at their best. Perhaps you saw some brown moths fluttering among the boughs. Each moth lays an egg in the center of a blossom, from which a tiny worm hatches and settles in the core of the apples which are forming from the blossoms.

How terrible, you say! It's a wonder there are any good apples. Well, the owner of the orchard, if he is anxious for a good apple crop, will spray each tree at just the proper time to kill those worms before they can bore into the tiny apples.

Life is just like that. The brown moths are the temptations that linger just around every corner, waiting for each fine young boy or girl. The danger is greatest when you are young, preparing for a fine life ahead of you.

Bad habits are the "worms" that gnaw at your character and must be prevented from getting a start at all or must be checked before they ruin your whole future.

Drinking, though one of the great evils surrounding us, is not by any means the only form of intemperance. Just letting your temper run away with you is a very bad habit to form. For it ends in hatred and strife.

Constantly envying another his good times, his nice clothes, or his spending money is another "worm" that gnaws at your character. Make the most of the little you have and watch it grow better. A "little" sin, like envy, grows sometimes into a "great" sin, like stealing.

That fine preacher, Paul, asks us in our lesson for August 16 not just to watch our own daily acts so that we may grow into real men and women. But he says it is our duty to help those about us who may not be as strong as we are, in their daily battle against temptation.

"Bear ye one another's burdens," he tells us, "and so fulfil the law of Christ."

Now make a picture to represent this lesson. Paste a figure of a man sowing seed, or draw one. Write under it, "Sowing." Then make two columns of words, "Bad Habits" and "Good Habits." Under the first, write the words you will find in Galatians 5:19, 20, 21. Under the second column, write the words at the top of this page. They are the fruits we will reap if we sow good habits early in life.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. — August 16, 1936

SOWING AND REAPING

Galatians 6:1-10

Devotional Reading: Galatians 5:16-24

GOLDEN TEXT

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

SENIOR AND ADULT

Topic: Sowing and Reaping (Effects of Alcohol).

Legislation. The attempt to force good conduct on people by the power of legislation has persisted despite its continuous failure throughout the history of men. Why is law insufficient to control men's acts? What causes men to sin? What is sin? Is it possible that an act which is a sin in one country is not a sin in another? Why? What establishes morals—the Bible or human custom? Does the Bible anywhere teach absolute prohibition? If so, about what? On what principle should the church labor in its endeavor to bring men to live better lives? Did Jesus force good conduct on His disciples, or did He train them gradually to prefer good conduct? Which is the more effective method for today?

Burdens. Does verse 2 of the lesson text indicate that the reform movements conducted by the W.C.T.U. and the Anti-Saloon League are of biblical origin? How do these organizations do their work? What methods do they use? Do they depend upon God or upon men for their results?

Weariness. Verse 9 of the text raises an interesting problem: How should young people and children be taught good conduct? It is natural for men to do the exact opposite of what they have been told to do. How may this characteristic be circumvented? Is it wise or effective merely to tell children or young people that certain acts are wrong without explaining why they are wrong? Is it possible that too great strictness in youth may lead to looseness of conduct in later life? Why? Is it possible for one to become weary of well-doing? What makes it wearisome?

Results. Young people on the whole are not particularly interested in their eternal salvation, for salvation seems to them to be too far in the future to be attractive. Further, they must know the reason for not doing the things denied to them. They should, therefore, be taught about good conduct in a different way from that used in teaching their elders or children. What are the results of doing this? Why is it any worse for me to do this than for my neighbor? Or is it any worse? Where does the Bible say this is wrong? Such questions must be answered.

Bibliography. Several recent magazine articles, written from an angle young people will appreciate, provide excellent supplementary material: "This Moderate Drinking" (May, 1936, Reader's Digest, from Harper's); Hoffman's work in The American Magazine.

—A. M.,

GOLDEN TEXT

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

If a man wants a field of corn, he plants corn, if he wants wheat he sows wheat; but if he wants weeds he gets them by letting his ground lie idle. Just so in life. If we want a clean Christian life, we must "sow to the spirit," that is, we must walk in true Christian ways; then we will reap life everlasting. If you want nothing but weeds, let your mind be idle and you will reap the result.

If you want to fill a drunkard's grave, it can be done but it is no easy road. Troubles and trials beset it all the way; but if you like you can travel that way and reap destruction.

—L. A. R.

PRACTICAL APPLICATIONS

Every Man's

- reaping is according to his sowing;
- duty is first to God, then to self;
- fleshly desires must be subservient to the spirit.

Sowing Carnal Things. A goodly portion of our lesson deals with a certain type of communication. The one taught or instructed in the Word of God is enjoined to communicate (contribute) to the one that teaches. Paul calls this communicating in verse 6 and sowing in verse 7. In writing to the Hebrews he admonishes them not to forget to communicate, for with such sacrifices God is well pleased (Heb. 13:16). Those who sow unto the people spiritual things have divine right to reap their carnal things. Such a plan is ordained of God (1 Cor. 9:10-14). The lay members can only share in the fruitage of the gospel work, by sowing unto those who minister about holy things their carnal substance. The Philippian church was the only one that communicated with Paul concerning giving and receiving and Paul states that through these gifts, fruit would abound to their account and that God would supply all their needs according to the riches of Christ.

Household Relationship. A closer bond of fellowship and fraternity exists between members of the body of Christ than with those outside the family of God. "Do good unto all men, but especially . . . the household of faith." The "unity of the Spirit" is an anchor that moors us together as one man in Christ Jesus. For this purpose Christ prayed: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11). It is a source of blessing and a blessed relationship for "brethren to dwell together in unity,"—C.E.R.

JUNIOR CLASS

Topic: Helping Others Be Good. Text: Gal. 6:1-10. Memory Verse: "Bear ye one another's burdens" (Gal. 6:2a).

Review. First, all in the class may stand; then the teacher will give each child in turn one of the words which may be found at the end of last Sunday's lesson; each child will then tell what part this word had to do in our last Sunday's lesson. If the child cannot use the word he must sit down.

Lesson Story. This is a temperance lesson, its purpose being to teach us better living. The text selected for this purpose is Galatians 6:1-10. Each verse contains a good thought for us to follow. So this morning we will take up each verse separately. Verse 1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." This, I think, could be said in these words: "Every day we meet boys and girls, and even men and women, who for some reason do not seem to understand that they should try to live better lives. Then what is our duty toward such people? Should we stay away from them just because they are bad? No, I think we should do all we can to try to get them to see how much better Christian living is. But while so doing we should take great care that they do not influence us to do wrong." Verse 2: "Bear ye one another's burdens, and so fulfil the law of Christ." To me this means: Everyone in the world is bound to have a certain amount of trouble and trials. Oh, what a sad world this would be if nobody cared when these times come. Paul realized this and told us that we should always be ready to help those in trouble. Verse 3: "For if a man think himself to be something, when he is nothing, he deceiveth himself." There seems to be something about our very nature that wants to keep saying that we are better than the other fellow. Of course we know this is not true, and we are often warned in the Bible not to practice such. We trust that children and teacher will proceed through the rest of the lesson in like manner.

Memory Verse. As the memory verse was the second verse discussed in our lesson, no further study will be given it.

Notebook. In the center of a page paste a picture of a boy or a girl which represents yourself. Below this picture write some rules for better living which you have learned in this lesson. Each child may write a short paragraph about one of these rules showing how we may keep this rule in our everyday living. After all have finished, the teacher should be sure to let each child read his paragraph before the class. Discussion may follow.—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Western Nebraska Conference, Holbrook,	August 15-23
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

ILLINOIS BUSINESS MEETING

The annual business meeting of the Illinois State Conference will be held in the Oregon Church of God at 3 p. m., Friday, August 14, 1936.

Paul C. Johnson, President.

BETWEEN YOU AND ME —

Bro. Ferris Zechiel, accompanied by three others from Indiana, was among the early arrivals. All were welcomed at the morning service in Oregon.

The first to arrive in Oregon from a distance to attend the Bible School and Conference were Sr. Leota B. Hanson and Sr. Claude Graham and her daughter of St. Louis, Mo.

Elder A. L. Corbaley of Puyallup, Wash., reached Oregon early Sunday morning. By request of the pastor he spoke to the local congregation in the evening, taking as his theme the indications of the Lord's return. His discourse was received with closest attention and interest. This is Bro. Corbaley's first visit to the General Conference.

Sr. Viola Koontz, one of the younger and most faithful members of the Oregon church, was taken to Dixon, Ill., Saturday, where she was to undergo an operation for appendicitis. We regret her enforced absence from the Bible School and pray for her speedy recovery.

The address of Mrs. J. W. Donaldson, subscription representative of Words of Life (England) and The Bible Standard (New Zealand), was erroneously given in The Herald as Brooklyn, N. Y. Her correct address is 10 Oakmere Drive, Baldwin, N. Y.

CONTRIBUTIONS TO N. B. I.

Anna Mae Bottolfs	\$10.00
Mr. and Mrs. Gilbert Bottolfs	5.00
Marian R. Richards	5.00
Mr. and Mrs. J. E. Wilson	1.00
Anna Eidemiller	15.00
John Lehman	15.00
Brother and Sister	20.00
Leila E. Whitehead	5.00
George T. Rennard	2.00
R. H. Judd	1.00
Mr. and Mrs. C. E. Mills	25.00
N. S. Westfall	5.00
Mrs. J. W. Donaldson	4.00
J. W. Grimsley	1.00

SOUTHERN CALIFORNIA

A sermon by Bro. J. E. Adamson on Tuesday evening, August 25, will officially open the California Conference and Bible School to be held in the Williams Street Chapel in Pomona.

Wednesday, Thursday, Friday, and Saturday, Bible school sessions will be held at 9:30 a. m. and 3 p. m. and will last an hour each. At these sessions Bro. Macleod will have charge of the adults in a series of lessons on the Jews; Sr. E. C. Railsback will instruct the young people in fundamentals; and a class for the children will also be conducted.

Each evening at 7:30 there will be some special music or dramatic feature preceding the sermon of the evening. Wednesday evening the session will be in charge of the Los Angeles Berean Society; the other evenings will include sermons by Sr. Railsback, and Bros. Lichty and Macleod.

Sunday morning, instead of the regular Sunday school hour, a sermon is planned, followed by the regular Sunday morning worship hour at 11. The Sunday afternoon business session will conclude the conference: officers will be elected for the coming year.

Social periods, recreation, musical and dramatic productions, as well as motion pictures, will intersperse the various meetings as previously announced.

At the Sunday morning services in Los Angeles, July 26, Bro. Railsback appointed Srs. Bleasdale and McCallister and Bros. Calkins and Crundwell as a committee to consider means of carrying on the work in Los Angeles this fall and after: the pastor has secured a position in the public schools and will necessarily discontinue his connection with the Los Angeles church. Sr. Railsback is beginning her weekly classes in Long Beach again.

Norman John Macleod.

We regret that the article "A Wonderful Promise," by D. G. Harvey, reached us too late for inclusion in our recent series, "Best Sermons of 1935."

BITS OF THE MAIL

"Some of the public men may have been Bible students, and, like Nebuchadnezzar, God's servants, but according to history they were not Christians."—M. J. L., Beachville, Ont.

"I have met very few of you, but I often think of all. May we all live to meet in the better land."—A. J. R., Mt. Carroll, Ill.

"My financial dynamicity is very limited, as my family is multitudinous and my income a paucity."—H. F., Kansas City, Mo.

"We are satisfied that there is no better way of teaching the gospel than through the paper. . . . A sermon published in The Herald reaches more people than any other way, and as it is the duty of every Christian to sow the seed or make known the gospel we should by all means support the paper."—J. L., West Milton, Ohio.

"We need to adhere strictly to doctrinal teaching of God's Word."—C. W. J., South Bend, Ind.

"I enjoy reading The Herald, and find much spiritual food on the pages thereof, and I can truthfully say that reading The Herald has increased my faith in the Word of God."—I. E. B., Nevada, Mo.

STATE OF MINNESOTA

The work here has prospered much during the time that Bro. C. E. Lapp, his wife, and Bro. James McLain have worked with us. The meetings they held were highly inspirational and profitable to all.

Bro. Lapp has now gone on to other work, while Bro. McLain is remaining with us until the time of General Conference, continuing in evangelistic work in the northern part of the State with me. At the present we are holding meetings at the Ackman Schoolhouse near Emily, Minn., and Bro. Gerald Cooper is with us for a few days. Meetings having just begun, we cannot report much, but do ask for your prayers.

We are expecting two or three cars to make the trip to General Conference in August, anticipating a "better than ever" conference.

The young people's conference at Mora, Minn., was well attended and proved very helpful to all. At a special meeting the Mora congregation secured Bro. Cooper as their part-time pastor. Services will be held throughout the first three weeks of each month beginning with the month of September, 1936. This is Mora's first attempt for many years to maintain a resident pastor and regular services. Let's remember them in prayer that they may find God's leading all-sufficient.

Bro. Wilsie McKnight is at the present time conducting evangelistic meetings with the brethren at Lester Prairie, Minn. May God bless the work there.

Bro. Cooper will conduct services at Eden Valley for the next two Sundays in the absence of Bro. J. R. LeCrone, who is attending the Virginia Conference, and will also speak at St. Cloud next Sunday.

Bro. McLain will speak at St. Cloud on Sunday, Aug. 2.

John L. Denchfield.

THOMS - McKNIGHT

Bro. Wilsie McKnight, a young evangelist of our church who has been working during the past summer with the young people's conference of Minnesota, and Merelle Thoms, daughter of Elder and Mrs. V. R. Thoms of Whipholt, Minn., will be (D. V.) united in holy matrimony on August 2, 1936, at 4 p. m. at the home of the bride's brother in Crosby, Minn., by the writer. May God's special blessing rest upon this young Christian couple.

John L. Denchfield.

HERALD RECEIPTS

John O. Conrad; J. W. Grimsley; J. E. Wilson (for others); W. E. Boyer; Inez Titus; C. W. Leeds; Edna Arthaud (for another); C. W. Johnson; Rosa McCurry; C. H. Horton; A. L. Corbaley (for others); L. D. Romine (for others); J. E. Hammond; R. H. Judd; Freeman Fike (for another); Etta Loudenslager; Frances McCrodan; H. B. Hathaway; Dorothy Herrick.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. C. L. Netts; W. A. Reid; Mr. and Mrs. M. Fetters; Mary J. Calkins; Marian R. Richards; Mr. and Mrs. Delos Andrew; Mr. and Mrs. J. H. Williams; Lydia Railsback; Eva L. Page; Mr. and Mrs. Paul C. Johnson; Dorothy Magaw.

MUSIC AT THE IOWA CONFERENCE

The director of music at the Iowa Conference, Bro. James McLain, requests all who can and will play in the orchestra to bring their instruments.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our adult Berean class was glad to have Bro. C. A. Smead as a guest teacher on July 22, and Bro. M. W. Lyon on July 29.

Bro. Lyon is spending part of his vacation with friends and relatives here.

The Sunday school picnic was held on Saturday, Aug. 1, being one of the high spots of the year for the youngsters.

Several are planning to attend General Conference, and will likely be there by the time these lines are published.

The grading improvements being made in the street and around the church grounds are adding materially to the beauty of the corner.

F. E. Siple, Pastor.

REPORT FOR JULY

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Funerals, 1. Marriages, 1. Money received: Pleasant View, \$22.35; Rensselaer, \$20; Hillisburg, \$20.83; Plymouth, \$15; North Salem, \$6.50; conference board, \$13.50. Expense, \$15.

On Thursday, July 16, my youngest son, Harold, and Miss Doloris Ham of Hillisburg, Ind., were united in marriage at the home of the bride. They will make their home in Hillisburg where Harold is employed in a store. This leaves only Minnie with me.

On July 23 we were called to Linkville, Ind., to conduct the funeral of Bro. Thompson Boyd. Some time ago Bro. Boyd embraced the truth and was baptized into Christ by his brother-in-law, Bro. V. Earl Thayer of Virginia. Sr. Boyd was left to mourn the loss of her husband, but she has the hope of meeting him again when Jesus comes.

J. H. Anderson, Indiana Evangelist.

THE STUDENT'S NOTEBOOK

Elohim—Gods. "In the beginning God (Heb., Elohim) created the heavens and the earth" (Gen. 1:1). Elohim is plural and consequently many have argued that this text, the first reference to God in the Bible, should read, "In the beginning Gods created the heavens and the earth," which would give strong support to the doctrine of the Trinity. Careful consideration, however, shows that the text this interpreted proves too much even for the Trinitarians to accept, for they confess that there is but one God, that the Father, the Son, and the Holy Spirit are not three Gods but comprise separate elements of a unit Godhead. To apply the plural form of "Elohim" literally would change the Hebrew-Christian religion from a monotheism (belief in one God) to a polytheism (belief in more than one God), which would certainly be contrary to the definite teaching of both the Old and the New Testament (Deut. 4:35; 6:4; 1 Cor. 8:6; Gal. 3:20; Eph. 4:6; 1 Tim. 2:5).

Regarding the plural significance of the word "Elohim," J. B. Rotherham in his "Emphasized Bible" says:

"Elohim, Heb. — 'Probably a plural of quality = "Godhead" (as our "Lordship" = "Lord").'—Davies. It should be carefully observed that, though 'elohim' is plural in form, yet when, as here, it is construed with a verb in the singular, it is naturally singular in sense; especially since the 'plural of quality' or 'excellence' abounds in Hebrew in cases where the reference is undoubtedly to something which must be understood in the singular number."

"Elohim occurs in the Old Testament about 2,470 times."—Phanerosis, pp. 13, 15, 16.

JOHN WESLEY DINGMAN

J. W. Dingman was born on December 24, 1860, at Chaska, Minn. He died July 11, 1936.

In 1881 he married Rose Elta Gilman of Howard Lake, Minn. Four children were born to them: Delbert, Everett, Myrtle, and Edward. Edward died in infancy. Mrs. Rose Dingman died in 1893.

In 1895 he was married to Mary Dougerty. To them were born nine children: Ruby, Clarence, Carol, Floyd, Mabel, Harold, Alice, Nora, and Daisy, the last-named dying in infancy. Mrs. Mary Dingman died December 8, 1914.

On September 6, 1916, he was united in wedlock with Diana Johnson. Five children, all of whom are now living, came to bless this union. Their names are: Ethel, Noble, Arlene, Norman, Murray, and Donald.

As a young man Mr. Dingman was united with the Methodist Church. Later, having listened to the preaching of Randall, Matheny, Jenks, and other of the early pioneers, he united with the Church of God in Minnesota and became very active in pioneer work of the church here. On December 13, 1892, he was ordained as a minister of the Minnesota Conference.

We thank God for his life of service. Besides his wife, Diana, and his children and grandchildren, he leaves many other relatives and a great host of friends to mourn his passing.

Funeral services were held at Brainerd, Minn., at the Gospel Tabernacle on Tuesday, July 14, with Bro. Miller, pastor of the church, and Bro. Denchfield officiating. Interment was made in the cemetery near his old home in northern Minnesota.

Another of our pioneer workers lies in death awaiting the coming of the Lord even as he urged others by his preaching to prepare for that great day. May we heed the Word of God that many may be ready at that day.

John L. Denchfield.

MRS. LIZZIE CARLSON

Mrs. Carlson was born in Sweden on October 18, 1865, and died on June 24, 1936.

Coming to America at the age of 17, she was on November 18, 1884, happily united in marriage with Mr. Gust Carlson at Stillwater, Minn. They lived there eleven years, and then, in 1895, moved to Glendora, Benton County, Minn. In 1930 they moved to Oak Park, Minn., which has been their home to this time.

On November 18, 1934, they celebrated their Golden Wedding anniversary. Bro. A. E. Hoskins, then pastor of the St. Cloud Church of God, and others of the St. Cloud church aided in the celebration.

Funeral services were held at the tabernacle at Estes Brook near Oak Park on Friday, June 26, with Bro. Stone, pastor of the church, and Bro. Denchfield in charge.

Interment was then made in Pilgrim's Rest Cemetery. Mr. Carlson had preceded her in death, dying on April 20, 1935; so now together they await the awakening call of the Master.

They will both be missed from active work with the Church of God, having become members 21 years ago, being baptized by Bro. James A. Patrick and continuing in the faith.

John L. Denchfield.

A distinctive, durable Bible (No. 201) for \$5.00: excellent type, self-pronouncing; red letter edition; thumb indexed; thorough concordance and some general helps; 17 maps in colors; bound in kid leather which will never scuff and will last indefinitely. The only Bible of its kind. Normally sells for \$7.50. Order from the National Bible Institution, Oregon.

ANOTHER EARLY ARRIVAL

And just as we were about to go to press in walked Bro. Lyman Booth, who has been associated closely with the Illinois Bible School and Conference for all the years of their existence.

OREGON PASTOR RETAINED

At a special meeting held July 26 at the Oregon, Ill., church Bro. G. E. Marsh was asked to return as pastor for the following year.

Mrs. Mabel Andrew, Secretary.

THE LIFE OF PAUL

No individual aside from Christ has exerted so vital an influence upon religious thought during the past two thousand years as has the Apostle to the Gentiles, to whose life and teaching so much space is assigned in this quarter's lessons. The following outline of his fruitful career will, therefore, be of interest to both teacher and pupil.

Paul was born in the important city of Tarsus in Asia Minor, of devout and influential Jewish parents, about three years after the birth of Jesus. His earlier years were spent in his home locality where he received his early education. This was much broader than was generally the case with Jewish boys owing to the fact that his father was a Roman citizen.

Later he was sent to Jerusalem, where he studied under Gamaliel, the most renowned Jewish teacher of his time. The knowledge of Greek and Roman literature Paul frequently displayed indicates that he was a classical as well as a biblical scholar, attainments that peculiarly fitted him for his work among all nations.

Deeply religious and more zealous "of the traditions of the fathers" than any of his Hebrew brethren, Paul was recognized as the leading opposer to the new sect of Christians. While engaged in an effort to destroy the entire following of the Nazarene, he was miraculously converted. As a result of this strange experience the course of his life was entirely changed, and he became the chief exponent and defender of the One whom he had so bitterly hated before.

The remainder of his life is briefly outlined as follows:

Converted on the road to Damascus about 33 or 34 A. D. (Acts 9, 22, and 23).

Retires to Arabia where he receives special revelations (Gal. 1:17).

Returns to Damascus and preaches until he is forced to flee for his life (Acts 9:20-25).

Spends a short time with Peter in Jerusalem (Acts 9:26-29; Gal. 1:18).

Goes home to Tarsus and remains for several years (Acts 9:30; Gal. 1:21; Acts 22:17, 18).

Accompanies Barnabas to Antioch, where he labors for a number of years with great success (Acts 11:25 to 12:25).

Makes his first missionary journey accompanied by Barnabas (Acts 13 and 14).

His second missionary journey, more extensive than the first, occupies three or four years (Acts 15:40 to 18:22).

The third missionary journey, during which he revisits churches formerly established (Acts 18:23 to 21:17).

Goes to Jerusalem and is arrested. Appeals to Caesar and is sent to Rome, where he is imprisoned for two years. During his imprisonment he preaches the gospel of the kingdom (Acts 28:30, 31), and writes some of his most valuable Epistles. No further definite knowledge of him is available.

On the Shelves

By Arlen Marsh

FAITHS MEN LIVE BY

Here are 477 pages of Modernism, a bibliography, and an index. John Clark Archer, Hooper Professor of Comparative Religion, Yale University, authored the book.

Twelve living religions—the principal faiths now extant—are considered. Christianity is taken in common with Islam, Confucianism, Jainism, Parsiism, and a number of other isms, there being no particular distinction drawn among the relative values of the several faiths.

The book primarily is intended as a college text, and has appendices planned for expediting classwork. As a consequence of its object, no effort is made to convince anyone that one religion is better than another; in fact, Mr. Archer makes it quite clear that he has practically no personal preferences. Judaism is held to be the outgrowth of the primitives—animism and animatism—and not a new religious philosophy. The doctrines of the Christ come from Judaism and a number of other Asiatic sources. Compared with certain other Oriental products, Christianity is nothing unusual.

To be sure, the professor writes with a lack of bias; and this fact must be remembered when one reads. His purpose is not to preach, but to compare, and this he does wholeheartedly. What one doesn't know about the twelve great religious persuasions he can easily find here. |

Thomas Nelson & Sons: \$3.00.

BIBLE HISTORY

Robert Newton Waring, bless him, relieves our minds of their accumulated speculations by designating November 10, 2469 B. C., as the day on which the Flood began. The Deluge ended, it seems, on October 1, 2468 B. C., with the appearance of considerable quantities of dry land.

The earth was given life and beauty in 4125 B. C., although Mr. Waring unfortunately keeps us in the dark as to the exact day and hour. He assures us, however, in his brief Preface, that "dates, which are expressed in Scripture with reference to ages of individuals, years of reigns, epochs, and the like, are uniformly assigned corresponding places in the respective B. C. and A. D. eras as ascertained by exact charting."

Mr. Waring feels certain, furthermore, that December 25, 5 B. C., was the date of the Christ's birth, despite the fact that that theory has been shattered in so many different ways by so many different people that it seems positively ridiculous. In short, every biblical event from Genesis 1:2 to 96 A. D. is given its exact year. The contention of the more eminent archeologists that no date prior to 500 or 600 B. C. can be settled with any accuracy is ignored.

Aside from the dates, the book has its points. The arrangement of the text shows an exceptional amount of care,

From the Creation to the end of Revelation—continuing on to the post-millennial period—biblical events are ably correlated in their correct order. If one can forget the dates, the volume may be of considerable assistance in the study of Bible history and prophecy. (No effort is made, by the way, to set dates after 96 A. D.)

The scriptural occurrences are described briefly, but accurately, with the verses narrating them listed opposite the textual treatment. Part 2 of the book contains an index to the chronology and to the genealogical table, together with a considerable amount of collateral material. Part 3 possesses the genealogy and fourteen roughly done black and white maps.

It cannot be denied that the advertising is correct ("so far as it is possible to ascertain it is, in the biblical field, the only book of its particular scope that has ever been compiled in any language"); but one wonders vaguely as he returns to his tea and scones if the author really expected to be taken seriously when he said, "The aim in Part 1 of this volume is not only to give, in order of occurrence, a list of events recorded in the Bible, each thereby in its historic setting, but also to present a faithful picture of what the Bible itself saith concerning their nature and significance." . . . Mr. Waring, you see, is a trinitarian, and speaks besides of the pre-creation fall of Lucifer with all the poetic fancy of a Milton.

Fleming H. Revell Company: \$5.00.

BIBLE TEXT STORIES

Bible Text Stories for Boys and Girls is precisely what its name implies, a collection of very short stories centered around Bible verses which were selected apparently at random from golden texts of Sunday school lessons of recent years. The book was published late in 1935.

A few of the stories touch on the going-to-heaven idea. Possibly one or two more are not usable for other reasons. But the variety and number of the stories are sufficient to insure any teacher, relative, friend, or parent against making a serious blunder in buying one of the books for children.

Many of the stories—most of them, in fact—are taken from *The Sunbeam*, a Sunday school paper for children. The tales are written so as to be understood by those of 6 to 10. Many children younger than 6 could easily assimilate them.

Teachers who handle primary and junior Bible school classes will find this book a gold mine. A topical index as well as an index by Bible texts makes finding the subject desired easy. None of the stories are drawn directly from Bible narratives.

Standard Publishing Company: \$1.50.

THE RESTITUTION HERALD

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My Last Sermon

The Kingdom of God

By Emma C. Railsback

MANY serious-minded people are seeing that world conditions are in a chaotic state, that we are in the midst of a religious, a political, and a moral collapse; and some who have heretofore been indifferent to the requirements for salvation are asking, "What saith the Scriptures?" To be able to give a comprehensive answer in one discourse would be a desirable attainment and yet difficult to carry out.

The most comprehensive subject and the one presented first by the Savior and His apostles is the "kingdom of God." This was also the burden of ancient prophetic utterance. All other subjects of importance are related to it. It runs like a golden chain from Genesis to Revelation. A correct understanding of it is essential before obedience can be of virtue in giving eternal life, for it is the gospel, belief of which is God's power to save.

Matthew tells us that the Savior's very first sermons were of the gospel of the kingdom (4:23; 9:35). His exhortations were to seek first the kingdom of God and His righteousness (6:33). Mark relates that after John the Baptist was put in prison Jesus came into Galilee preaching the gospel of the kingdom of God (1:14). In Luke 8:1 we learn that He went throughout every city and every village preaching and showing the glad tidings of the kingdom of God, and the twelve were with Him. He commanded His apostles to proclaim the same message. After His resurrection He spent forty days with them speaking of the things pertaining to the kingdom of God (Acts 1:3). As a result of the martyrdom of Stephen the disciples were scattered abroad and went everywhere preaching the word. Philip preached the things concerning the kingdom of God and the name of Jesus Christ to the Samaritans (Acts 8:12). Paul preached the kingdom of God wherever he went (Acts 20:25). When in Rome he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the Law of Moses and the prophets from morn-

It is the gospel of the kingdom, belief of which is God's power to save. Mrs. Railsback outlines this gospel and tells of its potentialities. The author has served as evangelist for the Northwest Conference and is now living in Los Angeles.

ing till evening, and he dwelt two whole years in his own hired house in that city preaching the kingdom of God and teaching those things which concern the Lord Jesus.

But now we will take a brief view of this subject in the Old Testament prophets. When God said to Abraham, "I will make of thee a great nation, . . . and in thee shall all the families (or nations) of the earth be blessed," this great and precious promise had reference to the kingdom of God (Gen. 12:1-3), for the Apostle Paul explains that this was the gospel which was preached unto Abraham (Gal. 3:8), and he further explains that the fulfillment of this promise was to be accomplished through the one seed, which was Christ.

The natural or multitudinous seed of Abraham began looking forward to the fulfillment of this promise. A temporal kingdom was established under King Saul, who was followed by David and then Solomon. In 1 Chronicles 29:23 we read, "Then Solomon sat on the throne of the Lord as king instead of David his father." But we find that all of the rulers were sinful, mortal men, and in the course of time, because of exceeding sinfulness, the kingdom was overturned until He shall come whose right it is and God will give it to Him (Ezek. 21:25-27).

Again the Prophet Isaiah in chapter 2 tells us, "And it shall come to pass in the last days, that the mountain (kingdom) of the Lord's house shall be established in the top of the mountains (kingdoms), and shall be exalted above the hills; and all nations shall flow unto it . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Jeremiah 23:5, 6 states that the Lord will raise unto David a righteous Branch and a King shall reign and prosper and execute judgment and justice in the earth.

Daniel foresaw "one like the Son of man coming in the clouds of heaven . . . and there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages should serve (Please turn to Page Nine)

Abreast of the Times

Some One Told Me at Conference—

"Then they that feared the Lord spake often one to another."—Malachi 3:16.

OREGON, Ill., Aug. 11.—One of the greatest conferences ever held by the Church of God is now in full swing. Attendance and interest are splendid. The sermons are inspiring, the Bible classes helpful in every way, the ministerial gatherings exceedingly practical. Above all else, a spirit of fellowship animates all who are present and provides a foretaste of the glorious condition that will prevail when we meet forever in the Kingdom of God.

The following items, prepared by Sister Mary A. Gesin, are taken from "The Daily Program."

On August 6 there was present one minister to every six persons, approximately. So if you are not already "one of us" you will be before it's over. Cum Joy Nus.

There is something special that only you can do to help make this conference a success. Be sure to find that something at once. You'll have a better time.

Everyone should attend the devotionals. It puts you into that closer fellowship for the other gatherings of the day that you should share with your brothers and sisters.

We have come here from the N. E. W. S., which may not be news to you. But we trust that Bro. Corbaley of Washington will feel like an old friend with Bro. Randall of New York; that Sr. Siple of Louisiana and Sr. Eastman of Canada may cement their friendship before the conference closes.

Oregon, Ill., friends are heartily welcoming their dear former associate, Sr. Lucy Lapp, of Sunnyside, Wash. Wonder if Sunnyside is as sunny as usual with her absent.

One young lady was so sleepy Thursday morning she forgot her first name in "who's who." Young ladies often lose their last names, but seldom their first.

The people of this little town are watching those who are here in attendance at conference. Let us not give them a single cause for criticism. Rather, let us conduct ourselves always in such a way that they will consider our stay an asset, not a liability.

You know something of interest to us all. If you enjoy these notes, won't you whisper that secret to me? Then we will all enjoy it.

Bro. S. J. Lindsay is leaving today, Aug. 7. Let us who have enjoyed his classes give him Godspeed on his journey.

Sr. Smith, our menu builder and chief cook, is kept on the jump trying to be one step ahead of our appetites. Let's all cooperate in helping her work run more smoothly.

The time from 9 to 9:30 a. m. is the best time of the day. Plan to attend as many of these devotional services as possible. They are the refreshing minutes of the day, the times when we find strength for further duties.

Sr. Smith was heard to thank the Lord audibly yester-

day. Some one said he was getting too much to eat. It's good food, too, isn't it?

We are here for the most important work of our lives—studying God's Book. Let's give it the best there is in us.

A certain young man who very, very recently took unto himself a helpmeet, has an odd little favorite expression. Wonder if he said, "Well — I'll — say!" when she asked him?

This town has frequently commended our young people as having a higher-than-ordinary standard of morals. Let's keep them thinking so. The older people of our conference aren't excluded from observation on the part of Oregon's citizens.

Day by day the lessons of the several classes grow more and more interesting and instructive. Don't miss your share of these blessings.

The business sessions are as interesting as the class sessions. You are needed, young people, at these sessions, as much as or more than the older ones.

Some day soon, young people, you are going to take the places of the older ones. You will want to know what it is all about then. Come and find out now.

It's Sr. Leota B. Hanson who carries the "bag." Help make it heavy for her to carry. She can empty it fast enough, paying for our groceries, our teachers—all the many expenses we are incurring—and have already incurred.

Everyone seems to be enjoying the musical part of each service. Bro. McLain tries to put us in a cheerful frame of mind so that the preachers can "work" on us.

This is the first visit to our conference for many from a distance. We hope you'll want to come next year and every year.

Bro. Corbaley was called home today, Aug. 8, by a telegram from his wife due to a serious accident to his son. We trust that God will sustain him and his loved ones throughout this distressing period and that the son may be healed. We have all grown to love and respect Bro. Corbaley for his ability in handling God's Word and the kindly spirit he displayed at all times.

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What Is the Gospel?

By Dr. John Thomas

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

Great stress is usually laid on the phrase "first of all," to prove that when Paul preached the gospel, the first thing he did was to deliver himself concerning the crucifixion and death of Jesus for our sins, which is called "preaching him crucified." But to this it is objected that Paul did not say "first of all," but *en protois*—"among the first things." "I delivered to you among the first things that which I received—how that Christ died for our sins," etc. When he went among those who had the Scriptures of the prophets, and professed to believe them, the first thing he did was to lay before them *the things concerning the Christ*; and when he thought he had sufficiently enlightened them on these matters, he then submitted to them *the things concerning Jesus, and His name*. But when he went among idolators, who knew not the prophets, he first showed them the absurdity of idol-worship, endeavoring in so doing to turn them from dumb idols to the living and true God, whose messenger he announced himself to be; he then proclaimed God's future vice-regent reign over the nations by a righteous Man whom He had prepared for the purpose, having raised Him from the dead, which resurrection was an assurance that said divine kingdom would certainly be established. Having thus introduced the subject of the King's resurrection, he then preached to them Jesus—that is, the things concerning Him—who confirmed the Apostle's testimony "with signs, and wonders, and divers miracles, and distributions of the Holy Spirit, according to his will."

PAUL'S WISE PROCEDURE

The foregoing statement is proved by Paul's course at Thessalonica, Athens, and Corinth; for thus it is written: "And Paul went into the synagogue of the Jews, and three Sabbath days (or Saturdays) reasoned with them out of

the Scriptures (of the prophets—the only Scriptures then in being), opening and alleging that it behoved the Christ to suffer, and to rise from among the dead (*ek nekroon*)."

While he confined himself to this, the general question, he was listened to without tumult. The Jews had no objections to listen to the discussion of the question, "Is the Anointed One to suffer death, and to rise from the dead, before He assumes the reins of government over Israel and the nations?"

This is clear from Paul's adventures at Corinth as well as at Thessalonica. There he reasoned with the Jews for several Sabbaths, during which all was peace and quietness; and obviously, because he said nothing about Jesus, he spoke only of the Christ, without affirming whether He had appeared or not. But when Silas and Timothy joined him from Macedonia, he was encouraged, and being pressed in spirit, could no longer forbear to affirm that the Christ had appeared, and that the crucified and resurrected Jesus was He! This avowal drew the hitherto peaceable Jews into an uproar, as the announcement of the same truth had at Thessalonica. It is evident, therefore, from the effect produced at both places, that Paul did not preach the things concerning Jesus "first of all." If he had, his first discourse would have resulted only in tumult. He would not have convinced a single Jew. He had first to prepare the minds of the Jews by convincing them from the prophets

The accompanying exposition of the gospel was circulated widely in England, Scotland, and the United States between 1848 and 1853, and was largely instrumental in the establishing of various congregations of believers in all three countries. We copy the article from the Jubilee Year bulletin of the Edinburgh, Scotland, church as expressing the faith of that body. Dr. Thomas was associated with Alexander Campbell until he aroused the latter's violent opposition by the views he came to hold. He thereafter labored independently, but in connection with others who held similar views to his own. The name "Christadelphian" was not adopted by his followers until 1864. Dr. Thomas states that in this country the name was adopted first by "the brethren of Ogle County, Illinois," and certified to by him in August or September, 1864.

—Editor.

that, whoever the Christ might be, and whenever He should appear, He must prove Himself worthy of exaltation to David's throne by obedience unto death, from which God would deliver Him by a resurrection to everlasting life. If he could get the Jews to believe this, he would remove the great obstacle in the way of their confessing that Jesus was the Christ. This obstacle consisted in their belief that the Christ, whenever He came, would appear at once in power and great glory. If Jesus had appeared thus, they would have received Him gladly; but because He appeared in humiliation, contrary to their expectation, He became an obstacle, "a stone of stumbling and rock of offence."

Knowing the state of their minds upon the subject, Paul proceeded cautiously and wisely, first opening to them the prophets—that is, expounding the Scriptures—that they might understand their (*Please turn to Page Fifteen*)

The City of Abraham

THE higher portion of the Mound of Pitch, when excavated, proved to be a great "Ziggurat" or staged tower, forming a part of a great temple complex, and was built during the Third Dynasty (2300 B. C. to 2180 B. C.) by King Ur Nammu and his son Dungi. This tower measures more than 200 feet in length by 150 feet in width, and its original height was something over 70 feet. The whole structure is one solid mass of brickwork without passages or chambers within. As the Ziggurat was being uncovered the excavators were puzzled by the absence of straight lines. They soon discovered that this was intentional. The building of the Ziggurat was accomplished without a single straight line showing on its outer surfaces. Every surface conforms to carefully calculated curves, both longitudinally and vertically. The architect aimed at an optical illusion which the Greek builders of the Parthenon were to achieve many centuries later. Three great stairways led to the top which staged off into a series of terraces, and crowning all was a small sanctuary surrounded by trees and flowers that ornamented the terraces.

The Ziggurat at Ur is the best preserved of any of the Ziggurats which once were the outstanding feature of every city in Babylonia. Its outer walls are of burnt brick laid in bitumen. In a way it is a prototype of the Tower of Babel. The writer of the 11th chapter of Genesis shows by his accuracy of circumstantial detail that he was familiar with the building customs of early Babylonia, which he calls Chaldea, when he says, "They had brick for stone, and slime they had for mortar." He lived in a land that had stone and used mud mortar, hence the expressions, "brick for stone" and "slime (bitumen) for mortar."

The Ziggurat (Hill of Heaven) formed a part of the Temenos, or Sacred Area, all of which was enclosed by a massive brick wall. Within the walls of the Sacred Area were the temples dedicated to the moon-god, Nannar, and his consort, Ningal; and, since the god was regarded as the ruler of the city, administering through the King, here were all the offices of the city administration. Within the walls were the offices of the Ministers of War and Justice, of Communications, of Agriculture, of Finance, just as we would expect to find the governmental offices in the city hall of a modern city. Here the neighbors of Abraham came to pay their tithes, their rent, and their taxes.

At the temple offices the people of Ur recorded legal documents covering the leases of houses, the buying and selling of real estate and other valuables, guaranties of the worth and values of goods, marriage settlements, and all other documents that should be cared for through regular legal channels. All documents of Abraham's day had to be drawn in due legal form, signed, sealed, and properly attested by the contracting parties, the scribe, and the witnesses.

Since the people of Ur had no coined money, payments

were made in kind, and this made necessary great store-rooms for the proper housing of goods. This accounts for the great size of the temple treasury, "E-nun-mah," and the many business records found within its walls. Not only must the goods be received and properly accounted and recorded, but records must be kept of the distribution and disposition of the goods. The treasury employed women to spin and weave into cloth the wool received in tax and other payments. Elaborate balance sheets were found by the excavators, showing in parallel columns the amount of wool each woman received, and the tally of its cost reckoned by the issues made to her of food and supplies.

Within the Sacred Area was also the famous "boys' school," in which were found many lessons of schoolboys who lived four thousand years ago. It was the custom in Abraham's time for the teacher to inscribe the lesson on one side of a small clay tablet, and the schoolboy, turning the tablet over, attempted to reproduce the lesson on the other side, and to this day may be clearly seen the evidence of the clumsy efforts of boys to correct errors they had made. Not only could some of the boys who grew up with the boy Abram solve problems in addition, subtraction, multiplication, and division, but they could extract square roots of numbers. They had lessons in grammar and could draw maps of their city.

Today, after successive seasons of excavation, Ur presents a very different spectacle to that of 1921. Great spoil-heaps fill the hollows, run far out across the level, trenches, and cross-cuts mark the line of the town wall, and in the center where was the Temenos or Sacred Area the old mounds have given place to a maze of walls and well-laid pavements of burnt brick. The Ziggurat stands out not as the shapeless heap it was but as a four-square tower whose brickwork might be that of yesterday and its triple stairway still mounts as high as the lowest platform. At its foot are walls decorated with half columns and pilasters, here an arched doorway still intact, there the altar and laver in the paved courtyard of a temple, the high statue base in the sanctuary niche, the temple kitchen with its cooking range complete. These are buildings whose plan and meaning anyone can see; we know their date, the names of the rulers who built them and the gods to whose service they were consecrated, and though they lie in ruins and though the wind-blown sand begins again to deface their outlines, yet there is plenty surviving to strike the imagination and to evoke the past, and the visitor here may feel that for everything he may be told there is concrete evidence before his eyes.

During the campaign of 1926-1927 a quarter of the city belonging to the time of Abraham was uncovered. A careful study of the many streets and houses that were built at Ur during the Abrahamic period would cause a quick discarding of all ideas that the boy Abraham was a skin-

clad tent-dweller. The remains of the houses, together with careful reconstructions made by Dr. C. Leonard Wooley, director of the joint expedition, shows the middle-class citizens of Ur lived in houses that were not without a certain degree of comfort and even luxury.

The houses, two stories high, had only one opening to the street; this was a heavy door. All the rooms opened on a central, paved courtyard, which was the principal feature of the house. The court was open to the sky and provided light and air. Entering the house, one came to a tiny lobby, in which provision and drainage had been made for the washing of feet. (Compare Genesis 24:32.)

On the first floor was a kitchen provided with a fireplace, a large room for the reception of guests, servants' quarters, and a domestic chapel. In one wall of the chapel was a tiny recess, or niche, and it was here that objects used in worship were kept. These were the "teraphim" such as Rachel hid from her father, and Jacob buried under an oak at Shechem. The second floor of the houses was reached by means of a brick stairway which opened on a wooden gallery which ran around the courtyard at the second floor level. From this gallery the second floor rooms were entered.

Abraham's neighbors wore brightly colored woolen outer garments. Those of the men were worn toga-fashion, under one arm and over the opposite shoulder where it was fastened with a long metal pin. The many toilet articles found, as well as cosmetic containers, have a distinctly "modern" touch. Both men and women wore much jewelry. The prevailing fashion for men was to wear a single heavy gold earring. (Compare Genesis 24:22.)

The youthful Abram strolling the narrow streets of ancient Ur must have been impressed by the busy scene about him. In his cosmopolitan city he must have known, or at least seen, men from varied walks of life, shepherds and agriculturists, craftsmen and merchants, priests and soldiers and government officials as well as the semi-barbaric tribesmen from the hinterland. As he loitered, boy-fashion, on the wharves along the river, he must have seen the slaves unloading from the ships the raw materials so necessary for the life of the manufacturing city. The eager eyes of youth must have watched the fascinating processes with which the craftsmen molded and hammered, sweated and soldered, the gold from the rivers of many lands; the silver from Southern Persia and the mountains of the North; the bronze from Oman, and the copper from foreign mines. The goods the merchants offered for sale in the bazaars must have been equally interesting. Here was pottery made from the native clay of the river banks, and clothing made of native cloth, and the fruits of the soil from the fertile fields surrounding the city; but, here also artistically shaped diorite cups, household utensils in copper and bronze, articles of personal adornment in gold and silver, lapis-lazuli, carnelian and other semi-precious stones, and cunningly shaped containers for cosmetics.

Since the great Ziggurat was in its glory in Abram's day, he must have seen the great religious processions,

bright with banners and gay with music, wending their way up the triple stairways of the great structure toward the sanctuary on its summit, here to offer adoration to Nannar and Ningal, the moon-god and moon-goddess of ancient Ur. The boy may or may not have attended the boys' school located within the Sacred Area, but his father's family must have paid their taxes and other dues there, so it is probable that Abram was familiar with the many activities centered in the Sacred Area.

Until the spade of the archaeologist pushed back the mists of time from the city of Abraham the Genesis narratives of Abraham's life may have seemed unreal in the light of purely linguistic criticism. The assumption of a crude, unlettered, tent-reared Abraham did not match well with smooth-flowing biographical sketches of his latter life presented in the Bible. The time has passed when the commentator on the Old Testament can afford to ignore the findings of the archaeologist. He must consider the material evidence as well as the component documents.

In the light of archaeological findings there is nothing improbable in the story of a pioneer family leaving Ur of the Chaldees "to go into the land of Canaan." The journey was probably not a difficult one, and it is likely that Abraham was familiar with the languages of the peoples among whom he sojourned, and judging by the wealth apparently widely distributed among even the common people of Ur, it is not likely that the family left Ur empty-handed.

Abraham must have learned to love the ancient city beside the Euphrates. We catch a glimpse of this natural love for his boyhood home in the world's oldest love story, the 24th chapter of Genesis, when Abraham "well stricken in age" seeks a wife for his son, Isaac, and asks his servant to find the bride, not among the Canaanites, but among the people of "my country." This entire chapter abounds with local color and circumstantial detail of such definite character that it would seem that the writer of Genesis must have had original documents before him as he wrote. Anyone who has lived among and traded with Orientals will note at once the fidelity to custom of the 22nd verse. The passage reads: "And it came to pass, as the camels had done drinking, that the man took a gold earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold." This offering of gifts is an age-old custom, which even today sometimes proves embarrassing in dealing with the Oriental. The striking feature of the verse, however, is the definite weights given to the articles, and the mention of a single earring, not a pair, as we might naturally expect.

Specimens of the metals recovered at Ur of the Chaldees were submitted to Mr. H. J. Plenderleith for examination and analysis and in this connection we quote that authority. "The more or less uniform size of certain objects such as earrings raises the question whether they could not have been used as a commercial medium with a recognized value (cf. Genesis 24:22); in PG-789 with body ten there were found all together eleven short pieces of gold cut from a hair ribbon, each folded into a tight wad, and their combined weights came to exactly one shekel; the complete rib-

bons might have served in the same way, or a definite length of ribbon might have had its known value." Weights representing shekel and fraction of shekel values were used in Ur before Abraham's day. The men of the Abrahamic period wore a single earring.

The history of Ur does not end until the close of the neo-Babylonian Period when the forces of the Medes and Persians overran the country between the twin rivers. This part of the story of Ur is told, however, in *Babylonia in the Days of Nebuchadnezzar*, another in this series of booklets. Nebuchadnezzar, the great builder, carried on extensive reconstruction work at Ur of the Chaldees, work that was completed by his son, Nabonidas. Ur looms large in the

material evidence of the historicity of the Nebuchadnezzar family.

Ur will always be associated with the name of Abraham. When Abraham left Ur to go forth into the land of Canaan he started the great historical movement that furnishes the framework into which most of the historical episodes mentioned in the Old Testament are framed. Ur gave to the world the man who became the "father of Israel" and "the friend of God," and it was from Ur that he went forth to spread a gospel intended to bring about the spiritual regeneration of mankind.—From *Ur of the Chaldees—the City of Abraham*, published by the Museum of the University of Pennsylvania.

What Is Christianity?

WHAT is Christian giving? It is giving for the sake of Jesus Christ, and for His glory, in order that we may honor Him—that His church may be extended in the world, and that the poor may receive necessary aid.

II. Why should we practice Christian giving? 1. Because all we have belongs to God—as we have nothing but what we have received from Him in the order of His providence, and by the use of the talents which He has given, and the opportunities which He has placed before us. It is God "that giveth thee power to get wealth"; and the poorest have received many comforts and advantages from Him. 2. Because we are stewards of what God has thus entrusted to us; and He expects us to use it for His glory, and the good of our fellow men, and will hold us to an account for our use of it, as we learn from the parable of the talents in Matthew, and of the pounds in Luke. 3. Because the interest of the cause of Christ, our duty to spread His gospel in the world, and the needs of our fellow men demand it. 4. Because there is a blessing in giving, according to "the words of the Lord Jesus," who said, "It is more blessed to give than to receive," which agrees with the experience of all Christian givers.

III. How should we give? The scriptural rule, as indicated in 2 Corinthians 16:2, is that we should give "as God hath prospered" us. This suggests the propriety of system in our beneficence; that is, devoting a certain portion of our income to this purpose, after deliberation and prayer for divine guidance in the matter. This will make it easier for us to adjust the proportion we shall give to each of the several objects that claim a share of what we have to distribute.

But some may say, "It is easy for those who are earning regular wages, or have a stipulated salary, to adopt such a system; but I am a farmer, and I do not know how much my crops may produce"; or, "I am in business, and I cannot tell how much I may gain." But most persons can make an approximate estimate of what their income will be; and, when the annual account is taken, they can decide definitely.

One may then find that he has not paid enough. But it will be easy—either to distribute the surplus at once, according to the best judgment, or to reserve it for distribution in the coming year. Another may find that he has paid more than the proportion on which he had determined, and he can charge the excess to the appropriation for the following year; unless, under all circumstances of the case, he should conclude to let it stand as an extra gift.

IV. In what proportion shall we give? That is a matter which one must decide for himself. The Jews were required to give "one tenth," in addition to other special offerings. Some Christians feel that they ought to do more than this; and it would seem that, with the increased advantages of the present day, most persons could do as much. But if to anyone this seems impracticable, then give one twentieth, or any other portion which you think is right, and which you can willingly devote to the Lord; for the Bible rule is, "Not grudgingly, or of necessity; for God loveth a cheerful giver." It should be borne in mind, however, that those whose incomes are large can devote a larger proportion than those who are poor; and that as their means increase, the proportion may well increase also; and, on the other hand, that few, if any, are so poor that they cannot devote some proportion of their income for this purpose. In most cases, it is well to have a purse, or other receptacle, in which to deposit the money thus devoted, so that it may be at hand when needed; but some persons find that keeping a regular account of money devoted and distributed is all that is necessary.

V. How should the gifts be proportioned in their distribution? This, also, is a matter which each one must decide for himself; taking care, however, that he does it in the fear of God, and in dependence on divine guidance. Public worship should be sustained, and the full share for this should be paid. Then follows missionary work in the State, and throughout the land and the world at large—not forgetting the work of distributing Christian literature and the Scriptures, at home and abroad. Regard should also be had to

Christian education and other benevolent operations which need our assistance—including the aid of the poor. Especially respect should be had to those of the household of faith; for at the last day, referring to such acts, the King will say unto those on His right hand, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

VI. In what spirit should we give? We should give thankfully. Probably too little stress has been laid upon this point. The claims of various objects have been presented; but the duty of giving, because we are thankful that God has given so much to us, has not been made sufficiently

prominent. See 2 Corinthians 8:9. We should give liberally (2 Cor. 9:5, 6), and we should give willingly (2 Cor. 9:7). And, while we should not give for the purpose of securing a return, we know, from the Bible, that God does bless those who give in a right spirit (Prov. 19:17; 11:24, 25); and many can, in their own experience, find the solution of John Bunyan's riddle—

"A man there was though some did count him mad,
The more he cast away, the more he had."

—*Rev. William Hurlin* for the American Baptist Publication Society.

War! the Great Folly

WHAT fools these mortals be!" One feels prone to exclaim it again as we approach the eighteenth anniversary of the close of the World War, November 11, 1918.

The folly of that vast conflict might be viewed from many angles. One might, for instance, consider the astounding fact that 60,000,000 men throughout the world were engaged directly in that struggle, and that it required the constant work of four men back of the lines to sustain one man at the front, or a total of 240,000,000 additional rational beings devoting their energies to purposes of destruction! One might sadly reflect on the fact that 7,200,000 persons—more than Greater New York City contains—were killed in battle, and 21,000,000 were wounded. And that is what a war costs.

A curious result of that Gigantic Folly is the number of children that were not born. In France alone, because of this war, one million fewer babies came into existence than there would have been under peaceful conditions; and probably an equal loss could be attributed to almost every nation engaged in the strife. This leads to the further fact that at least 40,000,000 persons—mainly children—starved to death because of the struggle. In 1918 alone more than 20,000,000 died from this cause in Russia, Poland, and Armenia.

After all, the least portion of the suffering and death during any period of warfare is that brought about by bullets. In this world cataclysm it is now known that 8,404,000,000 bullets were fired, and that it required 7,600 shots to kill one man! This fact in itself should prove the foolish and even criminal wastefulness of this savagery called war.

\$185,000,000,000

Just this point—the tremendous expense of fighting among nations—is the item that is liable to be impressed most painfully upon business men and other workers for at least a century to come. For, after all, it is the everyday working man in office or factory or field who pays for the game of war. It is now estimated that this last gigantic "game" cost all the nations engaged something over \$185,-

000,000,000. The American share of this vast waste was \$21,850,000,000—about one eighth of the total.

One million dollars an hour—that was the average cost to our nation in the Great Folly! It seems incredible that any one group or race of human beings could long bear such a financial strain; but there were months when the load was even heavier. In August, 1917, the United States spent, through agencies of destruction, \$40,446 a minute. That means \$2,426,760 an hour, or the enormous total of \$1,805,513,000 for the month. Indeed, during the last ten months of the conflict the mere business of fighting our fellow men cost America \$44,000,000 each day.

Aside from the tremendous amounts of food, clothing, and other useful articles—created by the hard toil of men and women—that were purposely destroyed by the military forces on either front, the most embarrassing subject for the consideration of the business man who believes in efficiency is the overwhelming losses among all nations through carelessness, unreasoning excitement, and plain graft. While the world during those hectic years lost 12,946,000 tons of shipments through submarines and mines, the cost of all that probably did not approach the expense of the useless waste of public money through inefficiency, haste, and dishonesty, evidenced in the government departments of every nation engaged in the struggle.

WHEN COMMON SENSE FLED

The findings of a Congressional investigating committee shortly after the war are enough to cause any honest American business man to wonder whether ordinary common sense had utterly fled from among us during the days of preparation for fighting. Although there were only 391,000 horses and mules in the entire war service of America, 954,000 saddles and more than 1,000,000 sets of double harness were ordered—why, nobody has ever discovered. In the excitement, 195,000 branding irons were bought—that is, one for every two beasts! Possibly the patriotic young purchasing agent thought that mules might be rather hard on branding irons!

For the making of these irons, the Government bought

79,952 pounds of copper—20,000 pounds more than were needed—and paid 39½ cents a pound for the material. But the irons were not delivered until after the Armistice, and the Government therefore benevolently resold this 39½-cent copper for 11 cents a pound to the same company that had sold it to Uncle Sam!

Again, although it was well known that we already had in France more ambulances and automobiles than could be used, our nation bought and sent over nearly 40,000 new automobiles, and shortly afterward sold them to the French Government for one fifth of their original price. The war over, even while our whole nation was crying out for food, the powers-that-were declined to put on the market 200,000,000 cans of vegetables then in military storehouses, because the "cans of two to five pounds in weight were much larger than those to which the public had been accustomed!" More than 2,100,000 pounds of ham were permitted to rot in the military storehouses at Baltimore, and nearly 1,500,000 pounds of bacon were allowed to spoil in the Government warehouses at Norfolk. In the fall of 1919, when sugar was selling at 19 and 20 cents a pound in the United States, our officials, for some unknown reason, sold 22,000,000 pounds to France at 2 cents a pound!

It is just such stupendous folly as these facts illustrate that will cause the American people, if they ever engage in another war, to demand from the very first hour cool-

headed, honest business efficiency in the conduct of the struggle. Indeed, does it not seem apparent at this moment that if we ever again enter a military struggle, we shall demand that all industrial and commercial forces be drafted just as hitherto all man forces have been requisitioned when necessary to protect the nation?

MILITARY SALARIES SMALL

It was not the soldier that cost so much in this latest of great wars. Even General Pershing's salary was but \$883.33 a month, while the very highest pay given any military officer was that received by the chief British general—\$1,380 monthly. A private in the United States Army received during the struggle only \$1 a day; a British private, 36 cents; a French soldier, 5 cents; and an Italian fighter but 2 cents.

Too often in this war circus we pay more for the side shows than for the performance under the big tent. It is, however, highly probable that the American taxpayer has learned his financial lesson. For some ten years after the war was over, the wide publicity given to our Government's constant and fairly successful efforts to recover large overpayments for "services" rendered by individuals and corporations during the struggle made the average citizen "sit up and take notice." He probably will be found sitting up—very inquiringly—when the next war trumpet sounds.

—Carl Holliday in *Signs of the Times*.

The Testimony of God

"If we receive the testimony of men; how much greater is the testimony of God."—1 John 5:9, Syriac.

WRITING, as John did, after "many false prophets had gone out into the world," he saw quite clearly that the overcomers among the professed followers of Christ would be those who believed that "Jesus is the Son of God." In fact, he informs us that the events recorded in his Gospel were written "that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye might have life in his name."

It is evident that, even in John's day, listening to those false teachers, many were losing sight of the fact that they would perish in that death which had overtaken mankind because "by one man" sin had entered the world, and "death by sin." The heathen idea that there was in man a soul that lived on was leading men away from God's truth, which John was anxious to have them believe because he knew that it meant life.

They were being led into believing the lie because they were listening to "the testimony of men"—to the wrong men.

John opens his Epistle, therefore, with the declaration that he and the other apostles were bearing witness (testifying) to that which they had "seen and heard"; then he begs them not to believe the false teachers. Then, in our

text, he bids them to believe a higher authority than either, saying, "If we receive the testimony of men; how much greater is the testimony of God."

John knew that he had brought them the truth about Jesus, but if they would not believe him, he hoped that he could influence them to believe God's testimony about His Son.

While the Bible may be considered as God's testimony, it is evident that John did not have in mind everything to which God had borne witness, but simply His testimony about His Son. In fact, he aims to make very clear just what God had testified to.

He first states that God has given "unto us (who believe that Jesus is the Christ) eternal life," and then makes it plain that "this life is in his Son," and not in the believer, much less the unbeliever.

Next John makes very clear the consequence to both, saying: "He that hath the Son hath *the life*; he that hath not the Son of God hath not *the life*."

In opening his Epistle, John states, in unmistakable language, the nature and source of "the life" about which he is writing. It is "the *eternal life* which was with the Father," the possession of which would declare one to be a

child of God.

Thus Paul, writing to the Romans about Jesus, tells us that, although he was born of the seed of David, according to the flesh, he was "declared to be the Son of God with power, according to the spirit of holiness, by his resurrection from the dead." John teaches the same by declaring that "the life . . . was manifested unto us."

It must be apparent to any thoughtful reader, that John is saying that God put the same life into Jesus to raise Him from among the dead, that He Himself possessed. Because He put it there as a gift to all who would accept it, Paul declares that "the free gift of God is eternal life, in Christ Jesus our Lord." So John assures us who believe, that God has given us this same life, but it is given *in* His Son, so that, if we have the Son we have "the life," and know, as Paul puts it, that "when he who is *our life* shall appear," then we shall also "appear with him in glory."

Not satisfied with making the positive statement, John goes further and makes it clear that those who do not have God's Son do not possess "the life," by which "they that are Christ's" are to be raised at His coming; leaving but one possible conclusion—they perish at death.

It is to this fact that John says that God testified about His Son. This testimony is so "much greater" than the testimony of men, that John makes this startling statement: "He that believeth not God made him a liar; because he hath not believed the testimony which God hath borne concerning his Son."

To me it would seem that it should be profitable for all of us, whose hope is "in Christ," to locate this "greater" testimony, that by believing we might declare Jehovah to be "the Lord God of truth," and not, perhaps unwittingly, make Him a liar, as we must, if numbered among them who have "not believed" the greatest of all testimony, the testimony of God. Thus, too, we would glorify Him who said to His Father, "Thy word is truth."

John was one of the three who were permitted to be with Jesus when He was transfigured, therefore he had heard that voice from heaven which said: "This is my beloved Son, in whom I am well pleased; hear ye him." God thus acknowledged Jesus to be His Son, the one about whom He had testified. It was not the testimony, for it is evident that that had been given long before; for, when Jesus had been raised from among the dead and He would prove to His disciples that it behooved the Christ to first suffer and then enter into His glory, we read that "beginning from Moses and from all the prophets he interpreted to them in all the scriptures the things concerning himself."

This can mean but one thing, namely, that God's testimony concerning His Son is to be found in the Scriptures. We have lost much in not being given Jesus' exposition of that which was written of Himself, but we do know at least where to find it, and know that it was "the spirit of Christ which was in" the prophets "when it testified beforehand the sufferings of Christ, and the glories that should follow them." (Read 1 Peter 1:10-12.)

I believe that Paul clearly indicated how God's testimony was given when he told us that "God, having of old

time spoken unto the fathers in the prophets by divers portions, and in divers manners (i. e., "many ways" or "different methods"), hath, at the end of these days, spoken unto us *in his Son*."

If our revisers were correct in translating this passage to indicate that God was speaking "*in his Son*," instead of "*by his Son*," then it means that God was making visible "*in his Son*" that to which He had previously given testimony "*in many ways*."

Did Jesus not indicate that He Himself was God's final testimony to the fact that "God gave unto us eternal life, and this life is in his Son," when He said, "I am the way, the truth, and the life"?

Was it not because God so spoke that John could say that the promised life was manifested to those who behold the risen Christ?

The more I study this question, and the deeper I delve into it, the better I understand why Paul, standing in the Areopagus at Athens, declared that God was "offering *faith* to all by raising Jesus from among the dead" (Rotherham).

What I desire is that you will, with me, consider a few of the different ways in which God gave testimony to the fact that His gift of life eternal was *in* His Son, and there for those who, like Abraham, believe God.

Why? Because I want you to receive that testimony which is so much greater than the testimony of men; because I want you to hear the voice of God, and believe.

E. F. White in *The Herald of Life*.

MY LAST SERMON

(Continued from Front Page)

him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The Prophet Amos (9:11) was given a vision of the rebuilding and reestablishing of the tabernacle or house of David which had fallen down or was overturned and he describes the blessings that shall come upon Israel when God's kingdom shall have been established, but time forbids going farther into the prophetic utterances of Old Testament writers. Such statements as these explain the apostles' inquiry of the Savior in Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel?"

But let us notice a few more of the statements of the Savior concerning the kingdom. To the self-righteous Jews He said, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke 13:28). "The publicans and harlots go into the kingdom of God before you. The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof."

"I shall drink no more of the fruit of the vine until I drink it new with you in the kingdom of God," He said to His disciples, and because some of them thought that the kingdom of God should immediately appear, He spake

a parable. A certain nobleman went into a far country to receive for himself a kingdom, and to return.

To those who trusted in riches He said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

This gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. One more witness to this glorious truth is the repentant thief on Calvary. "Lord, remember me when thou comest in thy kingdom." The Gospels are so full of this theme that we wonder that anyone who reads could fail to understand it.

A kingdom involves territory, subjects, laws, a king, and his helpers.

The territory is the earth. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16). "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "For such as be blessed of him shall inherit the earth." "The righteous shall inherit the land, and dwell therein for ever." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land" (Psalm 37). The kingdom will be *under* the whole heaven (Dan. 7:27), in the earth (Jer. 23:5), from sea to sea and from the river to the ends of the earth (Psalm 72:8).

The angel Gabriel announced to Mary that the Son of God whom she should bring forth would be the King who would sit on Daniel's throne. The laws of love which Jesus proclaimed and which are operating to take out His joint-heirs at the present time will prevail in God's kingdom.

The subjects will be, first, restored mortal Israel and the left of all nations. A people are now being taken out from among the Gentiles to take God's name, to be adopted sons of God, heirs of God, and joint-heirs with Christ, to suffer with Christ now that they may reign with Him when He returns to sit upon His own throne, the restored throne of David.

The question that concerns you and me, dear ones, is, How may I obtain a part in this high calling of God in Christ Jesus, how may I become an heir of God and be made equal unto the angels, a partaker of the divine nature?

The way is made plain in God's Word. Let us cast off the works of darkness and come to the light of His Word. How did they proceed in the apostles' days? They heard this gospel of the kingdom. They believed it, and they obeyed it in baptism (Acts 2:37, 38; 8:12, 35-38; 9:18; 10:47, 48; 16:31-33; 18:8; 19:5). "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." "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? therefore are we buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life: for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

After we have heard, believed, and obeyed this glad message of God's kingdom, we are reckoned as begotten sons of God (James 1:18). "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." The Apostle Peter speaks of being begotten again by the resurrection of Christ (1 Peter 1:3) and of being begotten again by the Word of God (v. 23).

A growth and development must follow the begetting to this new, this spiritual, life, and it is accomplished by feeding upon the Word, walking after the spirit, crucifying the flesh with its affections and lusts; by adding to faith virtue, knowledge, temperance, godliness, brotherly kindness, and love; by refusing to conform to the world, putting on the armor of God; by not despising the chastenings of the Lord, nor fainting when we are rebuked of Him; by unfeigned love of the brotherhood: for if we do these things we have the promise of being overcomers, or of being born to the spiritual life, being able to come and go as the wind as Jesus said to Nicodemus. "For this mortal must put on immortality," and Paul makes clear that this takes place at the resurrection (1 Cor. 15:51, 52).

And there is opportunity of being in that company who shall sing that new song to the Lamb, "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."

Glorious promise! To be made like our Lord and Savior and to have a position of power and authority under Him in the blessing and government of the nations, when God's kingdom shall have come and His will is done in earth as it is now done in heaven, when they shall not hurt nor destroy in all God's holy kingdom, when the earth shall finally be full of the knowledge of the Lord as the waters cover the sea and therefore filled with His glory, when all nature shall rejoice and praise God.

Men make every sacrifice and make use of every means to obtain a position of power and authority in the present corrupt governments of the earth. Their reward is the praise of man and sometimes the condemnation of men, regardless of the fact that they have tried to rule justly or otherwise.

Let us seek God's kingdom and His righteousness. The things of this world will soon come to naught. They are vanities and vexation of spirit. Let us lay hold on eternal life; let us make our calling and election sure, for soon He who is to come will come and will not tarry. When Christ, who is our life, shall appear, may we be worthy to appear with Him in glory and with the Apostle Paul receive a crown of righteousness, which will be given to all them that love His appearing.

If we have complied with the divine laws of adoption, thereby being begotten to the spiritual life, we have a reward in heaven, from whence we look for the Savior according to His promise to come quickly and bring His reward with Him to give to every man according as his works shall be. Even so come, Lord Jesus.

Berean Department

ARLEN MARSH, EDITOR

Financing Evangelism

Minnesota Bereans, reported Gerald L. Cooper, now pastor at Mora, speaking to the conference of the National Berean Society on August 10, have decided to set aside the month of September, 1936, as a time for preparing the financial backing for the Minnesota 1937 evangelistic campaign.

The State of the Moccasin Flower proposes that its young people set aside during September a sum equal to the amount they spend on the luxuries—candy, movies, ice cream, and similar incidentals. And, insisted Mr. Cooper, the young people will do that very thing.

Now here is a system that is at once transferable and practical. There is no reason whatsoever that a corresponding plan cannot be put into practice in every other State with a Berean organization. Illinois, to its abiding shame and sorrow, was unable to scrape together over \$8 despite wide publicity given its last Self-Denial Month in 1933. But the failure to secure cooperation and support in one locality is no reason to look for failure in any other sector. Minnesota earns cheers by its willingness to practice as well as to preach.

Berean Conference Report

* * * *

By Marjorie J. Ruhn

The Minnesota State Berean Society met in quarterly conference at Mora on July 18 and 19.

Although the group gathered together was smaller than had been hoped for, it made up in enthusiasm what it lacked in numbers.

The first session was a Bible class led by Brother John L. Denchfield. After this interesting session on the subject of "The Ten Virgins," we all went to dinner at the homes of the Mora Bereans.

The Bible class in the afternoon was led by Brother James McLain, whose presence had not been anticipated but was greatly appreciated. His subject was on "The Altars of Love."

After this came the regular business session. As the president, Lester Mills of Eden Valley, could not be present, the meeting was turned over to Brother Denchfield, who is always ready and willing to aid in all matters. The secretary's report was read and accepted as corrected. The treasurer not being present, his report was laid aside until the following day. Brother Wilsie J. McKnight, Berean evangelist, next reported his work and his expenses. Brother McKnight has spent a profitable summer in Minnesota. Ten people have responded to God's call through his efforts and have been baptized. A rising vote of thanks was extended to Brother McKnight.

The election of officers resulted in the following: presi-

dent, Lester Mills of Eden Valley (this was as it should be, as Brother Mills took office the previous year when the society was slipping, and it was largely through his efforts that the society has advanced); first vice president, Vivian E. Kirkpatrick of Cass Lake; recording secretary, Muriel Randall of Mora; corresponding secretary, Marjorie Ruhn of Litchfield; and treasurer, Mrs. Lola Hoskins of St. Cloud.

New business included the following: a committee appointed to formulate a State Berean constitution; a State Berean paper with Vivian Kirkpatrick as editor; a closer contact with isolated members; a drive for new members; and an evangelistic effort for 1937 started with Gerald L. Cooper in charge.

A sermon by Gerald Lee Cooper on "Contentment" and a social at the home of Brother Walter Randall completed a day filled with good things from God.

On Sunday morning Sunday school was conducted by Brother James McLain, followed by a sermon by Wilsie J. McKnight.

In the afternoon the business was finished. Ways of financing evangelism for 1937 were discussed and formulated.

This eventful conference was brought to a close by Brother Denchfield, who gave us a very good sermon on "The Open Door."

We pray that everything done at this conference may be a means of further glorifying the name of Jehovah our God.

Effective Preaching

The only effective preaching is that founded on bed-rock dogmatism. Evanescent belief based solely upon emotionalism temporarily stirred into being by the oratory or long-winded praying of a visiting minister is of no more value than a poisoned well in the desert.

Evangelism and pastoral work must both be secured by this same dogmatism. To teach one's constituents or prospective constituents that a deeper spiritual experience is the requisite to salvation is to urge these people to be blown about by every wind of doctrine.

Far too often evangelists nowadays, and particularly inexperienced evangelists, appear to feel it their bounden duty to preach a new prayer life as the modicum of learning and practice required for membership in the church. The candidate for baptism may be theosophically inclined, he may totter on the brink of pantheism, he may imbibe in the heady liquor of faith healing, he may be dyed with the color of universalism, or he may believe in basic biblical doctrines; no matter, his baptism is all that is important.

This method can never build a church. Antagonisms and disputes can be avoided only by requiring dogmatic knowledge prior to admission into church membership.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

PETER AND CAPTAIN CORNELIUS

IT WAS in the seaport city of Joppa that Peter had a most interesting and unusual experience. Along the winding streets grew many graceful palm trees, making shade for the boys and the girls playing their games. The houses were of bright colors, looking as though they were part of a bright landscape painted by an artist's hand.

The tireless sea sent wave after wave washing up on the sandy shore. We can see the little children often pausing in their games to run down to the water's edge and pick up the pretty shells. It was a peaceful scene.

Peter was visiting in the home of Simon, the tanner. Close by the sea stood Simon's house, and the beat, beat, beat of the waves sounded in Peter's ears as he rested on the roof. It was noontime, and Peter was hungry. But listening to the soothing sound of the sea, Peter fell asleep.

Suddenly he saw a great sheet being let down from the sky by unseen hands. He looked into it, and he saw all kinds of animals and birds and insects. Then he heard a voice, but he saw no one.

The voice said, "Rise, Peter; kill, and eat."

Peter was shocked, for there were creatures in that sheet that were not fit for food.

So he answered, "Not so, Lord; for I have never eaten any thing that is common or unclean."

"What God hath cleansed, that call not thou common," commanded the voice.

Three times all this happened. Peter sat up, rubbing his eyes. He had been asleep, and this was all a dream. What could it mean? he wondered. For in those days dreams were often sent for a purpose. Just about thirty miles away in the city of Cæsarea another strange thing was happening. Now Cæsarea was the Roman capital of Judea, where many soldiers were stationed.

One of the soldiers interests us. His name is Cornelius, and he is head over one hundred men. Perhaps he had listened to Philip as he preached about Christ on one of his visits to Cæsarea. At least Cornelius worshiped God with a true and loving heart.

By reading verses 1-4 of Acts 10, you can tell that Cornelius was a very fine man, no doubt quite different from the Roman soldiers whom he drilled. And Cornelius also had an unusual dream.

In his dream, or vision as it is called, an angel told him

to send down to Joppa to Peter and he would learn something God wanted him to know. This all happened just the day before Peter had had his dream.

While Peter was still wondering just what his dream meant, the three servants whom Cornelius had sent as God directed, stood knocking at the gate. And the same voice he had heard in the dream told Peter to do whatever these three men asked.

Peter went down from the housetop and inquired the reason for their call. They told him that their master, Cornelius, requested Peter to come and talk to him.

After a day's journey the little party arrived, and Cornelius told Peter of his dream. Peter, we are sure, was greatly surprised to learn that God had sent an angel to speak to a Gentile. For Peter, like all Jews, believed that his God was the God of only the Jews.

At once Peter saw his mistake. And his first words were brave words, words of great wisdom and kindness.

Then Preacher Peter went on to tell this Roman soldier and his household all about Jesus. For at last Peter saw just what his dream meant. All people are equal in God's eyes, and He accepts all who love Him, regardless of place or position or nationality.

After Peter's sermon Cornelius and his household were baptized. Peter saw at last that the gospel or good news about Jesus and His kingdom was for all people. The only thing necessary is that they believe and obey.

Isn't it a wonderful thing for us that this is true? If the God we worship and the Savior we love belonged only to the nation of Israel we would be without hope of a future life. But God so loved the whole world that He sent His only Son to be the Savior, so that all who believe in Him should not perish but should receive eternal life.

"Saved to save others,
All are our brothers,
This be our motto to follow through life;
Seeking them ever,
Faltering never,
Helping them battle with error and strife.

"Saved to save others,
Yes, we are brothers,
Jesus Himself has bestowed that dear name;
Seek then and cherish
Those who might perish,
Tell them God's mercy toward all is the same."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 8. — August 23, 1936

THE GOSPEL FOR ALL MEN

Acts 10:1 to 11:18; Romans 1:13-17

Devotional Reading: Isaiah 11:1-5

GOLDEN TEXT

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

SENIOR AND ADULT

Topic: Universal Brotherhood in Christ.

Peter. Peter, although the first of the apostles to be sent to the Gentiles with the possible exception of Paul, was, throughout his career, one of the strictest of the disciples in maintaining that the Jews were first and supreme. Indeed, his attitude went so far as to ask Gentiles to observe the law of Moses, and so involved him in a hot argument with Paul, who knew better than to require such a thing. What problem now facing the church is suggested by this attitude of Peter? Is it still difficult to pull away from life-long beliefs and habits?

Judaism. Had Peter and his confreres won their original contention, Christianity would have been confined to the Jews. Why should a miracle have been required to convince Peter the Gentiles were to be accepted into the church if Paul required no such miracle? What differences existed in the mentalities of the two? What educational backgrounds did they have? Does blind bigotry similar to that of the Jews at Jerusalem still prevail? If so, what forms does it take?

Brotherhood. A great deal is said today about the Christian brotherhood of man. In point of fact, there exists no such thing. All men are acceptable to God if they meet the conditions He imposes; but this fact does not make the entire world a sort of religious fraternity, nor does it make miscegenation or the mingling of the races a wise thing. What are the requirements for membership in the Christian brotherhood? What have been the effects of preaching universal brotherhood among men? If possible, find references to modern missionary methods and teaching. (The Reader's Guide to Periodical Literature, available in any library, is the best source of information: look under Pearl Buck, under Religion, under Missions, under Christianity.)

Pogroms. It is unfortunate that the pogroms, or race wars, have not been confined to Europe. The North American church, however, is not free from their taint. Although their religion originated with the Jews, Christians everywhere are coming to a bitter antagonism against the sons of Abraham. Why? Elmer Davis observed in Harper's that were Aryan Protestantism as great as Hitler presumes it to be, there would be no need for sixty million Aryan Germans to attack one tenth as many German Jews. How do race prejudices originate? What are their effects? May men be saved simply by binding them together in one peaceful brotherhood? What did Paul say was necessary for salvation?

—A. M.

GOLDEN TEXT

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

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God is no respecter of persons. His love reaches to all races and to all nationalities. Christ died for one nationality the same as He did for others. But because Christ died for all, that does not necessarily save all. A person is not compelled to accept Christ as his Savior, and if he does not accept Him he has no promise of salvation. Everyone should have the opportunity to obey, but the opportunity does not make one obey. Of one's own free will he can accept or reject.

It is "whosoever believeth on him should not perish," not just everybody. Do you believe on Christ to the extent that you have accepted Him as your Savior? If so, then you come under the promise of life as given in our text; if you have not or do not accept Him then Christ gave His life in vain so far as you are concerned. Claim the promise for your own.—L. A. R.

PRACTICAL APPLICATIONS

The Gospel

- is God's power and plan of salvation;
- is universal and adapted to the needs of all men;
- was never intended to be hid in our lives;
- makes workers out of the slothful.

Gospel Unlimited. The gospel is for all people and we have an individual and collective responsibility in seeing that it gets to them. God is counting on His people to carry the good news into every land and to every race of men. As an individual, what are you doing to spread the gospel and aid in bringing it to those who are not privileged to hear it and believe it as we do in this country? What is your church doing in spreading the "blessed hope" in other communities and other countries? We oftentimes live and act as though the gospel was just for a few of us in our little home community. The gospel is intended for young and old, rich and poor, good and bad. It is needed more than social reform, is more vital than political regeneration, and assumes an enlargement over economic freedom, for all these humanistic ideals are realized under the operation of the gospel.

Nothing Doubting. Peter at first doubted the meaning of the vision, because it was contrary to his previous teaching and his personal convictions. His whole idea regarding God's dealings with the Gentiles must be changed. It is not an easy matter to change one's convictions so drastically and so quickly, yet those who have passionate love for truth are always ready to yield erroneous beliefs, when new light sheds its beams before them. To the true follower of Christ, the pursuit of truth is ever his ideal, and without question or doubt he is always ready to "buy the truth."—C. E. R.

JUNIOR CLASS

Topic: Peter Tells a Foreigner About Jesus. Text: Acts 11:5-17. Memory Verse: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Review. Have the children who had the best paragraphs written in last Sunday's lesson read their paragraphs before the class.

Lesson Story. One day when Peter was in the city of Joppa he went upon the housetop to pray. While he was there he had this vision. He saw a great sheet coming down from heaven held by the four corners. In this sheet he could see four-footed beasts, wild beasts, things that creep, and birds. Then a voice said to him, "Arise, Peter; kill and eat." Now Peter's religion had taught him before this time that he should not eat meat from these animals. Therefore Peter answered, "No, Lord." But again the voice said, "What God hath cleansed, that call thou not common." This vision was repeated three times. Peter knew this must have a meaning. And it did. For immediately three men came to the house inquiring for Peter. Peter came down from the housetop and said, "I am Peter. Why have you come?" They replied, "We were sent by Cornelius, who had been told by an angel that we were to come here to bring you to Caesarea." So the next day Peter with these men journeyed to the home of Cornelius to teach them about Jesus.

Memory Verse. How can we tell when people love one another? I'm sure that you would all answer, "By the kind way in which they treat each other, and the many little acts of kindness which they do for all whom they love." How, then, do you think God knows whether we love Him or not? Our memory verse answers this question. Read it over carefully twice and then see if you can repeat it.

Notebook. We are going to make a cut-out picture of this lesson. First, cut out a picture of a house. Be sure to make the house a flat one, as this was the way they were built in those days. Second, cut out a picture of Peter and paste it on the housetop. Then, cut out a sheet. Paste this above the house and Peter but leave the top edge unpasted. Then cut out several pictures of animals and slip them down into the sheet, leaving the top edges sticking out above the sheet. Match these words and sentences together:

Peter—the country in which Cornelius lived. Joppa—a man who loved God, and was baptized by Peter.

Cornelius—was the first man to preach to the Gentiles.

Caesarea—where Peter prayed on the housetop.

—V. C. T.

AMONG THE CHURCHES

CONFERENCE CALENDAR

Illinois Bible School and Conference, Oregon	August 4-16
General Conference, Oregon, Ill.,	August 4-16
National Berean Day, Oregon, Ill.,	August 10
Ministerial Association Conference, Oregon, Ill.	August 4-16
Eastern Nebraska Conference, Omaha	August 9-16
Western Nebraska Conference, Holbrook,	August 15-23
Missouri Conference, Blush	August 15-23
Iowa Bible School and Conference, Waterloo,	August 17-23

IOWA STATE CONFERENCE

The 49th Annual Conference of the Church of God in Iowa will convene, the Lord willing, on the campgrounds in Waterloo, August 17-23 inclusive.

Make your vacation trip a pleasant and profitable one by attending the Iowa Conference. Your help is needed in making plans for the work of the coming year.

Please send in local church reports in time for the business session Wednesday morning. Election of officers Friday morning and we especially need you then.

Bring or send your conference dues that the necessary expenses may be promptly met. Men, \$2 each; women, \$1 each. Contributions will take care of tenting and meals.

Vegetables or any table supplies will be greatly appreciated.

Mail will be delivered at the campground. Write Mrs. W. H. Allard, 1118 Rainbow Drive, Cedar Falls, Iowa, if you wish a room in a home, stating when you expect to come and how long you expect to stay.

Classes and Teachers

Primary: Hester V. Berry.

Junior: Louise Lapp and Mayme Jones.

Young People: C. E. Lapp and J. W. McLain.

Adult: J. W. Williams, O. J. Allard, H. S. Hunt, and A. M. Jones.

Choir and Orchestra: J. W. McLain.

Berean Day Thursday, Aug. 20. Business meeting, Bible classes, and Children's program. Young people, come prepared for this program; also bring musical instruments.

Esther Sealine, Cor. Sec'y

HERALD RECEIPTS

G. A. Carpenter; Eliza M. Cassen; Nancy B. Robinson (for another); Mrs. F. M. Cawby; Mary Ekroy; Mrs. Maurice S. Guest; Abbie H. Fiske; Mrs. C. Bassett; Lucille Le Crone (for others); Esta L. Starbuck; Leota Hanson (for another); H. S. Lasher; Mrs. J. E. Laurence; Lola Clark; Pearl Zechiel; Luella Caples; Curtis Vance; S. J. Wilson; Flem Anderson; Mrs. John H. Long.

CONTRIBUTIONS TO N. B. I.

Eva H. M. Fletcher and Helen M. Chisholm	\$ 5.00
Mr. and Mrs. J. W. Dismukes	2.00
Valura Karnett	4.00
Silas M. Claypool	3.00
Susan T. Long	10.00
Abbie H. Fiske	3.00
Maurertown, Va., Sunday School	4.00
Mrs. C. Bassett	1.00
Emma Eaton	3.00
Mr. and Mrs. H. S. Bell	2.55

WESTERN NEBRASKA CONFERENCE

In a few weeks the Nebraska Southwest Conference at Holbrook will meet for a series of splendid lessons and sermons.

We are expecting Bro. Sydney Magaw as our principal speaker. Bro. Magaw needs no introduction to the people in and around Holbrook.

We are looking forward to a very profitable meeting and expecting this to be one of our very best conferences. We extend to all a sincere invitation to attend as much of the time as possible, and partake of the feast of good things which the Lord has prepared for those who love Him and on which neither drouth nor depression has any effect.

Forget the cares of this world which endure for a day, and come and bask in the light of God's Word which is everlasting. Date: August 15 to 23.

Lulu Johnson, Corresponding Secretary.

Gymnastics, it is said, are highly beneficial, but hardly when you are reading The Restitution Herald. We beg your pardon for the inverted lines on page two of last week's issue.

MEETINGS AT DELTA, OHIO

On Tuesday evening, June 30, Bro. S. J. Lindsay of Tempe, Ariz., began a series of meetings at Raker Church, Delta, Ohio, continuing over Sunday, July 1.

The weather during the first week was fine, but the second was almost unbearably hot. In spite of weather conditions and a busy season, the attendance and attention were splendid. A kindly and friendly atmosphere prevailed throughout the meetings. While no baptisms can be reported, the good done can be seen by the reports one hears from various persons. No one could sit and listen to Bro. Lindsay's clear and forceful way of presenting the Scriptures and not receive good. The people at Raker enjoy Bro. Lindsay's sermons and look forward to them from year to year.

On Sunday, July 12, the last day of the meetings, Sr. Leone Marsh of Ft. Wayne, Ind., and Sr. Harmon of Grabill, Ind., braved the heat and drove a distance of eighty miles to attend services. We were very glad to meet them and have them spend the day with us.

We wish to thank Bro. Lindsay, at his age, for the untiring efforts he puts forth to bring the gospel to us each year.

Mrs. Roscoe Dunbar.

SOUTH LAWN CHURCH, GRAND RAPIDS

The Pastor, Sunday School Superintendent, First Elder, Head Deacon and several of the teachers are enjoying the General Conference this year. Some could only stay a short time, but our church is happy to have the largest representation from any church at a distance, there having been twenty of our people here. We pray that the spirit of the conference may inspire them for greater and better service to their Lord throughout the year.

Regular services will be held at the home church next Sunday, Aug. 16. The morning subject will be "Sarah and Hagar before Abraham and God."

F. E. Siple, Pastor.

MUSIC AT THE IOWA CONFERENCE

The director of music at the Iowa Conference, Bro. James McLain, requests all who can and will play in the orchestra to bring their instruments.

DEPARTMENT OF COMMERCE RELEASE

Secretary of Commerce Roper has received advice that President Roosevelt had arranged for the allocation of funds with which the Bureau of the Census will take the 1936 census of religious bodies.

Since 1906, the Census Bureau has taken a similar census at regular ten-year intervals and there has always been a widespread demand for the reports. Interest has been manifested in this work by practically every large religious organization of the United States. Director Austin will at once proceed with the preparation necessary, so that the canvass may start at an early date.

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.

A distinctive, durable Bible (No. 201) for \$5.00: excellent type, self-pronouncing; red letter edition; thumb indexed; thorough concordance and some general helps; 17 maps in colors; bound in kid leather which will never scuff and will last indefinitely. The only Bible of its kind. Normally sells for \$7.50. Order from the National Bible Institution, Oregon.

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 RESTITUTION HERALD 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.

WHAT IS THE GOSPEL

(Continued from Page Three)

teaching concerning the Christ. When they comprehended this, they perceived that the King expected by the nation was to appear as "a poor and needy man," despised and persecuted by His contemporaries to an ignominious death, and afterwards to rise from the dead; and that this crisis of His fate was to be made the foundation of a mystery through which remission of sins and a right to share with Christ in His kingdom forever might be obtained. A mind so prepared would have no difficulty in assenting heartily to the proposition that the Jesus whom Paul preached was that Christ, when the declaration was confirmed of God by the miracles wrought in His name before them.

THE FIRST THINGS STATED

Now, the things first preached by Paul—namely, concerning the Christ—were the things of the kingdom; for "Christ" is equivalent to "king," because kings are anointed ones. In preaching Christ to the Thessalonians, he taught them that there was another king than Cæsar (Acts 17:7) who should come from heaven with the angels of His power, taking vengeance on those who obeyed not the gospel He preached (1 Thess. 1:10; 2 Thess. 1:10). He invited them to a participation in His kingdom and glory (1 Thess. 2:11), a resurrection from among the dead if accounted worthy of it, and deliverance from the wrath to come (1 Thess. 1:5). In preaching Jesus Christ, he taught them that Jesus was that King in whom would be fulfilled all the things written concerning Him in the prophets.

This doctrine of a king from heaven to rule the nations upon the earth, as Jehovah's vice-regent, sounded out from Jerusalem to every part of the Roman dominion until it reached the ears of the reigning Emperor, whose jealousy it excited so much that he made decrees forbidding anyone to proclaim it. Now, if Paul had taught that Jesus was king of a dominion in the skies, or beyond them, would the Roman Emperor have forbidden his subjects to affirm it? He would have regarded it with as little concern as Victoria did the preaching of the kingdom by the Dissenters, who declare that the Lord's kingdom is not of this world, but purely spiritual and ethereal.

THE RESURRECTION

Paul had a special reason for reminding the Corinthians that he delivered to them the death, burial, and resurrection of Christ for sins, "among the first things." It was this. There were some of Hymenæus, and Philetus' disciples among them, who affirmed that "the resurrection was past already" (2 Tim. 2:17, 18) and that, consequently, "there is no resurrection of the dead" hereafter (1 Cor. 15:12). They had embraced again that old clairvoyant fable of heathenism concerning souls, or "separate spirits." They affirmed that man had a soul in him which was capable of a disembodied existence, which it actually assumed at death.

This was the current and universal opinion of the day, which made Paul's doctrine of the resurrection of the mor-

tal body so absurd in the estimation of the people. The holders of this fabulous tradition argued from their assumption to conclusions subversive of the truth. As souls are received by the pure ether, and joined to the company among the stars, a resurrection of the body to inherit a kingdom in the land of Israel is manifestly unnecessary. They denied it, therefore; and so rejected both the resurrection and the kingdom.

Now, it was to indicate the truth concerning these, and to demolish their "philosophy and vain deceit"—their "science falsely so called"—to the conviction of every reader, that he wrote this chapter. In verse 11 he declares that he preached a resurrected Christ, in whom they believed. He did not preach a Christ who died for sins, whose soul was received by the ether, and joined to a company among the stars. The Christ he preached was raised bodily from the dead, and not from among the living in a world of spirits; after which He was seen by 512 persons, and last of all by Paul, as one born out of due time. "Now," says Paul, this being so, "if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

Here is the reason for his reminding them that the Christ's resurrection was preached to them "among the first things." It was to elicit from them self-condemnation for admitting the resurrection of Christ, the first-fruits, and denying the resurrection of the dead in Him! He did not introduce the death, burial, and resurrection of Christ for sins, as a definition of the gospel, but as among some of "the first things" of which the gospel treats. The gospel, stated in the fewest words, is: "In Abraham shall all nations be blessed" (Gal. 2:8; Gen. 22:18); but if there be no future resurrection, there can be no blessing of the nations in him and his seed (Dan 12:2; Gal. 3:29); for both he and they are sleeping in the dust of the earth, where they must forever remain if the dead rise not.

(Please turn to following page)

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"PREACHERS OUGHT"

Preachers ought, in my opinion, to take a course in copywriting or in sales letter writing, or in the art of salesmanship. Or else theological colleges should arrange a series of addresses by a man able to talk on the craft of salesmanship. This is an old belief of mine, but it got a fresh voicing when I heard in a Toronto pulpit a visiting Scots minister. He could have given his sermon quite as successfully had there been no congregation.

Most preachers seem to know nothing about the rules of copywriting and salesmanship: get attention; translate attention into interest; interest into conviction; conviction into persuasion; persuasion into action. So as I listened to the Scotsman, I fell asleep. The church admits that it is failing to interest large numbers of men, and that church attendance is declining. Quite often it is the quality of the preaching which keeps men away. Preachers who know and practice the art of salesmanship usually have good congregations.—Selected from *Marketing* by Arthur Gilbey.

WHAT IS THE GOSPEL

(Continued from preceding page)

THE GREAT GOSPEL TRUTHS

Though objecting to verses 3 and 4 containing a definition of the gospel, it is admitted that the chapter at large contains a declaration of the gospel preached by Paul. It is evidently so; for he informs the reader, in the 1st verse, that he is about to declare the gospel which he had preached to them. It had become necessary to do so, for some of them were letting slip the things they had once believed.

Now look at the topics treated of by the Apostle when he preached the gospel: the death of the Christ for sins, His burial and resurrection; the future resurrection of the dead at His coming; His subsequent reign till the end; His subjugation of all enemies during His reign, and the destruction of death at the end of it; the delivering up of the kingdom to the Father then, when the mediatorship shall be abolished, so that God may be all and in all; the kind of body the resurrected saints shall possess, and their glory, to fit them for the possession of the kingdom of God; the transformation of the faithful contemporary with the resurrection; and the church's victory over "the gates of hell" through Jesus Christ the Lord. These are the great gospel truths contained in that word which Paul taught in Corinth for a year and six months, and which "many of the Corinthians hearing, believed, and were baptized" (Acts 18:11, 8). There is not a syllable here about "separate spirits" and sky kingdoms; but everything to the contrary—adduced, too, to refute them.

The major part of the Corinthians remained faithful to the things declared, as the Apostle says in reference to them, "Wherein ye stand," and adds, "By which ye are saved, if ye hold fast to a certain word I preached to you, unless you have believed in vain." In the Common Version these italics read, "If ye keep in memory what." There are two words in the dative case in the Greek answering to "what"—namely, *timi logo*, "to a certain word"—the Word of God, "the law and the testimony," from which, by the reasoning of the Apostle, were brought out the things set forth in the declaration of the gospel of the kingdom so interestingly filed in the 15th chapter of 1 Corinthians. "I worship the God of my fathers," said he. How did he worship Him? "Believing," he added, "all things which are written in the law and in the Prophets" (Acts 24:14); and as he believed, so he preached, "witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come" (Acts 25:22). This was that "certain word" which he preached, and upon the holding fast to which the salvation of men is predicated.

ONE KINGDOM AND ONE GOSPEL

The death, burial, and resurrection of Christ for sins, according to the prophets, is only an item of the declaration. The great multitude of professors believe this in our day in a certain sense; that is, they assent that in some way remission of sins is connected with, and dependent on, the death of Jesus, though of the prophetic and law instruction

in the case, they know nothing. But while this is credited, they ridicule the other items of Paul's declaration with Epicurean and Stoic mockery. If they assent to the resurrection of Jesus, they nullify the resurrection of the dead at His appearing, and *a posteriori* His, by their doctrine of separate spirits, making it perfectly unnecessary and superfluous, which is in effect denying it—nay, numbers say boldly that all the resurrection there is, is the awakening of the soul at its final separation from the body when the heart ceases to beat.

The item of the declaration about the appearing again of Jesus in the world is one against which they are particularly spiteful. They crack fool jokes at the idea of His coming to this cursed and sin-polluted earth again, not having wit enough to perceive that it is this very defilement of earthly things that makes His return absolutely necessary, that He may take away the sin which curses them.

The kingdom meets with no more favor at their hands than the appearing of its King. This is an item of the declaration they have nullified as completely as the resurrection of the first-fruits: Paul preached one kingdom only. He said nothing about a "kingdom of grace" distinct from a "kingdom of glory." Moses, the prophets, John the Baptist, the apostles, and the whole Israelitish nation hoped for and discoursed about but one kingdom—namely, "the kingdom of God." This, our contemporaries say, was set up on Pentecost, and men enter into it when they believe or are baptized! Surely if men are in the kingdom they must be in possession of it. So the leaders of the people teach; for they say the apostles ascended the throne of the twelve tribes of Israel on Pentecost, when they entered and possessed it! According to this, flesh and blood can and do inherit the kingdom of God, which is contrary to the declaration of the Apostle, which says "they cannot"; in other words, the putting on of incorruptibility and immortality is indispensably necessary to the inheriting of the kingdom.

Then as to the nature and place of the kingdom, they resolve it into principles assented to, and locate it among the stars: while the apostles, being in the promised land, placed it at the *coming* of Christ to reign over His enemies, not at His *going* to, and exhibit it as a proper kingdom with the twelve tribes as its subjects, the nations for its empire, and Jesus and His brethren as Jehovah's kings and princes throughout all the earth.

Look at the declaration, item for item, and analyze the reasoning which elicits it, and then let any man of sense and candor deny this position if he can—namely, that the thing now preached for gospel, and assented to by the people, is not the gospel preached by the apostles at the command of Jesus, but "another gospel," which can give no one that trusts in it remission of sins and a right to eternal life in the kingdom of God. If the Apostle worshiped the God of his fathers, modern "Christians" do not; for they not only do not believe all things written in the law and prophets, but are destitute even of respect for their authority, treating them as old, unintelligible records which have long since answered their end and are of no further account to the generations of an age so enlightened as the present.

THE RESTITUTION HERALD

VOLUME 25

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My Last Sermon

By F. E. Siple

MY FRIENDS, as I look into the faces of a large audience like this and realize that there will never again come a time when we shall all be together, I am touched with the solemnity of the occasion, and with the responsibility that is really mine in uttering the only words that shall ever fall upon the ears of some of you from my lips. It is a sacred task, indeed. An incident comes to mind of a pastor in our city who rose to speak to his large audience on Easter morning and said, "Let me take this opportunity to wish you all a merry Christmas because I know that I will not see some of you again until next Easter." But I am praying today that God will help me to utter the thoughts that should be expressed on this, the last meeting of some of us until we stand in the presence of our Lord on the resurrection day.

As intelligent persons, there are none of us who do not realize that life is comparatively brief, and that it is uncertain. Job in very realistic language has said, "Man that is born of woman is of few days and full of trouble"; and Peter in his Epistle has spoken of man and the glory of man as perishing quickly as the grass of the field. Around us on every hand we observe the evidences of broken plans and unfulfilled dreams due to mortal beings falling in death before their plans have worked out. We live this present, building and climbing in hope of the morrow, which often never comes.

Not only that, but consider the emptiness of all the world has to offer. The fleeting pleasure or the thrill that when past leaves pain and regret is of doubtful value. The struggle for financial success even though won offers only a very temporary victory and its worthlessness is realized when we face the inevitable end of all mortality. Honor among humans may be gained, and power over others may be attained, but these again are very empty trophies, soon to be relinquished.

These facts should bring us to study very earnestly the real purpose of life. That there is an all-wise power which created this world and directs its course cannot be denied by intelligent, thoughtful persons. And since there is such

a creator it must logically follow that he would never bring man into existence without having a definite plan and purpose for him.

It must, therefore, become our duty to discover the real purpose of our life. Having done so, may we have the courage and strength to apply ourselves to that purpose and receive its benefits.

A study of God's Word reveals the great Creator as our Father, and shows that as such He desires our confidence. We speak of it sometimes as faith, and quite a bit is said about obedience, but when sifted down it amounts to a desire on the part of the heavenly Father to maintain a condition of mutual understanding and confidence with the members of His family. What true human father does not desire the same? Confidence and love on our part will cause us to desire to do the things which God asks us to do, knowing that He would not ask these things of us if they were not best. Hence we search for His requirements.

In sending out the disciples to preach, Jesus said to them, "He that believeth and is baptized shall be saved" (Mark 16:15, 16). People hesitate sometimes at baptism, feeling that it is rather unnecessary and quite a humiliating procedure, but have we ever stopped to think that perhaps one of the strong reasons why God asks it of us is that very point of humility? We gain strength by being humble, and in this case the whole procedure is for the purpose of teaching us to appreciate what Jesus did in making His great sacrifice for us. The significance of baptism as taught in the Bible is that the person who wishes to obey God and become a member of His family goes down willingly into the watery grave, and, as Jesus was lifted from that grave up to a richer and fuller life, so we in baptism are raised out of the waters to a "newness of life." The 6th chapter of Romans describes this process so well and shows how the old life has been buried and one becomes a new creature, a child born into the family of God, with the responsibility of growing and living worthy of this new family relationship.

If a young woman is in love with a young man whom she respects and honors above (*Please turn to Page Nine*)

Abreast of the Times

Consolation of Israel

"The same man was just and devout, waiting for the consolation of Israel."—Luke 2:25.

NEW YORK, Aug. 12.—The following editorial appears in a current number of the *American Jewish World*. The optimistic note with which it concludes reminds us of the assuring predictions of Isaiah and Ezekiel regarding the coming of the day "when peace and hope for the Jew and all mankind will come true!"

"Jews are 'a peculiar people,' and the things that make us happy or sad also are peculiar. For example, we have just observed Tisha B'Ab, the saddest anniversary in the Jewish year. This year, more than ever, the sense of sadness, and almost of futility, which inheres in the Ninth of Ab, was intensified by the violence and tension of the last one hundred days in Palestine.

"Naturally, apologists of the future of Palestine are hopeful that the disorders will be very speedily quelled and that the Jewish effort at rebuilding will be permitted to go on unhampered. Just as naturally, there are the pessimists who throw up their hands and declare that if in Palestine, which has been so persistently 'boomed' by Jewish optimists, such things are possible, then what hope is there for the Jews?

"It may be pertinent to point out that for almost nineteen hundred years we have been observing Tisha B'Ab. Sad enough! But we are here on the stage of the world's history—we, the survivors of the Jews of the days of the temple's destruction, and of all the generations that followed. That is more than can be said about the enemies who afflicted us. They have disappeared from the living scene. Should not the Jew find consolation in this fact? Let us but live, let us but find a way to preserve ourselves, and the day will come when peace and hope for the Jew and all mankind will come true!"

Strange Bed Fellows

"None of the wicked shall understand; but the wise shall understand."—Daniel 12:10.

ASHEVILLE, N. C., Aug. 13.—According to Rev. John Evans, special correspondent of *The Chicago Tribune*, "evidence of infiltration of Communism into American churches was piled up here today as the second day's session of the national conference of clergymen and laymen of Catholic and Protestant churches and American synagogues here progressed. . . Evidence was presented by a Southern Methodist minister, a Lutheran theologian, and an Ohio State College student (and) the testimony of all three converged on the so-called Methodist Federation for Social Service and editors and secretaries of Northern and Southern Methodist Boards of Education."

Among others charged with advocating Communistic

political ideas in the name of religion was Prof. Harry F. Ward of Union Theological Seminary, Bishop Francis J. McConnell of the Methodist Church, and Dr. W. E. J. Gratz, editor of the *Methodist Youth Magazine*.

"Dr. Ward called on atheists and Christians to unite," said Prof. Graebner, describing assertions made at a meeting in Detroit. "'There isn't any difference between atheists and Christians,' Prof. Ward shouted. 'You must unite in destroying the social order which is denying you your rights. You can't love people into a new society. Don't let your preachers bluff you. The one thing you have to do is to keep your program on a plane of action rather than theory.'"

Dr. Smith, a pioneer enemy of Communism in the Methodist Church, declared that it was probable that Methodism has a higher percentage of Socialist and Communist ministers than any other church. He denominated these radicals "traitors to the integrity of Methodism as defined in the articles of religion," and condemned editors and staff members of the church education boards.

The alliance between atheistic and religious radicals provides one of the strangest developments of these strange times. Everywhere Communism has come into power it has promptly made war on all religions. How professed followers of Christ can unite with such ungodly elements is exceedingly hard to understand. Religious leaders need but glance at Mexico, Spain, Russia, and various other nations of the world which have embraced Communism and its elder sister, Socialism, to see that these political philosophies lead inevitably to the attempted overthrow of religion.

Almost equally strange is the combination of Protestants, Catholics, and Jews, which are combining their forces to make war on these atheistic and antichristian tendencies. At first thought this union of all the religious forces of the country seems desirable, but when we come to take into account the possible results of such a development its desirability is far less apparent. The union of Protestants, Catholics, and Jews indicates a growing indifference to definite religious conviction, which indifference, it seems to us, can lead only to the nullification of faith in the true gospel of Jesus Christ.

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THE BIBLE

IN THESE days there is nothing else so much needed as true Bible thinking. How can we expect people to observe the laws enacted by the Government, as long as they do not obey the precepts of God? How can men establish world peace, while they have no peace in their own souls and in their own homes?

Let us give the Bible a chance to do for us what it really says by getting rid of all preconceived notions about its contents, no matter how old and how general they may be. The Bible must not only be relieved from the misrepresentations of its wanton enemies, but also disentangled from the false fabrics which its would-be friends have spun around it by their mistaken interpretations. To veil this wonderful book with unreasonable dogmas and metaphysical speculations, as the ecclesiastical scholastics and sectarian theologians have done, or with subjective opinions, and sentimentalities, and emotional claptrap, as many preachers are doing, is like plastering a beautiful granite structure with cement and sand, or like covering a vessel of precious gold with red and green paint. Let us divest ourselves of all prejudices, whether they be favorable or unfavorable, and permit it to speak for itself. When we do this, and as the truths it contains gradually unfold themselves before our minds in their own glory, we will be ever more amazed by the wonders contained in this book of unfading beauty. This has been the experience of many thousands who were independent enough and honest enough to search the Scriptures for themselves.

That he insisted on the right of every man to examine the contents of the Bible for himself was the greatest merit of Martin Luther. The German churches in 1934 were celebrating the 400th anniversary of Luther's Bible translation. Luther took great pains to translate the Bible into German, that the mother in the home, the children in the streets, and the small merchant in the market place could understand. . . Those of us who still read our German Bible as translated by Luther four hundred years ago are not in need of any modern interpretations.

The amount of ignorance concerning the contents of the Scriptures that is rampant among church people—people who sit regularly under the voice of the preachers, and even take part in the so-called Bible school—is often astounding. We read the announcement in our Saturday's paper that such and such a one teaches a large men's class in such and such a church. And when we visit such a class, what do we frequently hear? We hear an address of more or less merit on some question of the day, or of public morals, but little by which a true knowledge of the Bible is promoted; in other words, the very thing for which the Sunday school ostensibly exists, namely to teach God's Word, is notably

With the permission of the author, The Herald is pleased to present the first of a series of articles based on radio addresses, delivered by Dr. Louis DeVries of the English Department of Iowa State College. Mrs. Frank Marsh is responsible for the appearance of the series here.

absent. While a student in a German gymnasium, we read and studied the Bible three times a week and committed to memory chapter after chapter. When and where does the American student get an opportunity to study his Bible?

To those sincere truth seekers who desire to get acquainted with the Book of books I venture to give the following advice:

First, read the whole Bible. Read it from cover to cover, so that you may have at least a general knowledge of all it contains, and no part of it may remain entirely strange to you. It need hardly be said that all parts of the Bible are not of equal importance or value. But they all sustain a certain relation to the whole, and so you should deal with the Bible as you would with a large estate. There would be certain sections of it which you would visit very often, and there are others which you would rarely come to. But you would want to be acquainted with your entire estate and know what it contains.

To get acquainted with the whole Bible is not so difficult as some may imagine. Some have devised plans by which the Bible can be read through within a year, by reading three chapters, two from the Old Testament and one from the New Testament, each week day and five chapters each Sunday. In this way it will be seen that to read the Bible through during a year requires far less time than the average man uses up in reading his daily paper. But whatever plan you adopt, be sure and do not read too fast, especially when you find yourself in the more important parts. Take time to think and meditate and impress outstanding facts and teachings on your memory.

Next, get a Bible with large type on good paper that also has a good reliable translation. The American Revised Version is very satisfactory, especially with its excellent concordance and Bible dictionary attached.

One more thing should be said. The Bible should be given a chance to interpret itself. When we meet a passage that puzzles us, our difficulty can nearly always be cleared up by finding what is said on the same subject in other parts of the Bible. Take, for an example, the question of Christ's return, that has been so much debated in recent years. What perplexes many sincere searchers for the truth is that Paul, in his writings, speaks of this hoped-for event as possible within the lifetime of the generation to which he belonged. At first glance this is surely puzzling, and skeptics quickly jump to the conclusion that Paul and all the other apostles were entertaining an unfounded hope. But when we turn to Acts, 1st chapter, we find Jesus saying to His disciples: "It is not for you to know the times

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THE GOSPEL

By Alla King

THE Scriptures foresaw God's purpose to bless all nations with justification through faith and preached this purpose to Abraham as the gospel. This promised blessing was to come to the nations through Jesus the Seed of Abraham. The dispensing of justification (righteousness) through faith is the work assigned to Jesus by God. The foretelling of this Worker and His work is the gospel, the good news preached to Abraham.

At the appointed time the Worker appeared among men and began to preach and to work the work that had been assigned to Him. Jesus' personal ministry among men is the gospel promise in action, in process of fulfillment. Jesus preached the same gospel that the Scriptures had preached to Abraham, but He preached it with the force of simple, concrete demonstration added to the spoken word that merely predicted and promised. He preached the gospel with the force of the one who had been authorized and empowered to fulfill. All that Jesus said and did was directed toward making the gospel promise actual fact in the lives of men and women, that is, toward making them justified or right in the sight of God through faith. Every word He said and every service He performed was the result of His faith in God's purpose concerning man and of His faithfulness to that purpose. And His faith and His faithfulness were not in vain. The words He spoke and services He rendered put His faith into the lives of men and women and made right those lives through praise, and love, and gratitude toward the Father whom He so faithfully represented. The good news predicted centuries before to Abraham was being brought to fulfillment. People were being justified, made right, through faith.

But Jesus at that time did not bring the gospel to complete fulfillment. God's purpose in that particular period of the Seed's ministry was not complete fulfillment. It concerned not all nations, but the chosen nation of Israel, predestined to be a part of the medium under the Seed through which the blessing should go to all nations. This nation needed to know the promise that their God had made to their father Abraham and to know the promised Seed and His mission as their Christ and King. She knew well the word of the promised Seed and His blessing, but she knew not the meaning of that word. To Israel therefore, and not to all nations, did Jesus for three years present Himself and His work with the full force of actual demonstration. He definitely identified the Seed as their King and Messiah, and the work of blessing all nations with the gift of righteousness through faith as the work of their kingdom restored.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Galatians 3:8, 16.

Thus the good news preached to Abraham was preached by Jesus as the Gospel of the Kingdom. The same gospel in both cases, but preached by Jesus with the simple, direct force of demonstration and with the purpose of implanting in the nation of Israel the true concept of their King and His kingdom. And this purpose shall not fail. The whole nation of Israel shall yet cast her self-conceived concept of her King and His kingdom work on the dunghill of pride and accept Jesus as Her King in accordance with His presentation of Himself and His work. The apostles, all Israelites, have blazed the way and the whole nation shall follow in their wake and accept and serve their King in the fullness of His saviorhood, even as the apostles accepted and served and are now serving in the fullness of His salvation for all nations.

Jesus commissioned the apostles to preach the gospel of the kingdom after His ascension, the same gospel that He had preached and the same gospel the Scriptures had preached to Abraham. But this preaching was with a different and greater purpose. After the ascension of Jesus the purpose of preaching the gospel was to take out from among all nations a people for His name, and not only to take them out, but to establish between Him and them such vital unity of inner life and thinking that their relationship to Him would be comparable to the relationship of the members of the human body to the head, that they might be one with Him even as He was one with the Father, to the end that they might work hand in hand with Him in dispensing the gift of righteousness through faith to all nations. To take out a people from among all nations, the gospel must be preached among all nations, and Jesus so commissioned the apostles.

To accomplish vital oneness between this people and Himself in the work of fulfilling the gospel promise, Jesus opened up the mysteries of the kingdom to the first chosen ones. He made friends of them by telling them all that He had heard of the Father. He did this while He was yet presenting to Israel, nationally, the gospel and demonstrating it as the kingdom at hand through miracles. After His ascension He gave the Holy Spirit, through which truths He had told them while He was with them were brought to their minds in the fullness of their meaning. Through the Holy Spirit He also made new revelations concerning the gospel, never changing the gospel, but opening the depths of its meaning. Chief of these revelations was the one made to Paul, the Apostle who had been farthest from understanding the Seed of Abraham and the blessing of justifi-

eration through faith which the Seed was ordained to dispense to all nations. This revelation Paul refers to in Romans 16:25, 26, where he says God is able to establish believers according to "my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and . . . made known to all nations for the obedience of faith." In his letter to the Ephesians, Paul clearly states the revelation of this mystery. In chapter 1, verses 8-10, he says that God's grace had abounded toward believers in all wisdom and prudence because God had made known to them the mystery of His will: "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."

The first three chapters of Ephesians are an exposition of this revealed purpose of God, showing the church's particular and special share in that purpose and its fulfillment, analyzing the predicted oneness as it is now being developed between Gentile Israel believers. In chapter 3, verse 6, the revelation of the mystery, so simply stated in Ephesians 1:10, is again stated, but this time in three phases, the third phase of which definitely identifies God's purpose to gather together in one all things in Christ with the gospel promise, which gospel promise is God's promise to bless all nations with justification through faith.

In the gospel according to the revelations made to the

apostles by the Holy Spirit a mystery is revealed which had not been revealed in other ages as it was then revealed to the holy apostles and prophets by the Spirit (Eph. 3:4, 5).

Christ's presentation of the gospel through the apostles by the means of the Holy Spirit in accordance with the revealed mystery emphasized one truth that no other presentation had emphasized. That truth is God's grace. Without exception man's salvation, his righteousness through faith, is ascribed directly and exclusively to God's grace. The gospel, preached to Abraham by the Scriptures as God's foreseen purpose to bless all nations with the gift of righteousness through faith, later by Jesus to Israel as the purpose of her kingdom restored, is now being preached by the resurrected Christ in the light of special revelations to the apostles through the Holy Spirit as the gospel of God's grace working to accomplish the oneness of all things in Christ in heaven and earth to the glory of God. Hence the apostles preach the gospel of grace, not a different gospel from the gospel preached to Abraham and by Jesus to Israel, but the same gospel unfolded, that the called ones might be taken from among all nations and be made to conform to the Christ in His oneness with the Father and His work of blessing all nations with justification through faith. Grace was in the gospel from the beginning, but not until the resurrected, ascended Christ began to work through the Holy Spirit could grace become manifest as it is now manifest to the church. (*Please turn to Page Nine*)

The Ministers and the Beggar

SOME years ago an aged servant of the Lord, full of faith and the Holy Ghost, was found on one occasion in company with two young ministers, on their way to a religious conference. The elder minister was noted for a willingness to bestow his last penny upon the needy, and for an unyielding trust in God at all times and in all difficult places.

It so happened that they met on their way a beggar in great want. The two young men were first appealed to for charity, but they gave nothing. For they reasoned, "Our means are scant; we are to be all day on the road; we need our little money to buy a dinner for ourselves and for our horses." But the old saint, Elder A., emptied the entire contents of his purse into the eager hands of the asker for alms. He trusted in God that He would deliver him, he knew not how; and his astonished companions set themselves watching to see in what way he was to be relieved from his dilemma.

Noon came; the inn was reached and all three called for dinner and food for their jaded horses. Now for the trial of faith. How was the servant of God, among strangers, without means or credit, to meet his bill? He who made the fishes of the sea contribute money wherewith to pay His taxes, knew; and His eyes were upon the man who dared

take God at His word and trust his Maker in every extremity.

The order for dinner for man and beast was given without faltering, but the Christian's heart was in earnest prayer. The meal over, the younger men advanced first to the landlord and paid their reckoning, nearly exhausting their little purses; which in those days were not so well stocked with funds as are many preachers' now. No questions were asked, and the full amount due was received and flung into the drawer.

Then, as boldly as the others, came Elder A., asking, "What is my bill, landlord?" The landlord started, and looked at the questioner closely.

"Are you Elder A. from M.?" he asked.

"I am; that is my name," was the prompt reply.

"Oh, nothing; I have no charge, never mind," said the landlord. "Stop," he added as the minister was about turning away. "Here, take this," and the drawer was pulled open and the very money paid in a minute before by the young men was placed in the hand of God's trusting servant, who went on his way with thanksgivings and praises. It is needless to say those young preachers learned on that day a lesson which they never forgot.—*Selected.*

“Other Sheep I Have”

OCCUPIED as it mainly is with testimony concerning the identity of our Lord Jesus Christ, the Gospel according to John presents many “infallible proofs” on this vital subject. Like the first of John’s Epistles, the Gospel opens with a declaration on this point (John 1:1-3; 1 John 1:1-3), while near the close of each is stated the principal purpose of the writing. The Gospel was written to assist unbelievers to become believers in Jesus, while the Epistle was written to believers to confirm them in the faith. This is shown in the following quotations:

John 20:31—“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through (literally, “in”) his name.”

1 John 5:13—“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.” (The remainder of this verse as given in the Authorized Version is wanting in the oldest manuscripts.) The Revised Version reads—“These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.”

Life in His name! The great need of the human race is life; the grand mission of Jesus, the Christ, the Son of God, is to be the Life-Giver, the Supplier of every real need of those who acknowledge Him. And what abundance of direct statement and wealth of imagery are combined in the inspired writings to point out these facts! “In him was life; and the life was the light of men” (John 1:4). In His death He was the anti-type of the uplifted serpent in the wilderness (John 3:14-17); in His resurrected life He is the Director of His people and the Supplier of their needs—oftentimes allowing them for their own good to have a full realization of their own impotence and of their dependence upon Him (John 21:3-14).

Jesus is pictured as the Bread of Life, and as the Pass-over Lamb (John 6:32-35; 19:36), slain that food might be provided for those whose hearts have been sprinkled with His blood, and who have cast out the leaven of sin, as far as they are able, from their lives by a sincere repentance and resolve to have nothing to do with it. Jesus is the Vine; the believers are the branches, deriving from Him the quickening energy of the Holy Spirit, manifest in the abundance of beautiful fruit (Gal. 5:22), which every believer-branch is expected to bear to the glory of God the Father, who is the Husbandman. Jesus is the True Light, which is to en-

lighten every man that has come into the world. Some have been thus enlightened; others will be enlightened in the future by the True Light (John 1:9).

But it is as Shepherd of the sheep—by no means the least interesting and instructive of these illustrations—that our lesson requires us to view the gracious Life-Giver. The chapter embodying this lesson is a continuation of the discourse the record of which begins at John 9:41, the text being the question of the Pharisees—“Are we blind also?”

The man born blind had been healed, to the great astonishment of his acquaintances. So great was their surprise that the eyes of one born blind should have been opened that some of them, doubting the man’s identity, said (9:9), “He is like him.” The man himself, however, assured them by saying, “I am.”



This is precisely the form of speech used previously by our Lord—“Before Abraham was, I am” (John 8:58). The Gospel of John has been the battleground of many a fierce conflict between Trinitarians and those opposed to them. The former have made much of our Lord’s statement just quoted, as though His words, “I am,” were to be considered as a claim by Him to be the Almighty, who adopted them as His own name. But this surely is stretching the simple expression beyond anything intended by our Lord! For, if His use of the first person singular of the verb “to be,” in proclaiming His

pre-human existence, is to identify Him as Jehovah, it must equally identify the man born blind as Jehovah. Neither our Savior nor the man whose sight had been given him used the words “I am” as a name or title; each used the clause as an affirmation of fact.

Taking the Pharisees at their own estimate of themselves—as He sometimes did to their discomfiture—our Lord replied—“If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth” (John 9:41).

The Scriptures throughout impress the lesson of responsibility in proportion to the measure of light enjoyed (Luke 12:47, 48)—“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.”

The Jewish nation, and the Pharisees in particular, had

been brought into contact with a great deal of light—as much as was possible for any of God's people at that time to see (Matt. 4:13-16)—“And leaving Nazareth, he (Jesus) came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” Compare Isaiah 9:1, 2.

The responsibility of the Jewish nation toward the light

which shone upon them at the first advent of Christ was such that their city and polity were destroyed, and they themselves were separated from the chief of God's favors, the high calling—which was made known first to them—because they rejected the light (Matt. 23:38; Rom. 9:4).

While Jerusalem, which stood for the nation as a whole, was left “desolate” when they rejected the Lord as the promised Messiah and would not allow Him to gather them to Himself as a hen gathers her chickens under her wings, the gathering time for individuals of the nation who would believe was extended. All the things predicted would come

(Please turn to Back Page)

Man's Ultimate Destiny

A FEW moments ago I passed by those murals in the foyer of Radio City's RCA Building in New York. One series is accompanied by explanatory text. For the first time I hesitated long enough to scan the pictures carefully and read the text. I gave the first passing attention, the second slight interest, and the third likewise, but the fourth drew an exclamation of surprise and admiration.

The first mural depicts early man finding sustenance in forest, field, and stream. The text reads, “Man laboring painfully with his own hands, living precariously and adventurously with courage, fortitude, and the indomitable will to survive.”

The second pictures vineyard, courtyard, and garden. I read, “Man the creator and master of the tool, strengthening the foundations and multiplying the comforts of his abiding place.”

The third section boldly outlines the forge, the great geared wheels of industry, the draughting board, and the retort. With the picture are the words, “Man the master and servant of the machine harnessing to his will the forces of the material world, mechanizing labor, and adding to them the promise of leisure.”

Finally as I walked the long corridor I came to the last picture and I saw representatives of the tide of humanity through all the centuries and in all the circumstances of life. Men, women, children—and on the mount—the matchless Christ. The picture is arresting, but the text is more so—“Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lesson taught him close upon two thousand years ago.”

There it was. A powerful spiritual sermon on the walls of the great lower hall of a temple of science where men are eagerly anticipating today's plans, the secrets of tomorrow which are beyond doors yet unopened. “Ultimate destiny!” “Ultimate destiny?” What may it be?

What about the dead? Millions of that multitude pictured in those murals belong to the past. The murals are hardly three years old—the dead have been dust for cen-

turies. Men who obtained a good report through faith but died and received not the fulfillment of the promise of God. Listen again to the words of the Lord of life. He is the only one who is competent to answer concerning the dead. He said, “This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.”

It is God's purpose that the ultimate destiny of every man who will accept the lessons taught humanity close upon two thousand years ago shall be a glorious redemption. Purchased, pardoned, empowered—and concerning the dead, “This we say unto you by the word of the Lord . . . the dead in Christ shall rise.”

Concerning the living, the Word reads, “We shall not all sleep (die), but we shall all be changed.” “The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body.”

Then what? The dead in Christ resurrected incorruptible, immortal. The living in Christ changed and given immortality—then all in Christ caught up “to meet the Lord in the air: and so shall we ever be with the Lord.”

The ruin and wreckage wrought by sin will be succeeded by the resurrection, the re-creation, and all the glorious consummation wrought by God in Christ. The new earth will be the site of the new city in the midst of the Paradise of God. And God Himself shall dwell with us and be our God and we shall be His people.

Science holds many keys and reaches out for more. But science does not now nor can she ever hold the keys of life and death. They are in the nail-scarred hands of the living Christ and He will unlock the gates of death and call the dead to come forth and enter the gates of life.

God has made perfect provision that man's ultimate destiny may be blessed immortality. “He that overcometh shall inherit all things, and I will be his God, and he shall be my son.” And any man who fails to realize that ultimate destiny will fail because he himself so desired it and not because God willed it.—H. J. Wilson in *The World's Crisis*.

SALVATION SENT

By J. M. Morgan

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent."—Acts 13:26.

TO DEFINE "salvation": the act of saving; resurrection; to save from destruction; to rescue, deliver from sin; to deliver from the effects of sin.

To whom was the word sent? Who sent it? And by whom was it sent? Acts 10:36 tells us all about it: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: . . . that word, I say, ye know which was published throughout all Judæa, and began from Galilee, after the baptism which John preached." Hebrews 1:1, 2: "God, who at sundry times and in divers manners spake in time past unto the father by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ("ages," Diaglott)." Deuteronomy 18:18: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth." Acts 3:22, 23: "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. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:26: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Titus 2:11: "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 (age); looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

We learned that this word of salvation was not only sent to the Jews, but to all men. Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation . . . to the Jew first, and also to the Greek."

But of what does the word of this salvation consist? Or, in other words, of what group of words or subjects is the gospel of Christ made up?

Let me give them to you briefly: 1 Corinthians 15:1-3: "Moreover, brethren, I declare unto you the gospel which I preached unto you. . . For I delivered unto you first of all (first of all what? of all received) how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day." This is the first of the group of words of the gospel.

In Acts 8:12, "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."

Here we find two more groups of words plainly stated that must be believed.

Romans 10:8-10: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him out of dead ones (Diaglott) thou shalt be saved."

Now place the things of the kingdom and the name of Jesus Christ by the things of His death and resurrection and believe all three groups of testimonies, and you have come unto possession of the faith. Romans 10:17: "So then faith cometh by hearing, and hearing by the word of God."

Salvation is a process of teaching, hearing, believing, and obeying.

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"HOLD FAST TILL I COME"

Revelation 2:25

Fearing, fainting, following,
With doubtings, and 'mid tears;
Ere long the "no more sorrow"
Of everlasting years.

Sighing, struggling, soaring,
"Still upward" hour by hour,
Each treasured drop of blessing
Foretells another "shower."

Trusting, thanking, tarrying
In His almighty arms,
Who yields to earth her beauty,
Who gives to heaven its charms.

Seeking, serving, suffering
For "yet a little while,"
Then home—within the portal
One glad eternal smile.

Longing, looking, listening,
To hail the coming day,
To welcome "my Beloved"
Along "the shining way."

Praying, praising, pausing,
The archangel's voice to hear;
The King in all His beauty
Is quickly drawing near.

Working, watching, waiting,
Soon, soon, Lord, shall I see
The fullness of Thy glory
Throughout eternity.

The Christian (London);
selected by R. A. Curtis.

THE GOSPEL

(Continued from Page Five)

There is no other gospel than the gospel of God's purpose to bless all families of the earth with the gift of righteousness through faith, which is the gospel of the kingdom, being the purpose of the kingdom, which is the gospel of grace, being the work of God's outgoing grace. If an apostle or an angel from heaven, or any lesser person, preach any other gospel, he is accursed. No other truth, even, may be preached as the gospel.

At no time has God presented this gospel to the world to save the world. Always it has been preached with the purpose of consecrating individuals to the work of saving the world. Preaching the gospel can never save the world. But the gospel in action through the kingdom of Israel restored can and will save the world. And this is the work to which called ones are being consecrated by the preaching of the gospel.

Jesus waits for the church to be thus consecrated. The church is the fullness of Christ and its consecration to Him and His work is its perfection. Then and then only will the fullness of Christ be accomplished. Then and then only will His fullness go to all nations in salvation and blessing through kingdom activities and in accordance with God's promise to Abraham, causing righteousness and praise to spring forth before all nations as the earth bringeth forth her bud. Then and then only will the travail of the soul of Jesus be satisfied and compensated.

MY LAST SERMON

(Continued from Front Page)

all else in this world, she is never ashamed to be associated with him, and she proudly wears the ring he gives to her as she prepares to stand by his side in marriage. In like manner, one who becomes genuinely acquainted with Jesus and thus learns to love Him will not be ashamed of Him. In fact, he will actually be proud to do the things that manifest his love for his Lord.

Much is said at times about the sacrifices which a Christian must make. It is true that there are things which the follower of Jesus must forego, and things which he must do, but these are all in accordance with the best interests of the persons, and are only an evidence of the love and confidence which one holds for his Master. No man should ask the girl whom he devotedly loves to do anything which would be harmful or degrading to her, and Jesus never asks us to do anything which would not be beneficial to us.

Our great Friend wants us to be constantly looking with anticipation for His return. In the last chapter of our Bible He has stated twice, "Behold, I come quickly," and according to the 1st chapter of Acts the angels told the disciples at the time of Jesus' departure into heaven that He would so come in like manner as they had seen Him go. If we really love Him, and anticipate His soon return it

will be a joy for us to do the things He wants us to do, and we will not even consider it a sacrifice to refrain from doing the things He wants us not to do.

And so, kind friends, before leaving you let us beseech you earnestly to face the facts. Consider the brevity and uncertainty of life. Look at the emptiness of what the world has to offer. Realizing the importance of determining the real purpose of life, can you afford not to consider your Creator? Can you afford to leave His Word unstudied and waste your life on the frivolities that bear little value and no permanence?

THE BIBLE

(Continued from Page Three)

and seasons, which the Father hath kept in his own power." In other passages such as Matthew 24:44 we find that Christ admonished His servants to ever be ready for the great expected day. And again in 2 Peter 3 we find the apostolic writer saying "that before the Lord one day is as a thousand years, and a thousand years as one day." Moses says in Deuteronomy: "The secret things are Jehovah's, but the things that are revealed are for us and our children to obey and do them."

This is the way pointed out to us when we ask the Bible itself.

When William E. Gladstone, twice Prime Minister of England, was an old man, and was living in retirement at his country home, he was visited by an ambitious scion of the English nobility, who asked him: "Mr. Gladstone, I would like to have you tell me what, in your opinion, is the greatest question before the world today?" Mr. Gladstone answered: "Young man, there is only one question, and that is the gospel." Coming from such a man, this is a very significant statement. The great statesman had studied and endeavored to solve many questions, political and social, national and international. But now, in his serene old age, looking back upon all his experiences, and viewing the restlessness and sufferings of humanity from the perspective, he found that all the questions agitating the world resolve themselves into one question—the gospel. Would to God that our statesmen and would-be reformers might discover this undeniable truth before they go into retirement. Then we should not have so many blind leaders of the blind; then people would no longer be misled by so many high-sounding, empty phrases—such, for instance, as: "We will make the world safe for democracy" (meaning by the might of our carnal weapons).

What Mr. Gladstone meant, when he made that solemn declaration to the inquiring young man, was that the gospel of Christ is given us as the only adequate answer to all our vexing questions and offers us the only real solution to all the problems of mankind. Hence, there is only the one question, whether the nations of the earth will receive the gospel, and become obedient to its teachings. For, if this could be brought about, all minor questions would disappear like mists before the morning sun.

(OVER)

Some time ago I heard a scholarly address on the question of immortality as words of comfort to the family and friends of a beloved colleague. My own belief was somewhat questioned so that I went to work to find an answer by reading the Bible myself and found in it what I am about to say. It seems, however, that I myself am too old-fashioned to understand and appreciate some of our modern sermons that touch so little on the good old Bible. There is one doctrine generally accepted by both the Roman Catholic and the Protestant churches. This is the doctrine of eternal, that is to say endless, damnation and torment. It offended not only my intellect, but also my deepest instinct of what is ethically right, an instinct which God Himself has planted into our souls, and to which He appeals again and again in the Bible. In short, the more I contemplated this peculiar church doctrine, the more it appeared to me as unworthy of God, yes, as a monstrosity; a teaching which therefore could not be true, and must be founded on a most grievous misunderstanding of what the Bible teaches of the purposes of God, who is a God of love, and never can become anything less. Is it thinkable that God should call millions and millions of human beings into existence, of whom He knows beforehand that, after a short earthly life, full of temptations which they are unable to understand, they will suffer torment forever and ever and ever; that is, without end?

There have always been good and learned men in the Christian church who rejected the doctrine of an endless hell (among them Origenes and Basilus) and after the Reformation the number of such men has increased. One of my dear friends informs me that the Hebrew (*olam*) and the Greek words (*aion* and *aionion*) respectively do not mean "endless" but "age" or "age-long" and the words used for "hell" never convey such an idea as the hell taught in the traditional creeds.

There are numberless passages in the Scriptures of both Testaments in which we are positively taught that it is the determined purpose of God, whose mercy endureth forever, to finally bring all humanity to Himself. Of these I shall mention here only a few in the New Testament, since in this we have the guide of Christian faith and thought. In the Gospel of John we read: "There was the true light, which lights every man that cometh into the world" (A. R. V. quotation). Jesus said: "I came not to condemn the world, but to save the world" (12:47). "For God did not send his Son into the world to judge (not to damn it), but that the world should be saved through him" (3:17). "And I, if I be lifted up, will draw all men unto myself" (12:32). John's Gospel differs from the others in this, that it sets forth God's great purposes more explicitly. But there is no teaching in John which is contradicted in the three synoptic Gospels.

My conclusion is that if all the Scripture on this question means what it says, then this universal purpose of God becomes the leading principle of the Bible, and all other Scripture must be interpreted in harmony with this greater promise and thus we get a new outlook and a far larger conception of the meaning of the creation.

STORIES OF GREAT HYMNS

By *Mary A. Gesin*

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear Thy voice, O Son of man."

Thus wrote F. Mason North, one of the foremost ministers of the Methodist Church. Rev. North, for years the pastor of a great church in a great city, often stood on one of New York's busy thoroughfares, watching the ceaseless stream of humanity. He loved to study the faces of the hurrying throng, seeking and finding the themes of his sermons there. He saw depicted the struggles and aspirations of men and women, their hopes and ideals, their successes and failures.

From his tireless study of humanity he wrote six verses of deep sympathy and understanding, closing with these lines:

"O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again
Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God."

A CHURCH

A band of faithful men
Met for God's worship, in an upper room,
Or canopied by midnight's starry dome,
On hillside, or lone glen,
To hear the counsels of His Holy Word;
Pledged to each other and their common Lord.

These, few as there may be,
Compose a church, such as in pristine age
Defied the tyrant's zeal, the bigot's rage.
For where but two or three,
Whatever place, in faith's communion meet,
There, with Christ's presence, is a church complete.

—*Advent Harbinger* of April 20, 1850.

Kata Ragoso, paramount chieftain of Marovo in the Solomon Islands and former cannibal king, is traveling through the United States. He is now an ordained minister of the Seventh Day Adventist Church.—*Literary Digest*.

Berean Department

ARLEN MARSH, EDITOR

They Met in Conference

The group in attendance at the annual conference of the National Berean Society held at Oregon, Illinois, on August 10 was phenomenal owing to the large proportion of young people present. More than fifty in their teens and twenties lent both charm and trouble to the business sessions.

The possibility of continuing this exceptional condition is one which should be seriously considered. In the past, the National Berean Society, ostensibly intended for "young people and their associates," has held its conferences with an exceedingly poor showing on the part of the young people.

Nor was the attendance the only phenomenal occurrence at the conference. The young people possessed ideas, and were willing to fight to put them across. And ideas of recent years have seemed to be as rare as snow at Colon.

On the whole, the conference undeniably was the best held in the memory of the writer, who has attended every annual meeting of the Society since 1928.

Requiescat in Pace

The editor makes his bow with the present writing, his final and somewhat regretful bow. The editor has served for two and a half years in a period marked by economic cataclysm, social declension, and political upheaval. He has been the butt of a storm of censure, and he has received praise fit to make a wooden soldier blush. The period has not by any means been one of stagnation, pacifism, retrogression.

On the one hand have been such cases as that furnished by a gentleman of wide reading who has been so impressed by Berean editorials as to call them the most profound matter he ever has read, and who has clipped one sentence from an editorial as a life motto. On the other hand have been the instances provided by the one who declared that, if the Berean editor expressed the aggregate opinion of the Church of God in regard to one subject, he wanted nothing to do with the organization.

These have been anything but quiet years, but they have been formative. What is to follow lies in the lap of God and in the hands of the inscrutable force of human nature. Your next editor, well known in many circles, may or may not pursue the course followed by the resigning officer; but whatever his policy may be, he will find a heritage of loyal, interested, and interesting readers who will furnish him thoughts if not with manuscript.

More than three hundred letters in regard to the Berean Department have come to the editor in the period of his service. It is hoped that the number will not diminish with the egress of the old and the ingress of the new. No one

can be expected to have all the world's thoughts at his disposal, and the cooperation of the hundreds of Berean Department readers is essential to the success of any constructive editorial action.

The editor's resignation was prompted largely because he felt that a new viewpoint, a fresh slant on life and its many major problems, should be given a place in these columns at fairly frequent intervals. And, further, it was given because he felt that no one person could long maintain interest at its current high point.

With the firm conviction that the incoming editor, now also pastor of the Blanchard, Michigan, Church of God, will receive the same hearty support—and equally hearty snubs—which he has received, the retiring editor bids the Department adieu. Let Cecil A. Smead be pundit or simple, he merits the most sympathetic attention that can be given.

Higher I. Q's.

As an editorial peroration nothing could be more fitting than mention of the difficulty the church has in securing the services of talent and intelligence.

For reasons not difficult to fathom, those of high intelligence quotient ratings are not prone to serve the church or any of its works. In the first and major place, the majority of those with an exceptional brain capacity feel no special need for religion, since their own cerebrations give them a philosophy which they hold to be superior to the simple terms and rites of Christianity.

But in the second place is a condition which only the church can remedy. Efforts to raise the cultural and intellectual level of a religious body result in a storm of protest and censure. Writing and speaking aimed to attract cosmopolitans of university training or of broad vision draw forth a torrent of harsh criticism.

The church requires all kinds of laborers, for it is composed of all kinds of people. The preacher and the writer who are deficient in educational, cultural, and cerebral backgrounds cannot hope, nor do they have any particular interest in so doing, to attract the abiding attention of the modern many who think in terms of geologic periods, philosophic systems, and clear, cold logic.

The church needs a class of workers to influence the ever-growing group of those who have their roots in the so-called high-brow soil. Without such workers, intelligent high school graduates and a mighty horde of the better college students will be repelled from rather than drawn to Christianity. To neglect this class, and to fail to train and to appreciate the I. Q's. in the higher brackets is to do the church an irremediable injustice.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And the next sabbath day came almost the whole city together to hear the word of God."

THE MAGIC CARPET

MANY of you girls and boys enjoy reading fairy tales. While you know they are not true and the things that happen cannot possibly come about, yet they are often interesting and exciting. Today we are going to read a fairy tale of our own.

It is about a magic carpet that takes those who stand upon it wherever they need to go. Across the stormy seas, over the rough mountain trails to distant lands this carpet carries the men who preach the gospel. Doesn't it sound inviting?

Now this magic carpet comes from a very peculiar thing, which doesn't look at all like a carpet. Can you guess what it is? Well, it's a collection plate!

Yes, the plate that is passed to you in church and Sunday school! And now some of you may be wondering how a collection plate can possibly turn into a magic carpet. Well, I'll tell you. It's this way.

The pennies and nickels, dimes and dollars that you put into the collection plate help take our preachers into different places to preach the gospel to those who need it. When you put some of your money into the collection you are, in a way, stepping upon the magic carpet. For you are helping send another who has learned how to preach and teach God's Word to these distant lands.

Doesn't it thrill you to think that *you*, no matter how small and unimportant you may seem to be, are helping to send the glad news of God's coming King to some of the sad people of this world? Don't you feel honored to think that God planned some way in which even the smallest of us may help in His great work?

The way He has planned is for you to give part of the money you have to spend so that the magic carpet will not wear out. If you have only ten cents, you can help by giving one cent of it. If you have a dollar you can help by giving ten cents, or more if you are really interested.

Don't think that God doesn't notice that you are helping spread His gospel. He notices every effort, even though it may be very small and He rewards every effort, too.

Let us see what one of the greatest preachers that ever lived was doing in our lesson for August 30. There was a man who went with this preacher, Paul, and he was a wealthy man. He gave a great deal of his money to keep the magic carpet going. His name was Barnabas.

God selected this man to help Paul, and the church at Antioch was glad to send him, even if they knew they would miss him very much. For he was a good man and one who did all he could for the church.

Paul and Barnabas started out on foot from Antioch to the seaport. About sixteen miles it was, but they didn't think anything of that. When they reached the sea they set sail to an island, over eighty miles away, the island where Barnabas was born.

On this island, Cyprus, were many mountains where copper was mined. Fine vases, pottery of all kinds, were made there, too. Living on this island were many Jews who believed in God, but not in Jesus. So Paul had plenty of work to do there.

Salamis was the name of the first place they went ashore. They found several synagogues at this place where they preached the gospel. There isn't much said about the results of their work, except that John helped them.

From there they went to the other side of the island one hundred miles away, preaching at points on the way. No doubt Barnabas found many old-time friends on his journey, and relatives, too, perhaps. Also before this some had fled to Cyprus because of fear after Stephen had been stoned. And we know that they told everyone they met about Jesus.

When they reached Paphos they had a very interesting and unusual experience with a false prophet. You may read about it in Acts 13:6-12. Sergius Paulus, one of the officers of the island, was an educated man, but he believed in magic. You remember, at the beginning of our story we said some of us like to read about magic, but we know better than to believe it.

Well, Elymas was the magician, and he didn't like to see his master, Sergius Paulus, converted to Christ because then he, Elymas, would lose his job. But Paul saw through his tricks and put blindness upon him for a punishment.

Now read verse 12, and see what effect this had on Sergius Paulus. He believed, it says, being astonished at the teachings of Paul. He had been listening to those dreadful teachings of Elymas so long that he didn't know there was so much love and joy in the world.



The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9. — August 30, 1936

BEGINNING OF WORLD MISSIONS

Acts 11:19-26; 13:1-12

Devotional Reading: Isaiah 42:6-10

GOLDEN TEXT

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

SENIOR AND ADULT

Topic: The Holy Spirit in Missions.

Paul. This apostle was largely responsible for the persecution of the Jerusalem Christians. What effects did the persecution have? Was it, therefore, necessary for the well-being of the church? Why? Would there be any solace or mitigation for the one responsible for the persecution, owing to these facts? Why?

Missions. What is a mission as understood by today's lesson? Is it necessarily located in a foreign country? Is the United States in as great need of missionary work as India? Is Canada? Is England? Why? Will the gospel ever, literally, be carried to the whole world? Why?

Antioch. As incidental mention, the name of Manaen (Acts 13:1) deserves attention. It is notable that Herod, stern enemy of the Christ, had a family not immune to the teaching of the gospel. . . . What was it that the disciples preached on this missionary trip? Where did they preach? To whom did they go first in each town? Why? It is worthy of notice that missionary work, deliberate work, started with a half-Gentile congregation. The Jews were prone to let the gospel spread only as Jews moved from one locality to another in the normal course of life. By whose direction was the journey of Paul and Barnabas undertaken? What particularly fitted Paul for work among Gentiles? Why should both Paul and Barnabas be especially adapted for missionary efforts in the cities of Asia Minor and Greece? Is there today a different technique required for teaching cosmopolitans and stay-at-homes? If so, why? Can a city church be more effectively instructed by a man accustomed to city life? Why? Is the same true of the country? Must all ministers and Christian workers be missionaries?

The Call. In the case of Paul and Barnabas, the call to missionary service was obviously inspired. Is such a call issued today? Are there men in the ministry and performing religious teaching who are not fitted for their tasks? Must a man become a minister if he is a church member and a good speaker? What missionary service can every church member render? What form of service is most effective? Why? What qualifications should one have for definite missionary work? How does the Holy Spirit speak today? What is the Holy Spirit? What is the gospel (see Rom. 1:16)? In view of your definitions, may the Bible be taken as our gift of the Holy Spirit? Are there many different ways in which one can do missionary work?—A. M.

GOLDEN TEXT

This command, known as "the Great Commission," was given by Christ to His disciples and is also found in Matthew 28:19. Notice, the first thing was "go." Do not sit idly at home, but go, preach, not only to just a few chosen ones, but to all creation. Make disciples by preaching the gospel of Jesus Christ. Those that believed and were baptized had the promise of being saved, but others did not.

Whether at home or abroad, the gospel must still be preached. There are still many who have never heard of the salvation through Christ. Do you or will you help spread the gospel news to unsaved ones? It can be done by telling it yourself or helping support another who tells it.—L. A. R.

PRACTICAL APPLICATIONS

Enemies

- of the Lord are not always tolerated;
- of righteousness must suffer for their opposition;
- of truth are numerous and very subtle;
- of man's well-being are also enemies of God;
- are oftentimes found within ourselves.

Obstructing Truth. Paul in his missionary labors on the isle of Cyprus encountered a great deal of opposition from a false prophet. He was now experiencing the difficulties of preaching the gospel, the same tiger-like opposition with which he previously had afflicted the followers of Jesus. Fracas-makers and fiery antagonists of the gospel cannot be allowed to hinder the preaching of the message to those desirous of hearing it. While we haven't at our command the power manifested by the Apostle to dispose of frictionists, yet there is a definite spiritual policy to guide us: Tit. 3:10; Matt. 10:12-14; 2 Thess. 1:6-8.

Astonished at Doctrine. The deputy was astonished at the doctrine of the Lord. It carried a power beyond his comprehension. It was so dynamic that he couldn't resist its appeal. While those who ministered in the Word in apostolic times possessed a special dispensation of the Spirit of God and were able to perform mighty deeds and miracles (2 Cor. 12:12), yet the Word itself still possesses the same power that it had at the beginning of the church. It has always been the power of God unto salvation (Rom. 1:16). Another description of its energizing strength is given in Hebrews: "For the word of God is quick, and powerful, and sharper than any two-edged sword." A potent force that can transform men's lives, changing their desires, reshaping their ambitions, and regulating their thinking, should cause any person to be amazed. But the gospel does this very thing and is doing it every day.—C. E. R.

JUNIOR CLASS

Topic: Paul Begins Work As a Missionary. Text: Acts 13:1-12. Memory Verse: "The word of God grew" (Acts 12:24).

Review. The teacher before coming to class should prepare a list of questions to be handed to each child. These questions should be simple and easily answered. Example: Where did Peter pray?

Lesson Story. Our lesson today starts at a place called Antioch. Let us find this place on the map. We find gathered here a number of prophets and teachers. Among the number was Barnabas, Simeon, and Saul. One day as they were worshipping they were directed to send Saul and Barnabas on a journey to work for God. Their first stop was at Seleucia. Find this place, also, on the map, and then run your finger from Antioch to Seleucia. How do you think they traveled? Now find Cyprus. Run your finger from Seleucia to Cyprus. How must they have traveled to get here? They landed at Salamis on this island. While here they preached the word of God in the synagogues (churches) of the Jews. They walked across the island to the city of Paphos. There they met a man, Barjesus, who was a magician and false prophet. They also met another man, Paulus, who desired to hear the word of God from Barnabas and Saul. But the magician tried to get Paulus to give no attention to the teachings of these faithful men. Then a strange thing happened. Paul said to the magician, "Behold, the hand of God is upon thee, and thou shalt be blind, not seeing the sun for a season." Immediately the man became blind and went about trying to find some one to lead him by the hand. When Paulus saw what had happened, he believed.

Memory Verse. Begin at Antioch and name all the places which Saul and Barnabas visited on this journey. What did they do in each place, and with what result? Explain then why the memory verse can be applied to this lesson.

Notebook. Draw an outline map which contains all the places mentioned in this lesson. Then draw a line which represents their journey. Match these parts of sentences together:

A number of prophets and teachers; They were told to send; These men went first; Then they sailed to the island of Cyprus; Here they preached the word of God; They walked across the island; Here they met two men; Because of this the magician.

Saul and Barnabas on a missionary journey; in the synagogues of the Jews; one a magician, who tried to turn away the other man; to Seleucia by land; were gathered at Antioch; became blind; and landed at Salamis; to the city of Paphos.—V. C. T.

AMONG THE CHURCHES

GENERAL CONFERENCE CLOSES

The General Conference was brought to a close Sunday night, Aug. 16, with an inspiring sermon by Bro. F. L. Austin. All in all, the gathering was one of the most successful we have ever held. The attendance was large; the interest shown in all departments, Bible school, preaching services, and business meetings, excellent; and the spirit that prevailed was generally one of unity and brotherhood.

Complete reports will be published covering the General Conference, the Ministerial Association Conference, and the National Berean Society Conference, in the near future. We will simply state as we go to press that the gathering was a profitable one and the immediate results included twelve baptisms and the formation of various forward-looking plans for spreading the gospel and preparing workers for such labors.

G. E. Marsh, Secretary.

BETWEEN YOU AND ME —

Hereafter, all manuscript intended for the Berean Department of this paper should be sent to the new Berean editor, Cecil A. Smead, Blanchard, Michigan, and not to The Restitution Herald.

The address of the secretary of the Northwest Conference, Miss Gladys E. Barber, has been changed to 634 N. 16th St., Corvallis, Ore.

A letter from A. L. Corbaley, who was called home after three days at the General and Illinois Conferences, informs us that his son, Glenn, was accidentally drowned in Puget Sound. A complete obituary will follow later.

Daily programs were printed for the Illinois and General Conferences for the use of all in attendance. During the last week, the back of each program carried notes of interest about the conferences written by Mrs. Mary A. Gesin.

DEER PARK, WASHINGTON

On Tuesday, Aug. 4, members of the Church of God came from Cashmere to visit and conduct a few meetings in the Deer Park vicinity. The group included the pastor, Lyle Rankin; his wife, Joyce Rankin; and small son Jimmy; also, Mrs. Minnie Drake and Mrs. Emma Chadbourne. They arrived at the Watts home on Tuesday evening.

On Wednesday evening a small group gathered at the Cecil Sater home and again Thursday evening. On Friday the Cashmere group and Mrs. Edith Watts spent the day visiting at the Sater home; the rest of the church members gathered in the afternoon for a members' meeting. That evening services were led by Cecil Sater; some time was also used for seeing the painted pictures he made illustrating parts of the Bible beginning with the solar system and the Garden of Eden and on down through the last war.

The party left for home Saturday morning after assuring us they enjoyed their visit "immensely."

Although only a few attended the meetings, all expressed their appreciation to have the chance to meet together and listen to such good talks.

Received unsigned.

MEETINGS IN TEXAS AND KANSAS

Bro. Robert G. Huggins and wife of Cleveland, Ohio, will visit the household of faith in El Paso, Texas, the first two weeks in October. The meetings will comprise both public and individual teaching.

We feel that we are exceedingly fortunate to enlist for our work here this well-known and able orator of God's Word. We invite you to come and feast with us.

From El Paso Bro. Huggins will go to Milan, Kan., where a series of meetings will be held, beginning October 17. Brethren in Texas, Oklahoma, Kansas, Missouri, and Arkansas, let's give him a rousing welcome by our regular attendance and attention.

Anyone desiring additional information about these meetings please communicate with Mrs. Beulah B. Harris, 3621 Fort Blvd., El Paso, Texas, concerning the meetings in Texas, and with Bro. John R. Fiske, Jr., Milan, Kan., concerning the meetings in Kansas.

Beulah B. Harris.

GUTHRIE GROVE, SOUTH CAROLINA

The Church of God of the Abrahamic Faith at Guthrie Grove began their annual meeting on Sunday, Aug. 2, with a Children's Day program and a picnic dinner served by the ladies of the congregation on the church grounds. There were many good sermons taught by the children, which we feel surely were enjoyed by all present.

Bro. M. O. Williamson was the principal speaker this year, speaking every evening at 8 o'clock. He was ably assisted by Bros. Hiott and Durham, who spoke at the 11 o'clock services. Bro. Williamson's text for the week was based on Luke 2:37 and Acts 16:30: "Men and brethren, what shall we do?" "Sirs, what must I do to be saved?"

The public is to be commended for the splendid behavior and order that prevailed throughout this meeting, also for the nice attendance.

As a result of this meeting. Bro. Williamson assisted the following to put on Christ by baptism on Sunday, Aug. 9: Mrs. Lula Mae McAbee; Miss Luvenia Gentry; and Miss Francis Gentry. We commend them "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).

Weldon McCoy.

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its tithing pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank for local news and announcements. This bulletin offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin. The company suggests that churches conduct a five weeks' or ten weeks' program of tithe education by using these bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. When you write please mention The Restitution Herald; also give your denomination.

The Layman Company,
730 Rush St.,
Chicago, Ill.

FINAL IDENTIFICATION OF "BEST SERMONS"

Early in the year we asked our ministers to select a sermon delivered during 1935 to be published under the general title of "Best Sermons of 1935." They responded splendidly to our invitation and eighteen discourses have appeared in The Herald as a result. That these sermons were appreciated by our readers is evident from the many letters we have received commenting favorably upon them. From time to time we have published partial lists of identification. In order that you may know all who contributed to this very helpful series of Bible studies we are giving here the complete list of contributions together with the names of those who furnished the sermons. We suggest that you reread these sermons again and write the names of the minister-authors at the head of each and preserve them all for reference. They are worthy of much study.

1. "The Gospel," Emma C. Railsback, Feb. 25.
2. "Wonderful," Lucille LeCrone, March 3.
3. "What Is Life?" S. J. Lindsay, March 10.
4. "Let a Man Examine Himself," Harvey Krogh, Jr., March 17.
5. "Love of the Truth," James A. Patrick, March 24.
6. "When the Kingdom Comes," E. O. Stewart, March 31.
7. "He Is Risen!" G. E. Marsh, April 7.
8. "What Kind of Work Can I Do in the Master's Service?" Lyle Rankin, April 14.
9. "The Bible," J. H. Anderson, April 21.
10. "Defense of the Scripture," Gerald L. Cooper, April 28.
11. "Peace," A. L. Corbaley, May 5.
12. "Pray for Us," Richard LeCrone, May 12.
13. "Divine Interrogations," M. W. Lyon, May 19.
14. "The Brazen Altar," O. J. Parker, May 26.
15. "Religious Wizardry," Norman John Macleod, June 2.
16. "Consecration," Sydney E. Magaw, June 9.
17. "The Loosing of the Seals," Cecil A. Smead, June 16.
18. "Prayer," A. E. Hoskins, June 3.

We regret that this series of Bible studies could not be published in book form, as they are worthy of preservation. But we again suggest that they be read again and again that the blessing they brought originally may be increased as we come to a more complete understanding of the deeper meaning.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. T. J. Ellis	\$ 5.00
Mrs. Irvin L. Ferguson	1.00
Willis Stedman	3.00
Jessie M. B. Kauffman	4.00
Anna Cook	3.00
W. A. Reid	2.00
D. W. Kirkpatrick (indebtedness pledge)	25.00
Mary Jackson and C. A. Smead (indebtedness pledge)	12.50
A Sister in the West	10.00
Ruchie Alexander	1.00
C. E. Randall	2.69

Lessons on Christian Faith

By Wiley Jones

How to Study the Lessons. In order that the greatest good may be derived from the study of these lessons the student is advised to read each of the passages named at the top of the lesson carefully and in the order given, and then follow the author's presentation of the subject under investigation. Go over the texts provided again and again, endeavoring to discover the exact shade of meaning the inspired writer had in mind when he penned the words, and then thoughtfully compare the texts with the author's interpretation of them. Like the noble Bereans, search "the scriptures daily, whether those things (are) so."—Editor.

Lesson I

THE LAND OF ETERNAL PROMISE

Passages for Study: Gen. 12:7; 13:14, 15; 15:18; 17:7, 8; 12:3; 22:17, 18; Gal. 3:8.

Remarks. This lesson contains the covenant made with Abraham, and teaches that as truly as God "will be their God," He will give to Abraham and his Seed "all the land of Canaan for an everlasting possession." "Everlasting" means the same as "eternal," both being translations of the same Hebrew and Greek words, "olam" and "aionios." What Luke 18:30 calls "everlasting" life, Mark 10:30 calls "eternal" life. Both call it "eternal" in the R. V. It follows, therefore, that all the land of Canaan in Asia has been promised to Abraham and his Seed as their "eternal inheritance." How could the promise refer to some land above the skies, when it positively says, "this land," even giving the boundaries of it—"from the river of Egypt unto the great river, the river Euphrates" (Gen. 12:7; 15:7, 18; 24:7; 28:13). The inspired Stephen certainly knew what land was meant, and he described it to the wicked Jews as "this land, wherein ye now dwell" (Acts 7:4). The Scriptures testify that Abraham actually went "into the place which he should after receive for an inheritance," and that the land upon which he dwelt is "the land of the promise" (Heb. 11:8, 9). That country is not only renowned and central, but "a good land and large, the glory of all lands" (Ex. 3:8; Ezek. 20:6, 15). Extending from the river of Egypt and Mediterranean Sea on the west to the Euphrates on the east, it is, as it were, the bridge connecting three continents, and is admirably suited to be the royal seat of Messiah's world-wide kingdom. Canaan is called "the middle of the earth" (Ezek. 38:12, R. V.). We are not to suppose that the Jews who came into the land under the law of Moses were the "seed" referred to in this promise, for they "possessed it but a little while," and even then, at their highest prosperity, which was under David's reign, they were mere "strangers and sojourners" upon it "as all their fathers were," and none of them possessed it beyond a natural lifetime (Isa. 63:18; 1 Chron. 29:15).

Lesson II

CHRIST THE HEIR OF ETERNAL PROMISE

Passages for Study: Matt. 1:1; Rom. 1:3, 4; Gal. 3:16-18.

Remarks. Here it is testified with positive clearness that Christ is the "seed" or Son spoken of, and that the promise could not be disannulled nor the inheritance obtained by the Mosaic law. Hence the promise is yet to be fulfilled, and by Paul's explanation it would read: "To thee, Abraham, and to Christ, I will give all the land of Canaan for an eternal possession." This, of course, includes the promise of eternal life also; for a mere mortal would soon have to leave his inheritance to "others" (Psa. 69:10). Therefore the promises of Canaan and eternal life are gospel

promises—"exceeding great and precious" (2 Pet. 1:4).

Lesson III

THE ETERNAL PROMISE IS UNFULFILLED

Passages for Study: Acts 8:5; Heb. 9:13, 39; Matt. 8:20.

In this lesson we learn that although both Christ and Abraham have sojourned upon that land, yet neither of them obtained the promised possession of it; for the Lord gave Abraham "none inheritance in it," and the blessed Savior had not "where to lay his head"; no, not even a burial place, for He was laid in Joseph's tomb. But whatever cavilers and doubters may say, we know that the promises cannot fail, for the Lord "will perform the oath which he swore to Abraham" (Gen. 26:3; Micah 7:20). The mission of Christ is not to antiquate or disannul, but "to confirm the promises made unto the fathers." Therefore, "Be ye mindful always of his covenant." Rom. 15:8; 3:4; 2 Cor. 1:20; 1 Chron. 16:15-18.

Lesson IV

THE ETERNAL PROMISE TO BE FULFILLED WHEN CHRIST COMES

Passages for Study: 1 Thess. 4:16; 1 Cor. 15:23; Rev. 20:6; Acts 1:11; Job 19:25; Zech. 14:4; Heb. 9:28.

This lesson teaches that, although the Savior ascended to heaven without taking possession of the land, yet He will truly and literally return to this earth (at the resurrection of Abraham and the other righteous dead), and will again stand upon that very land which the Father has sworn to give Him "for an everlasting possession." His first coming to that land was in humility, as a suffering lamb, taken and slain by the wicked occupants of it, who said: "This is the heir; come, let us kill him, and the inheritance shall be ours."—Mark 7:7. But His next coming will be in "great glory," as a mighty lion, destroying His foes, and delivering His inheritance from their profane clutches. Then will be the time of obtaining the promised recompense—at the resurrection of the just; when the chief Shepherd shall appear (Luke 14:14; 1 Pet. 5:4). That the Lord will come before the millennium or thousand years mentioned six times in Revelation 20, the following nine reasons prove: (1) The downtreading of Jerusalem, dispersion of the Jews, and "wrath upon this people" are still going on; and it is immediately after (not a thousand years after) this Jewish and unmillennial tribulation that the advent occurs. Read Luke 21:23, 24; then Matt. 24:29, 30. Hence there is no room for the millennium between the existing Jewish "tribulation" and His coming. (2) His coming does not find the Gentiles in a millennial or converted state, but as "in the days of Noe," scarcely any of "the faith of the earth," and "the kings of the earth and their armies," prepared "to make war against"

Him and be dashed in pieces "like a potter's vessel" (Luke 17:26-30; 18:8, 9; Rev. 16:14, 15; 19:11-19; Psa. 2:8, 9). (3) From beginning to end, without any gap for a millennial interregnum, the sections of the great image are closely jointed in a succession of deteriorating worldly powers, of which the earth will never be rid until they are smitten and "ground to powder" by the descending "stone," at the advent (Dan. 2:31-45; Matt. 21:44). "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9; Rev. 15:4. (4) Certainly if the desolating career of the "man of sin" must be closed before the millennium, and will only be closed by the Lord's coming, that coming must be premillennial (2 Thess. 2:1-8). The Greek for "coming" is exactly the same in verses 1 and 8 of 2 Thessalonians 2, and if literal in verse 1, why not also in verse 8? (5) Why should all tribes of the earth mourn and wail at His coming, if they shall be found in a converted or millennial state (Matt. 24:30; Rev. 1:7)? Christians will rejoice to see Him (Isa. 25:9; 66:5; Luke 21:28; Rev. 19:7; 1 Pet. 4:13). (6) The last of the seven trumpets (all of which indicate war and commotion) must be sounded before the peaceful millennium can begin. And as the last trumpet brings the first resurrection, it must also bring the premillennial advent, for that resurrection cannot occur without the coming of Christ (Rev. 11:15-18; 1 Cor. 15:23, 52). (7) Nor does His coming find the church of God in a peaceful millennial state, but the tares still growing among the wheat (Matt. 13:30); the foolish virgins mingling with the wise (Matt. 25:5); the little horn prevailing against the saints (Dan. 7:8, 21-25); they still suffering persecution, and mourning the Bridegroom's absence (Matt. 9:15; 2 Tim. 3:12); and because iniquity shall abound the love of "the many" (R. V.), i. e., of the generality of professed disciples, shall wax cold (Matt. 24:12; 1 Tim. 3:1-7). (8) We are not to expect the conversion of all nations before the advent. The Lord's purpose in sending the gospel among them was "to take out of them a people for his name" (Matt. 24:14; Acts 15:14; John 15:20). If the apostles, with inspiration, unity of faith, gift of tongues, and many special miracles, did not millennialize one heathen kingdom, how can we expect modern missionaries, without these four aids, to millennialize all! It is estimated that the world's population is 1,706,100,000, and that for a century ending in 1886 the increase of heathen and Mohammedans combined was seventy times greater than of Protestant converts among those barbarians. (9) The risen righteous, having "part in the first resurrection," must reign during the entire millennium, but how can they unless those inseparable events—the advent and their resurrection—take place before it (Rev. 20:4-6)? Thus, among the three grand divisions of humanity—"the Jews, the Gentiles, and the church of God" (1 Cor. 10:32)—we find no evidence of the millennial state before the coming of Christ. Therefore that "little flock," the church of God, should increase missionary efforts, both at home and abroad, that we may "by all means save some," for "the time is short," and "the Lord is at hand" (1 Cor. 9:22; 7:29; Phil. 4:5).

HERALD RECEIPTS

C. F. Carpenter; H. L. Luper; Charles Lindsay; Marcellus Boyer; Mrs. Irvin L. Ferguson; Willis Stedman; C. R. Meyerhoffer; Hannah Auld; Mila A. Scott; Otto Wilson; Vera M. Lewis; Mrs. C. L. Greene; Pauline Chapman; C. N. Adams; Alfred Driskill; Ida Eastman; C. F. Carpenter; D. W. Kirkpatrick; Bess Kasper; E. H. King (for others); L. E. Bridegam.

“OTHER SHEEP I HAVE”

(Continued from Page Seven)

upon that generation, He said (Matt. 23:36-38); and Paul tells us of the fulfillment of this prophecy (1 Thess. 2:14-16). At the same time, as shown by the book of the Acts and the apostles' Epistles, every preparation was being made to give to each member of the Jewish race an opportunity to disown the action of their leaders in crucifying the Lord. This may be seen by Peter's declarations on the day of Pentecost and subsequently; also by Paul's, who wrote to the Romans (10:16), "But they have not all obeyed the gospel." And verse 18, "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Wherever Jews were to be found the apostles and their helpers sought them out, and gave them the opportunity to repent. For a time the gospel went to the Jews (this term comprehending all Israelites of every tribe) exclusively, and after the gospel began to be sent to the Gentiles, Cornelius and his household being the first Gentile converts, the Jews were given the first hearing of it by visits to their synagogues, as we read in Acts 13:46—"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and *judge yourselves unworthy* of everlasting life, lo, we turn to the Gentiles."

The call was to the high calling, and joint-heirship with Christ in His kingdom. This honoring unbelieving Jews failed to attain. Nevertheless, the Lord has arranged a time when Israel, together with Sodom, Samaria, and other "evil neighbours" will be resurrected from the dead, under the rulership of the kingdom, and then many will regret their previous blindness and hardness of heart (Ezek. 16:46-55; Jer. 12:14-17).

As for the scribes and Pharisees at the time of our Lord's first advent, their position was so favored, and their responsibility so great, that the Lord said to them, "Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna?" (Matt. 23:33). He did not say that they could not or would not escape the second death, but plainly intimated that it will be a marvelous thing if they do get clear of it.

Thus does our Lord teach us the lesson of responsibility in proportion to privilege. Let us heed it, and not be forgetful; there is much temptation within and without us that would lead astray from the right path all who have been enlightened; hence all the more need for us to "watch and pray" lest we enter into temptation (Matt. 26:41). Have we been favored with light above that enjoyed by many? Our responsibility is to let that light shine; not as being ourselves sources of light, but rather as being candles which Christ Jesus has lit, to the glory of God the Father (Matt. 5:15, 16).

FREE FROM THE CHAINS OF SIN

Another matter the scribes and Pharisees found diffi-

culty in apprehending, although our Lord constantly alluded to it, was the fact of their bondage to sin as to a great taskmaster. His mission was to free from that bondage those of the covenant people, Israel, who felt its galling chains, and longed for liberty (John 8:31-36; Matt. 11:28-30; Luke 5:30-32). He found the companionship of poor and despised "publicans and sinners" more congenial than contact with wealthy and influential scribes and Pharisees, because the former were more conscious of their shortcomings, more willing to acknowledge them, and more ready to accept the way of escape provided in the Messiah than were the latter. Much of the discussion in regard to the healing of the blind man turned upon the connection, if any, between his blindness and sin. The disciples in their question, "Master, who did sin, this man, or his parents, that he was born blind?" doubtless voiced a query often asked by passers-by like themselves (John 9:1-3). The self-righteous Pharisees were ready not only to condemn the blind man and his parents, but also to condemn the Lord Himself, who presumed to heal the blind man, and so upset their theories. Finding their contention that Jesus was a sinner warmly disputed by the one who had experienced miraculous healing, they turned on him fiercely, saying (v. 34), "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out; i. e., out of the synagogue (v. 22).

These considerations give added point to our Lord's comment on the action of the scribes and Pharisees in which He links blindness and sin, and declares that those who assert that they see, and yet are bound in sin, are blind indeed (John 9:39-41).—*New Covenant Advocate*.

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TO PLEDGE OR NOT TO PLEDGE

By Richard LeCrone

To pledge or not to pledge, that is the question.
 Whether 'tis nobler in a man
 To take the gospel free, and let another foot the bill,
 Or sign a pledge and pay toward church expenses.
 To give, to pay, aye, there's the rub today,
 When on the free-pew plan, a man may have a sitting
 free, and take the gospel, too,
 As though he paid, and none be ought the wiser
 Save the finance committee, who—most honorable of
 men—can keep a secret!
 "To err is human"; too, to buy at cheapest rate.
 I'll take the gospel so.
 For others do the same—a common rule.
 I'm wise; I'll wait, not work; I'll pray, not pay;
 And let the other fellow foot the bills,
 And so I'll get the gospel free, you see!

—0—

Reading maketh a full man, conference a ready man,
 and writing an exact man.—*Bacon*.

THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, AUGUST 25, 1936

NUMBER 48

My Last Sermon

Good News

By Lyle Rankin

WHEN God created the earth and all things therein, He had a definite purpose. He pronounced all of His creation good and very good. We read in Isaiah 45:18 that God established the earth, He created it not in vain, He formed it to be inhabited; and in Revelation 4:11, "For thy (God's) pleasure they are and were created."

The man Adam and his wife were given a wonderful start when all things were pronounced good and very good, but because of disobedience they were thrust out of the garden, their extreme penalty being death, which was not only upon them but on all of their unborn posterity, which is clearly shown by Paul in his letter to the Romans. Romans 5:12: "As by one man sin entered into the world, and death by sin; . . . so death passed upon all men."

Now inasmuch as God determined that the earth should abide forever (Ecl. 1:4), that it should be filled with His glory (Num. 14:21), and that the righteous should dwell therein forever (Psalm 37:9, 27; Matt. 5:5), He made provision after man's downfall that all men should be raised up from that state of death (Rom. 5:18).

In John 3:16 we read 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."

Now just as sure as it is appointed to us to go into the death state (Heb. 9:27) because of the offense of one (Rom. 5:18), just of the same certainty we are going to hear the voice of Jesus Christ and come forth, they that have done good unto the resurrection of life (everlasting), and they that have done evil unto the resurrection of damnation (John 5:28, 29).

Now we all should take account of ourselves and consider our standing in the light of the Word of God. Before we accept of the gospel of Christ, what is our standing? In John 3:18 we read, "He that believeth on him (Jesus Christ) is not condemned: but he that believeth not is con-

"This," wrote the author to the editor, "is in answer to your request for a written discourse on what I would say to a group I never expected to see again." Perhaps you would say the same were you in Minister Rankin's shoes—or perhaps not.

demned already," this showing that before we believe and obey we are under condemnation, the condemnation of death (Rom. 6:23), not the death that comes because of Adam's transgression but the second death, the punishment because of our own sins.

Now Peter shows in Acts 10:43 that whether we be Jew or Gentile we can have forgiveness of our sins through belief in the name of Jesus Christ and in obedience to His commands, even faith (Heb. 11:6), repentance (Acts 26:20), confession (Rom. 10:9, 10), baptism by immersion (Eph. 4:5; Rom. 6:4, 5), and a godly life (Titus 2:12).

The Master's ministry was taken up in the majority with preaching of the gospel of the kingdom of God, and its great importance is further shown when after His resurrection He spent forty days speaking of the things pertaining to the kingdom of God before He ascended to the right hand of His Father (Acts 1:3).

Indeed then one should try to understand the things pertaining to it and accept the truth concerning it. Paul in writing to the Thessalonians informs them they are chosen to salvation through sanctification of the Spirit and belief of the truth (2 Thess. 2:13).

The angel's word to those that had seen their Lord engulfed in a cloud as He ascended is that He should so come in like manner (Acts 1:11), and this agrees with John the revelator (Rev. 1:7), also with Zechariah 14:3, 4, and with many other testimonies of the Lord's return to this earth.

When the time for the return of Christ is come He will send forth His angels to gather His elect from the earth, and they shall be caught up to meet their Lord in the air, there to remain until the indignation be overpast (Matt. 24:31; 1 Thess. 4:13-18; Isa. 26:19-21), which is the battle of Armageddon (Rev. 16:16; Zech. 14; Ezek. 38; 39).

The Master tells us in Matthew 25:31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon

(Please turn to Page Ten)

Abreast of the Times

Spain Seizes Church Funds

"Then shall he return into his land with great riches."
—Daniel 11:28.

MADRID, Spain, Aug. 16.—More than \$26,000,000 of church funds, the possessions of the Roman Catholics, have been confiscated by the Government, according to the accountants who have been registering the bank notes, gold, and other securities that have been seized by the authorities and turned into the war chest of the battling Republic.



Few Protestants feel any sympathy with the Catholic Church in the loss it has sustained, owing to the pressure which it has brought to bear upon its people in order to amass so vast a sum. At the same time it should not be overlooked that however just it may appear for the Government to return to the people this great sum of money, the fact remains that in doing this Spain has established a most dangerous precedent in which she asserts that the nation has the right to claim and use for its own purposes the property of any or all churches, Protestant as well as Catholic.

Catalonia Sets up Red Government

"They shall not cleave one to another."—Daniel 2:43.

BARCELONA, Spain, Aug. 19.—The Council of the autonomous Catalonian Government moved tonight to virtually secede from Spain and set up a Communistic order. The Council decreed that all private property should be confiscated on Russian collectivist lines. Workers took over the control of all industries, destroying the last vestige of private capitalist ownership.

Generally denial of the right of individuals to worship God "according to the dictates of the conscience" immediately follows the denial of the right of private ownership of property.

Liquor Men Would Bar Women From Bars

"With her much fair speech she caused him to yield."—Proverbs 7:21.

NEW YORK, Aug. 19.—The Federation of Liquor Dealers of New York today issued a strong protest against permitting women standing or sitting at bars and asked the bartenders to keep them out. According to newspaper reports "the Federation is all worked up about the menace to beauty, morals, the next generation, and what not, that women standing around bars may cause. The letter, signed by Roger Mayes, secretary-treasurer of the organization,

begins with a warning that liquor dealers never should forget the Volstead Act." The letter concludes: "An ounce of prevention is worth a pound of cure. Keeping women away from the bar may keep prohibition away from the nation."

This sudden awakening of conscience on the part of the liquor dealers would be amusing if it were not so tragic. It at least calls attention to the great moral danger that always accompanies the liquor business and especially points out the degradation of womanhood which it encourages.

There Are Millions in It

"The Son of man hath not where to lay his head."

NEW YORK, Aug. 20.—According to the Year Book just issued by Trinity Church, located at the head of Wall Street in this city, that one Protestant congregation possesses wealth to the value of \$32,000,000. In another editorial on this page attention is called to the fact that the Madrid Government has confiscated \$26,000,000 of funds held by the Roman Catholic Church in Spain. It is seen from the Year Book of Trinity Church that that institution alone owns property and securities that exceed in value by \$6,000,000 the vast sum taken from the Catholic Church by the Communists and Socialists in war-torn Spain. It is not surprising that there is a strong movement on foot in this country to tax church property nor that the eyes of radicals are turned avariciously toward the church in general.

Missionary Politicians in Australia

"Preach the gospel to every creature."—Jesus.

BRISBANE, Australia, Aug. 20.—The Government of Queensland has passed a law placing the 17,000 natives of the State under the political administration of missionaries who have been laboring among them. The religious workers have undertaken their task with zest and have set about promptly to help the natives to build up their industries and to dispose of their products in the foreign markets to advantage. What effect this new service will have on the preaching of the gospel remains to be seen.

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THE BIBLE

TO SAY the Bible deals principally with facts may startle some of my good hearers, but it is an incontrovertible statement to say that the Bible does not give us a formal creed but challenges our thinking and our consent by setting before us, for our acceptance by faith, some mighty facts, all of them filled with transcendent elements and all converging around what Paul calls "the mystery of Christ."

The very first verse of the Bible begins the great and holy symphony by stating the greatest fact ever uttered in human words. "In the beginning God created the heavens and the earth." Pause to look at this statement, and think of what it implies. First of all it proclaims God. Not a pantheistic God, who is one with the world, but the living, personal, transcendent God, who created all things, visible and invisible. Let us think of this statement, when we behold the insects, the birds, the flowers, the beasts of the field, when we are awed by the mountains and the valleys and by the rolling waves of the mighty oceans, and when we look up to the wondrous sun, or when we behold the innumerable stars of many orders shining down from the vaulted blue at night. Let us ever repeat to ourselves: "In the beginning God created the heavens and the earth."

It is not my purpose to weary the hearer with a detailed interpretation of the first chapter of the Bible. Most of its statements are plain enough for children to understand; but I will pause to consider one statement which has a very important bearing on the theory of evolution, which has been so much discussed, pro and con, in our generation. This statement is found in verses 24 and 25: "And God said, Let the earth bring forth living creatures, after their kind, and cattle, and creeping things, and beasts of the earth after their kind; and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and God saw that it was good."

Let us calmly take a look at this passage; such as it deserves. In the first place, we have here again the very simple statement of a fact; not a dogma. Then this statement takes in and accounts for all the varieties and species of

the animal creation below man, telling us that God made all "after their kind," which is the most illuminating word about "the origin of species" (which is the title of Darwin's principal book). I say this Bible statement is the most illuminating word that has ever been written on this question. It simply declares that God brought forth the animal creation after this fashion. All other attempts to explain species have brought "confusion worse confounded."

But there is another statement of fact in these quoted verses that is not so easily disposed of, and to which our ultra-orthodox brethren have not given proper attention. We have it plainly stated here that God commanded the earth—or as we usually say in our day—Nature, to bring forth all the animal varieties. Nature's part in bringing forth these biological forms is openly recognized in this Mosaic declaration. Only we must remember that the earth which God stirs by His word of command ("God said") was created and endowed by God, before this commandment was given.

We now come to the climax of the story of creation, namely, the creation of man. What the Bible says here and elsewhere about it, is of the profoundest and most far-

reaching significance. That God created man needs no further discussion at this time. Let this declaration stand on its own majesty. But the further statement, "God created man in his own image, in the image of God created he him," surely calls for comment; especially in view of all the misinterpretations that have gathered around it. According to the old scholastics and orthodox theologians, and hence, also, according to popular Christian view, man, as originally created, was the finished absolute paragon of perfection, but, according to what the Bible actually teaches, original man was far from being such an ideal creature.

What is meant by man being created in the image of God cannot be established by assertive dogmatism or irresponsible speculation, but must be explained in the light of what the consensus of the Scriptures, in all their parts, reveal. And, according to such exploration of the Bible, we will find that man, as he first appeared in (Please turn to Page Eight)

NATURE PROCLAIMS A DEITY

There is a God! The herbs of the valley, the cedars of the mountain, bless Him; the insect sports in His beam; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity; man alone has said there is no God! Unite in thought at the same instant the most beautiful objects in nature. Suppose that you see, at once, all the hours of the day, and all the seasons of the year: a morning of spring, and a morning of autumn; a night bespangled with stars, and a night darkened by clouds; meadows enameled with flowers; forests hoary with snow; fields gilded by the tints of autumn,—then alone you will have a just conception of the universe! While you are gazing on that sun which is plunging into the vault of the West, another observer admires him emerging from the gilded gates of the East. By what inconceivable power does that aged star, which is sinking fatigued and burning in the shades of the evening, reappear at the same instant fresh and humid with the rosy dew of the morning? At every hour of the day, the glorious orb is at once rising, resplendent as noonday, and setting in the West; or, rather, our senses deceive us, and there is, properly speaking, no East or West, no North or South, in the world.

—Francois Chateaubriand.

Has Man a Free Will?

By A. H. Zilmer

IN SEEKING the answer to this question it is necessary to separate it into three parts, viz., (1) What is will? (2) Has man a will? (3) Is that will free?

Lexically "will" is defined as "the power of controlling one's own movements and internal states, feelings, and thoughts, by conscious and especially deliberate choice; the faculty of self-determination" (Standard Dictionary).

The most recent definition of psychologists is that will is "the entire active side or aspect of mental life so far as it is consciously voluntary and culminates in deliberate choice."

This is the modern psychological concept and lexical definition of the English word "will." If a man is able to control his movements and internal states, feelings, and thoughts, then he has a will. If not, then he has no will, according to the meaning of the English word.

Whether man has a will or not, or if he has, whether that will is free or otherwise, man could not make himself with respect to will, and therefore he is just as the all-wise Creator designed, willed, and made him.

We may further remark that it is an axiom of scriptural teaching that "as is the earthy, such are they also that are earthy" (1 Cor. 15:48). Therefore, Adam's descendants are no different with respect to the mental faculties and mentality from their progenitor. When the Elohim said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, . . . and over every creeping thing that creepeth upon the earth" (Gen. 1:26), He had in mind not merely one man, or one man and one woman, but an entire race of human beings inhabiting, filling, subduing, and exercising dominion over all the earth. To this end men were endowed not only with bodily members suited to the activities in which they were to engage, and with organs necessary to the process of sustenance in life and the propagation of their kind, but with a mentality which would make possible the stupendous and intricate work to be done. And all these were intended for the duration of the task laid upon the shoulders of the being called man. His bodily members, his physical powers, his mental faculties would undergo no change as to their proper use and function as time went on, vicissitudes arose, experience was gained, knowledge was acquired, habits were formed, and character was established and fixed. Mind, in all its forms of conscious intelligence and all conscious states, belonged to the first man by creation, and is with slight exceptions the heritage of all his descendants, who are in this respect but multiplications of what he was.

The proposition that man was made in the likeness and image of the Elohim goes vastly farther than the material form which had been made out of the dust of the ground. In order to be in the proper sense of the word in the image

and likeness of God, man must be a living, sentient, knowing, acting, creating, controlling, ruling, and morally responsible being. He must possess mental faculties and mental powers which will enable him to execute in an acceptable manner the work entrusted to him. He must be possessed of those faculties and powers of mind that are suited to him as the culmination, the crowning object, of the Creator's wisdom and power. And since he is not to live the life of a hermit, but as the co-tenant of a multitude of others of his kind upon the earth as the place of their common domicile, he must be mentally so organized and equipped as to fit into the collective life of the human race. We mention here the various faculties of mind which the science of phrenology has discovered in man, beginning with the lower ones, and going on to the highest. These are: amativeness, or the love of sex; philoprogenitiveness, or the love of offspring; adhesiveness, or friendship as a bond that would bind together as one the members of the human race; inhabitiveness, or the love of home; concentrativeness, the faculty of fixing one's entire attention upon a single object; approbationiveness, the faculty that is the seat of the desire for praise; self-esteem, the faculty that gives dignity or self-reliance; cautiousness, the faculty that is the seat of fear, prudence, or solicitude; vitativeness, the love of life; combativeness, the faculty of courage; secretiveness, the faculty or disposition that induces concealment; alimentiveness, the faculty that is the seat of desire for food; acquisitiveness, the faculty that is the seat of the wish to acquire and possess; constructiveness, the faculty or tendency to construction; ideality, the sense of beauty; sublimity, the faculty that is the seat of lofty imagination; individuality, the faculty that recognizes the separateness of things; besides form, weight, color, order, calculation, locality, eventuality, causality, comparison, and language. Then we come to the higher faculties, as benevolence, that faculty that leads to reverence for whatever is supreme, dignified, eminent, or great; spirituality, the faculty that gives a feeling of confidence, or sense of the spiritual; hope, the faculty that gives anticipation of future success or happiness; conscientiousness, loyalty to conscience or duty; and lastly, firmness, the faculty that gives firmness, or stability.

Was the first man as he came from the Creator's hand endowed with a will? Was it possible for him to choose or elect the course he would follow? The record of the transactions in the Garden of Eden and the history of the subsequent dealings of God with the race will show. When it was in the mind of God that man should not eat of the tree of knowledge of good and evil, the Creator first of all communicated to him as an intelligent being and in an intelligible manner what was His will concerning man. He did this by means of a law, or command, "Thou shalt; thou

shalt not." He did not forcibly prevent man from doing that which had been forbidden; he did nothing to compel obedience, but seemingly withdrew from the scene, leaving man entirely free to act according to his own choice. Having given the law for the guidance of man's action, together with the law's penalty, the Creator did nothing further to influence man's action one way or the other. If man obeyed, it was because he chose to act in harmony with the divine rule, and the will of the Lawgiver. If he disobeyed, it was because he yielded to certain desires with which he was endowed by the Creator, but which, in order that he might please the Creator, he must for the time being repress.

Man disobeyed, and upon being brought to account and convicted of the wrong he had done, sentence was pronounced upon him; he was brought under a condemnation which clearly specified the particulars of the disability to

which he was to be subject. This condemnation was introduced in these words, "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," etc. (Gen. 3:17). This formed the preamble of the sentence or condemnation, and assigned the reason why sentence was pronounced. "Thou hast eaten." In these words lay in terrific force the fact that the divine law had been violated. No extenuating circumstances were suggested or considered in the divine pronouncement. A *divine*, authoritative command had been broken. This was the *fact*, the *sole* fact, with which the divine Lawgiver and Judge was at this time concerned. Though it had been made possible, nothing had been done to make disobedience necessary, or even a fact. Obedience was just as possible as was disobedience. But

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Moral Indifference

THE most amazing moral, or immoral, element in our modern life is not the large amount of crime, but the indifference to it manifested by the people in general. Laws are flagrantly broken, lives are ruthlessly destroyed in murder and suicide and accident, and the records of the facts are read daily by the members of our nation as though they were the ordinary annals of providential occurrences. In vain do we look for the old-time indignation, or even interest. In vain do we look for expressions of resentment in the papers that record them. In vain do we look for movements of swift justice in our courts. We take these things as a matter of course. We think of ourselves as powerless to change the conditions, and the most terrible fact is that there seems to be a suave indifference as to the whole matter. We take things of this sort as a matter of course. Herein there is for us a tremendous condemnation. Are we like the multitudes of whom we read that, while Christ was suffering His agonies upon the cross, "and sitting down, they watched him there." They took it easy while He suffered and died. Long years before, the Prophet, in consideration of just such attitudes as this, cried out: "Is it nothing to you, all ye that pass by?" Is it nothing to us that evil exists and that brothers' blood cries out of the ground? We are our brothers' keeper. We must not be indifferent.

A man was found guilty of manslaughter by a court because he had stood by on the shore and had seen another man drown without making any effort to rescue. It was indifference that was not simply morally monstrous, but was actually criminal.

Without doubt, a great deal of crime is committed today because there has been a lack of moral and religious education and training. We have become accustomed to seeing figures as to the many millions in our own country who are living entirely outside any church, and of the millions of children who are never under the instruction of any

Sabbath school, even. There are millions of absolutely irreligious homes in which there is never a word of prayer or asking of a blessing, and never the reading of a word from the Bible. There are States which have so absolutely gone out of the way as to forbid the reading of the Scriptures in the public schools. How can these neglected millions of children know the moral meaning of life, or the difference between right and wrong, when there are no influences to even teach or recommend to them the Ten Commandments? There should be a tide of feeling in the breasts of all good men and women in view of these awful facts. Some lives might be saved from murder and suicide if they had learned that God has said, "Thou shalt not kill." It is no wonder that the land is full of blood shed in crime! God's Word is neglected by multitudes. God's sanctuary is deserted by many. God's Sabbath is turned by millions into a day for secular and social life, and for reckless and commercialized amusement. Such things have happened before this, but they have been visited by moral and social and civil and political ruin as they are being visited today. They who sow to the wind shall reap the whirlwind. They who sow to the flesh shall reap death and destruction. Whatsoever a man or a nation sows that shall determine the harvest.

There is danger, if we are not extremely vigilant, that there shall be continued breaking of our laws, in outbreaking crime, and even, at the demand of the lawless, the sweeping away of our best laws. And then will come the deluge. The lawless must not break and destroy our laws.

Let there be a new birth of moral indignation against crime. Let our courts see that laws are executed and crime and criminals held in check. Let us rally to the defense of our good laws. May God convert the people so that they shall be led to repentance for sin, and shall learn as Christians to obey the laws of God and of our country.—*The Presbyterian*.

“Other Sheep I Have”

CONTINUING His discourse, our Lord illustrated the relationship of Himself to the Jewish people by a parable, using as symbols shepherd, sheep, fold, porter, thieves, and robbers—our Lord occupying the two positions of “shepherd” and “door”; “but they understood not what things they were which he spake unto them” (John 10:6).

But the Jews had been taught to look upon themselves as sheep enjoying the “green pastures” and the “still waters” provided by Jehovah their God, Psalm 23 being read in the synagogues services and also sung in the temple and other services of praise. So they should not have been altogether surprised to hear false shepherds condemned and the true Shepherd approved, or slow to draw the lesson of the parable.

The Jews were in the law covenant “fold,” of which Moses had been the principal earthly shepherd, and his successors under-shepherds, including in the later years the scribes and Pharisees, of whom the Lord said they “sit in Moses’ seat” (Matt. 23:2). There had been faithful and unfaithful shepherds. The latter had their own ends to serve, and attended to the sheep, not for the good of the flock, but for mercenary purposes (Ezek. 34). The faithful shepherds had the welfare of the flock as their chief concern—their own convenience, or life itself, being less important.

It was not intended that the Jews should remain permanently in the law covenant fold. However, there was but the one way to open the “door” of deliverance from the fold, and that was by the sacrifice of Jesus, who shed the blood of the new covenant. Before His days, some had tried to show the Jews another way; the effect of their evil teachings was but to lead the people into idolatry and immorality, just as “the thief cometh not, but for to steal, and to kill, and to destroy.” The evil teachers had climbed up “some other way,” and had thereby demonstrated their evil proclivities (John 10:1). Their voices were “strange,” and those who were “Israelites indeed,” in whom was no guile, did not follow, but fled from such evil ones; “they know not the voice of strangers” (v. 5). These strange voices did not have the ring of truth; they did not speak according to the law and the prophets; therefore the true “sheep” in the law covenant “fold” were terrified, and fled from them.

THE TRUE SHEPHERD AND THE PORTER

When Jesus, the true Shepherd, came to the law covenant fold, the “porter” in charge was John the Baptist. He knew the true Shepherd’s voice, and opened to Him the door of recognition as the One described in the law and the prophets. In fact, the special mission of John the Baptist as a messenger from God was to herald the coming of the Messenger of the Covenant, as foretold by the Prophet Malachi (3:1)—“Behold, I will send my messenger.” Our Lord said that John the Baptist was the messenger referred to (Matt. 11:10). For nearly six months John preached

and baptized, calling on the Jews to repent and to look for the Coming One. In those days in the narrow crowded city streets it was the custom for a person of note, riding, to send ahead a servant to clear a way through the crush, at the same time announcing the name and position of the personage. Such a work John the Baptist performed.

But this was not all, for at the beginning of his mission John had been given a sign by which he might recognize the One who was to be accepted as the Messiah, as he afterward explained (John 1:30-34). John was thus by divine instruction preserved from announcing some other than the One whom God designed to be and described as “the messenger of the covenant whom ye delight in.”

But even while in some uncertainty as to the identity of the One upon whom the Holy Spirit should descend, John knew the false leaders or “shepherds,” as his language plainly shows, and he was not at all backward about pointing them out, and reproving their evil deeds (Matt. 3:7-10). For his faithfulness he met the usual fate of the Lord’s prophets, who had to protest against evil teachings and evil conduct. And all the while the great ones were desiring his removal, they were professing the most profound admiration for the faithful prophets who had suffered in the past. They would not have done as their fathers did. Yet they filled up the measure of their fathers in their treatment of John the Baptist and of Jesus (Matt. 23:29-32).

The opening of the door into the sheepfold was therefore John’s action in announcing to the Jews that Jesus was the One for whom they had been told to look (John 1:29, 35, 36)—“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh (or, beareth) away the sin of the world. Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!”

Andrew was one of these two disciples of John who followed Jesus and asked for more information. Andrew then sought out his brother Simon, saying, “We have found the Messiah, which is, being interpreted, the Christ.”

Jesus in the parable referred to His credentials (vv. 2, 3)—“But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.”

THE NEW FOLD

All Jews who had been rightly exercised by their experiences under the law covenant were ready to follow the call and leading of the true Shepherd. They realized that the law covenant was not the condition in which they were always to abide, with the law of God written upon tables of stone, and contrary to them. They had respect to the promises which God had made, in which it was recited that a new covenant would be made with Israel and with Judah (Jer. 31:32)—“Not according to the covenant that I made

with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord."

Under the new covenant God would have a more satisfactory arrangement, as quoted by the Apostle (Heb. 8:10): "I will put my laws into their mind, and write them in (margin, "upon") their hearts: and I will be to them a God, and they shall be to me a people"; and this writing would be (2 Cor. 3:3) "not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." And under this new covenant, He would forgive their iniquities, and would be merciful to their unrighteousness, to an extent impossible under the law covenant (Heb. 8:6-13; Acts 2:16, 17; 2 Cor. 3:3).

Not only were the Jews under the law covenant in bondage to a law they were unable to keep, but their very inability to fulfill its demands brought them under the still heavier taskmaster, sin. By the law was the knowledge of sin, for the Jew had not known covetousness, except the law had said, Thou shalt not covet (Rom. 7:7, 8). By reason of the power of sin, the law—which he thought to be good to bring life—he found brought instead bondage to sin, and condemnation to death. Under the law covenant the Israelites were in despair, for they realized the impossibility of satisfying its requirements. Their condition was described in Zechariah 9:11—"prisoners" in "the pit wherein is no water." And again in Romans 7:24—"O wretched man that I am! who shall deliver me from the body of this death?"

The true Shepherd, Jesus, came to lead the Israelites indeed out of despair into hope, out of condemnation into justification, out of death into life. He was indeed the Strong Hold toward which they were admonished to turn (Zech. 9:9, 12). Whereas Moses *had been* their prophet, he himself had foretold that God would raise up another. Whereas Moses *had been* their lawgiver and leader, Jesus was to become such for all the Israelites indeed. Whereas Moses *had been* the mediator between God and Israel, and had subsequently interceded for the sinful covenant people, thus demonstrating himself to be also their advocate, Jesus was to be the Mediator between God and the Israelites indeed, and was also to be their Advocate before God, "if any man sin" (1 John 2:1).

FOR THIS CAUSE

And all this, as the Apostle explains, in order that the called-out Israelites might not only be freed from the bondage and condemnation and other disadvantages of the law covenant, but also in order that the special favor of the high calling might be placed before them. But before any of these favors might be enjoyed it was necessary that another and different sacrifice be offered for their sins, as the Apostle states (Heb. 9:13, 14)—"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

With the law covenant were associated animal sacrifices; an alteration of the sacrifice—the acceptance by God of the blood of Christ as the atonement for sin—in itself indicates the necessity of some other covenant under which the benefit of His death might be granted, he says (Heb. 9:15)—"And for this cause he is the mediator of the new testament (i. e., the new covenant), that by means of death, for the redemption of the transgressions that were under the first testament (or covenant), they which are called might receive the promise of eternal inheritance."

How explicitly the Apostle states the truth! "FOR THIS CAUSE"! *Had Jesus not become the Mediator of the new covenant, neither of the two blessings subsequently mentioned could have been granted*: that is to say, (1) the transgressions under the law covenant could not have been atoned for, and (2) the promise of eternal inheritance could not have been received by the Israelites indeed. What extraordinary folly it would have been for one of those "Israelites indeed" to suppose that he could have been delivered from the condemnation of the law covenant, and could have been made a partaker of the promised eternal inheritance of the high calling, except by means of the work of Jesus in His capacity of Mediator of the new covenant!

Again, whereas the Israelites indeed, under the law covenant, had had Moses, Aaron, and the latter's successors as intercessors before God on their behalf, they were henceforth to look upon Jesus as their High Priest, ever living "to make intercession for them" (Heb. 7:25). Jesus could not, of course, be a high priest after the Aaronic order, because He was not of the tribe of Levi. Christ's priesthood is of the Melchizedek order, "not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:11-17). And He exercised this priestly office on behalf of the Israelites indeed whom He called out of the law covenant fold into the new covenant fold—into a new relationship by a new covenant, of which He was both Mediator and Covenant Victim, or "testator," as the Authorized Version faultily puts it (Heb. 9:16).

That "Covenant Victim" is meant in verses 16, 17 is indicated in verses 18-20. The ancient custom was to ratify a covenant or agreement over the bodies of animal victims. The law covenant was thus ratified; that is, both parties agreed to the obligations involved in the covenant. Jesus Christ was sacrificed, and was therefore the "Covenant Victim" for the ratification of the new covenant, entered into between God and all who come to God through Jesus: "no man cometh unto the Father, but by me," He said (John 14:6).

What would the Apostle have said to anyone who said he was willing to take advantage of the intercession of Christ as Advocate, but declined to accept Him as Mediator? Hear him—"But now hath he obtained a more excellent ministry, by how much also he *is* the mediator of a better covenant, which was established upon better promises" (Heb. 8:6); "But now hath he obtained a ministry the more excellent, by how much *also* he *is* the mediator of a better covenant" (R. V.); "But now has he attained to a more distinguished public ministry, by so much as, of a

superior covenant also, he is mediator" (Rotherham); "But now he has obtained a superior service, even by so much as he is the mediator of a better covenant" (Emphatic Diaglott); "I. e., his ministry is as much more excellent as the covenant is better" (Variorum Bible, explanatory footnote). "For if that first covenant had been faultless, then should no place have been sought for the (literally, a) second" (Heb. 8:7).

BENEFITS FROM A PRIESTLY SERVICE

The benefit derivable from a priestly service depends on the covenant under which the priest acts. The value of the covenant depends on the nature of the promises on which it is based. Aaron, as high priest, acted under the law covenant. But that covenant was weak because of the inability of the fallen flesh to comply with the conditions attached.

Our Lord Jesus, as High Priest, acts under the new covenant. This covenant is "established upon better promises," so arranged that God can "be merciful to their unrighteousness," and remember their sins no more.

Therefore, the priesthood of Jesus is as much better than that of Aaron's was, as the new covenant, of which Jesus is Mediator, is better than the law covenant, of which Moses was mediator. The new covenant is better than the law covenant, because it is established upon better promises. But there is another reason why the new covenant is better than the law covenant was. It is because the new covenant has a "better" High Priest than the law covenant had. Under the law the high priest could pronounce blessings only in accordance with the limitations of the law, which made remembrance of sins every year on the day of atonement, notwithstanding that many offerings had been made throughout the year. And, as we saw in Hebrews 9:13, 14, observance of the law brought a certain amount of purifying of the flesh. But it never did and never could purge the conscience from the dead works, i. e., the works of the law which failed to bring life, no matter how efficient was the high priest in the discharge of his duties.

Hence God provided not only a new covenant better than the law covenant and a new Mediator better than Moses, but also a High Priest better than Aaron—better able to meet the needs of the people, and guarantee to them the great blessings of forgiveness and life.

This is set forth in Hebrews 7:20-22, where the fact that Jesus was made High Priest under the new covenant by an oath of God, whereas the Levitical high priests were not, also that there were many high priests under the law, but there is only one High Priest to serve all the needs of the believers under the new covenant—these two things make our Lord Jesus a far greater High Priest than Aaron was. And verse 22 adds—"By so much was Jesus made a surety of a better testament (more exactly, covenant)."

JESUS AS SURETY

Certainly that High Priest who combines in himself the mediatorial functions also, and that Mediator who combines in himself the priestly functions also, is greater than one could be who holds only one of these offices. And particularly is our Lord's position superior, in that He sits at the

Father's right hand, has been made higher than the heavens, higher than angels, and ever lives to make intercession. Thus He is able to act as surety on behalf of the new covenant and on behalf of every one who under that New Covenant comes to God by Him. Judah was surety to bring Benjamin home again to his father. And he successfully pled with Joseph—not recognizing him—on Benjamin's behalf.

Trusting in Jesus, forgiveness and many other blessings are guaranteed. Any failure will be due to our own wilfulness. To those who put their trust absolutely in Him, salvation and everlasting life are assured.

Thus would the Apostle show to the Israelites indeed, called out of the law covenant fold, that Jesus became the Covenant Victim and the Mediator of the new covenant in order that the Israelite indeed might (1) be delivered from the curse of the law, that (2) he might be received into the new fold, and that (3) he might have the benefit of a better High Priest than Aaron could possibly have been.—*New Covenant Advocate*.

THE BIBLE

(Continued from Page Three)

earthly history, was created in the image of God; to bring him into His own image was and is God's purpose, and therefore he was fundamentally created with such potentiality within him.

Of all men who ever appeared on this earth, including the first Adam, Jesus Christ was the first and only one who had actually (not only potentially) the image of God within him—which accounts for His wonderful earthly career.

All the apostolic writers have this understanding of the matter. Look at the opening statement of the Epistle to the Hebrews: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath in the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the ages (Greek *aions*)." This could not be said of the first Adam. Oh, thou first ancestor of ours! Thou hast had much to endure from the theologians. They have given thee (poor dust of the earth) the most transcendent perfection, in order to make thy fall all the more terrific!

All this, however, does not lessen the glory of the fact that man, that is to say, the human race, is created (potentially) into the image of God, and that by the work of redemption through Christ we shall be brought into the actual possession of the divine image when our resurrection takes place.

We will proceed to consider the fact put before us in Genesis the 12th chapter—the call of Abraham. The importance of this fact is second only to the creation of the first Adam. There is no mistake about this, that what the Bible reports about the call of Abraham is historical fact. Some have attempted to turn the story of Abraham into a myth. But what they say in support of their contention is the real myth. If we did not have the record of Abraham's

life given in Genesis we would have no way of accounting for the existence of Israel, the most remarkable nation of the earth, who were the one people that perpetuated the conception of the one true God and His revelation as it is contained in the Bible, which is now being disseminated in seven hundred languages all over the face of the earth. The story of Abraham, and the promises given him, furnish us with the only possible explanation of this truly historical miracle. If, then, the history and the fruits brought forth by the people descended from Abraham are miraculous, it is self-evident that his own personal life must also have been interwoven with supernatural elements.

Hence we need not be surprised by the remarkable fact that the Bible writers throughout go back to Abraham for the roots of the prophetic truths with which they deal. Abraham's faith is the root of all true faith, because it was faith in the living God, awakened by the promises which God gave when He called him out of the land of his fathers, promises that were reiterated and enlarged from time to time while he wandered as a stranger in the Promised Land. The original promise given him was: "In thee and thy seed shall all the families of the earth be blessed." The term "thy seed," Paul tells us, means Christ, and the promise assured Abraham that all the world would some day come to believe in Christ as the Messiah of God and participate in the Messianic blessings. So that when we are told in the history of Abraham that this lone man, who knew himself surrounded by the densest superstitions of idolatry on every hand, "believed the Lord," his faith stands before us as an astounding phenomenon.

I will mention only one more major fact of sacred history in this talk, and that is the dispersion of the Israelitish people. This historical phenomenon was also foreshadowed by a vision given to Abraham. But let us begin its discussion by referring to its vivid prediction by Moses, at least thirty-three hundred years before our time. The interested student should read Deuteronomy, chapters 27 to 30; but I shall only quote chapter 28:63-67: "And it shall come to pass, that, as Jehovah rejoiced over you to do you good, . . . so Jehovah will rejoice over you (note the ironical use of the word "rejoice") to cause you to perish, and to destroy you. . . . And Jehovah will scatter thee among all peoples, from one end of the earth even unto the other end. . . . And among these nations thou shalt find no ease, and there shall be no rest for the sole of thy foot; but Jehovah will give thee there a trembling heart, and failing of eyes, and a pining soul; and thy life shall hang in doubt before thee, and thou shalt fear night and day, and shalt have no assurance of thy life," etc. Again (in 29:24-28) we read: "All the nations shall say" (speaking of the desolation of their land): "Wherefore hath Jehovah done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they forsook the covenant of Jehovah, the God of their fathers, which he made with them, when he brought them forth out of the land of Egypt. And Jehovah rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day."

This prophecy was fulfilled in part before the earthly advent of Jesus Christ; but after He came and was rejected by Israel, as a nation, all that Moses prophesied was completely brought to pass, and not one iota omitted. Since that time Israel was literally scattered among all the nations of the earth, and what the Jews have suffered during the centuries since, again and again, by the hands of many nations, cannot be retold without making us shudder. There were pauses now and then, but all that they have suffered since the destruction of Jerusalem is almost unbelievable. Read about the tortures they have had to endure, as recorded by their own historians!

When an American recently asked the Jewish proprietor of the large department store Wertheim in Berlin, how it was that he was still in his office, he promptly replied: "Those of us who are not Communists and still believe in the good old God of Abraham, Isaac, and Jacob, have nothing to fear."

But these statements of fact would not be complete without mentioning the prediction of Moses recorded in Deuteronomy the 30th chapter. I will quote from the first five verses. "And it shall come to pass, when all these things have come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither Jehovah thy God hath driven thee, and shalt return unto Jehovah thy God, and shalt obey his voice . . . that then Jehovah thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all the peoples, whither Jehovah thy God hath scattered thee . . . and Jehovah 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."

When this hope shall come to its full fruition all the nations will be astonished, as the prophets foretell, and all the world will be abundantly blessed, thus fulfilling the original promise given to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." "Facts are stubborn things." We cannot reject them without stultifying ourselves; and he that rejects the facts of the Bible rejects the God of the Bible, and vice versa.—*Dr. Louis DeVries* in *Matin Radio Talks*; published by permission.

HAS MAN A FREE WILL?

(Continued from Page Five)

once man's judgment was influenced to the extent that the mind discovered some means of justifying the forbidden act, instantly the will, as the executive officer, resolved to put the thought into action. The result was disobedience, sin, the offense, transgression.

Language such as that embodied in the divine command to Adam and in the preamble to the condemnation pronounced after sin can only be directed to an intelligent being endowed with will, or the faculty of self-determination. To enact laws for the regulation of the conduct of beings who can neither will to obey nor will to disobey, would be

ludicrous; and to impose a penalty upon such beings for their involuntary and unknown infringement, would be in the highest sense unjust—an injustice which we cannot impute to the God revealed in the Bible.

Take the case of Cain as another example. When the two brothers brought their offerings to the Lord, and the Lord had respect to Abel's offering and not to Cain's, this awakened Cain's displeasure, and it is said that "his countenance fell" (Gen. 4:5). "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee is its desire, but thou canst rule over it" (vv. 6, 7, Leeser's rendering). The sin lying at the door when Cain's countenance had fallen and he was full of wrath, was the sin of murder which desired entrance into Cain's heart and life. But note the divine caution: "But thou canst rule over it." These words, coming from the Lord, who had created man, and knew with what powers He had endowed him, tells us in language clear and unmistakable what ability Cain had to exercise the mastery over sin. By resisting its desire and its beckoning from without, he was able to rule over it, and thus be the master of the situation. Sin was not a necessity, even after the first sin committed by Adam and Eve in the Garden of Eden. Those higher, nobler faculties belonging to the moral group, as well as those of the selfish group, were not wanting in the first child that was born. That Cain possessed a degree of spirituality and veneration is evident from the fact that he, the same as Abel, brought an offering unto the Lord. But when his offering did not find acceptance with Jehovah, his approbation was offended to such an extent that his countenance fell, and he was wroth. It was then that his combativeness and destructiveness passed beyond the bounds divinely set, and he laid murderous hands on his brother. He heeded not the warning voice of conscientiousness, and thus gave away to the sin over which he could and should have ruled.

Each and every mental faculty which man possesses is good so long as it is employed in keeping with the Creator's intent. But if misdirected, or allowed to misguide man, however good it may be in and of itself, becomes the cause of infinite mischief and harm. The harm resides not in the possession and use of those faculties, but in their misuse, or abuse.

It would have been a most flagrant violation of justice for the Lord to say to Cain, "Thou canst rule over sin," had he not been so made up mentally as to be able to control his own mental states—his anger, his feeling of vindictiveness, against his own brother.

When God pronounced sentence upon Cain for the sin of fratricide Cain said, "My punishment is greater than I can bear" (Gen. 4:13). That Cain recognized the fact that he had sinned is implied in the idea of punishment. He did not complain of the punishment being unjust, but only of its greatness, or severity. Now if the punishment was just, it was so because Cain could have ruled over sin, restrained his anger, and withheld his hand from shedding his brother's blood, and taking his life.—*The Faith*.

MY LAST SERMON

(Continued from Front Page)

the throne of his glory," which throne was promised to Him in the salutation of the angel to Mary (Luke 1:32), "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."

The consummation of this is a fulfillment of the prophecy in Isaiah 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."

And many other writers testify as to the setting up on this earth of the kingdom of God under the rulership of Christ.

After the stone (Christ) smites the image (spoken of in Daniel) on the feet, thus overthrowing the armies of the world, and puts their rulers in prison (Isa. 24:21, 22), He will bring His saints to reign as kings and priests on the earth, even as He has promised in Revelation 3:21; 5:9, 10; 20:4-6; thus they will reign with Him a thousand years, and when Christ will have finished His reign: executed judgment upon those that came up in the second resurrection, which constitutes the wicked of all ages and those that have formed righteous characters during the millennium; and destroyed the last enemy, death, He will deliver the kingdom up to God the Father (1 Cor. 15:24-28).

And at that time will be fulfilled the promise of the Master in John 14:23, "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."

Now isn't it a glorious promise that both the Father and the Son shall dwell with man here upon this earth? The wicked shall not be here (Psalm 37:10, 20), only the righteous (Mal. 4:2, 3), and they shall enjoy the pleasure of a renovated, cleansed earth "when 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."

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). The Master is coming again (Rev. 22:12): "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Now is the accepted time, now is the day of salvation (2 Cor. 6:2). "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" (Rev. 22:14).

Surely it is glad news to know of these things. Let us be ready and watching, for we know not what hour the Lord doth come.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Good Night and Good Morning

After serving for almost three years as Berean editor, Bro. Arlen Marsh asked to be relieved of his duties in such a capacity and it was with reluctance that the board accepted his resignation. The writer wishes to commend Bro. Arlen for the courageous and positive stand he took on various matters discussed on this page. His ability in this regard is unquestionable.

The new Berean editor, Bro. Cecil Smead, of Blanchard, Michigan, is one of our most talented young ministers and it is a pleasure to present him as your editor for the coming year. We ask the cooperation of all to make his duties both pleasant and helpful.

Harry Goekler, President, National Berean Society.

Our Father Which Art in Heaven

Give us, we pray, wisdom from above to faithfully edit this page. Place it in our minds to unselfishly serve Thee, and to provoke the reader to love and good works. Let the pure influence of Thy Holy Spirit so pervade our mind that Unity may be maintained, Truth exalted, and Righteousness practiced. Let nothing be done or said that will dishonor Thee. Grant that if our Lord should come during our editorship we shall not be walking in darkness but in the glorious light of the Gospel. May His coming find us occupied with His things because Thou hast given us to have the true Wisdom is our constant prayer through Christ Jesus our Lord. Amen.

The Tables Are Turned

Two and a half years ago, the incoming editor had a hand in appointing the retiring editor to his editorship. That editorship was productive of more flowers and brickbats being hurled at the editorial chair than any other editorship in the history of the page.

An editor has a much different job from that of a contributor. He must arouse thought and stimulate action. In doing this his words must be pointed and barbed and must shoot straight to the mark. He must not fear adverse criticism. He must realize that all people do not see alike, but that does not prevent them from being friends, nor does it make them say bitter and caustic things to each other. Love is always the predominant attitude of a Christian toward any other individual.

As editor, we must provoke you, not to wrath, strife, or any of the evil feelings, but to love and good works. Feelings are not provoked by a lukewarm, wishy-washy, weak statement, but by a bold, energetic, pointed denunciation of the wrong and clarion call to do the right.

In our effort to make the Berean page arouse all age

groups to their duty toward God and their fellows we are appointing two associate editors, one to write under a *nom-de-plume* which will be self-explanatory, and the other to be Bro. Vivian Kirkpatrick, formerly chairman of the Junior Social Correspondence Committee, of Cass Lake, Minnesota, but now of Aurora, Illinois, where he is entering Aurora College.

Born in Minnesota January 10, 1906, in Andrew Volstead's home town, the incoming editor left Minnesota when too young to protest and settled in California that fall. He grew up a Christadelphian, being baptized when 13 by Bro. J. E. Adamson of Pomona. After graduating from Pomona High with the class of '24, he drove trucks until he was called to the ministry in 1929.

He entered the Bible Training School that fall. He helped fill the pulpit in our Los Angeles church the next summer, and the next he was student pastor in Burr Oak, Indiana. During the year 1932 he was pastor in the latter church and did much radio broadcasting.

In 1933 he was called to the pulpit at Blanchard, Michigan, where he is yet located.

In his work with the National Berean Society he was president from 1932-1935 and is now first vice president.

Meet the Associate Editor, Vivian Kirkpatrick

I wish to say to the Bereans everywhere that though we have been selected to prepare this page for the coming year it is still not our page, but yours. When I say yours I mean not that it is merely a page for young people to read, but it is a page for the contributors among the young people; it is a page for you to present, for the edifying of others, the great truths for which we stand.

We desire your contributions, but equally as much do we desire your prayers for our guidance in selecting and preparing material for this page.

Our Father Which Art in Heaven

We have come to Thee for guidance in this great work throughout this coming year. We realize that on the young people, whose page we have been selected to oversee, will in a few short years fall the task of guiding, building, and upholding this Thy church. We realize that the work carried on in this page during the course of the coming year may have a far-reaching influence on these young people, and we pray for Thy guidance in our work that we may build aright. For only by Thy guidance can we carry on the work as it should be.

In Jesus' name we ask it. Amen.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Jesus said, Suffer little children, and for bid them not, to come unto me: for of such is the kingdom of heaven."

AT ILLINOIS BIBLE SCHOOL

THOSE of you who read this page who were unable to attend Bible school at Oregon, Illinois, would, no doubt, enjoy hearing something of the work of the younger classes. There were four classes of boys and girls, and each class gave a number on the program on the last Saturday of the school.

The beginners were taught by Mrs. Louise Lapp, and they were the tiny tots who have not yet attended public school. Each one had a beautiful booklet in the shape of a church. The "doors" of the church on the cover opened up, and every time a boy or a girl was present a star was pasted inside the "doors" of his book.

Inside this book were stories of boys and girls of the Bible. I imagine they must have liked the story of Moses best, for that was the one they acted on program day. And all those present knew that each child in the play understood the story of the baby Moses, because it was given so naturally.

I wish all of you could have seen how carefully Moses' mother hid the little basket with the doll in it to represent Moses. And the joy of Moses' sister, who ran to find a nurse when the Princess told her to, bringing her own mother for that happy task!

The next was the primary class, and this was taught by Mrs. Verna Thayer. There were boys and girls from six to eight years old in this group. There often were twenty-five or more present in this class.

They studied a big subject for such young people. It was, "The Church." But the way in which they presented it at the program showed that it was quite simple after all.

They built a church before our eyes, one boy standing higher than the others, holding a large card with the words, "The Church," printed on it. Pink streamers went in all directions from this card to other cards, named, "Jesus"; "The Twelve Apostles"; "Paul"; etc.

Each one gave a verse to show how his card played a part in building a church. For example, the chief Cornerstone in the church is Jesus. The part each one of us plays in building the church was also given. This was a very interesting number on the program.

Next came the juniors, taught by Harvey Krogh, Jr. In this class were enrolled twenty-five boys and girls,

ages 9 to 11. They made little paper hats one day, on which were printed the words, "Illinois Bible School."

They studied the stories of Daniel, Paul, Joseph, Ruth, Barnabas, etc., and they tried to find the place that their own lives fitted into in these stories.

Another project of this class was a library chart drawn to show the names and the order of the books of the Bible. And that, I'm sure, helped them learn them much more quickly. Try it yourself some time. It's really fun.

For their number on Saturday's program this class acted the story of Daniel, when he refused to eat the King's meat and refused to bow down to any other god except Jehovah. The parts of Daniel and of the King and of the servant were especially well played.

If you wonder sometimes just what to do to pass away your time in vacation try acting one of these Bible plays. Mother or some older boy or girl will help you, and you will enjoy it. That will be one story you will never forget, I'm sure.

The class next in age was the intermediate, taught by Lucille LeCrone, in which were twenty-two boys and girls, aged 11-13. They had two lessons on God, two on Jesus, and two on man.

They studied some of the things we must believe before baptism, and they had two written tests. They enjoyed solving Bible puzzles and practiced Bible drills.

For their number on the program this class gave a spell-down on Bible facts. If a pupil couldn't answer the question asked him he took the place next lower in line. This drill showed that some of these boys and girls had learned many things about the Bible that some of us grown-ups didn't know.

Every day there were Bible conundrums to solve for everybody. A great many people were interested in them and could be found copying them from the billboard on the lawn beside the church.

Here is one that is quite easy. See if you can guess it correctly. I'll give you a hint; use a letter for 500.

"500 begins it; 500 ends it;
And 5 in the middle is seen;
The first of all letters, the first of all numbers
Have taken their station between;
And if you correctly this medley spell,
The name of an ancient king it will tell."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 10. — September 6, 1936

TURNING TO THE GENTILES

Acts 13:13 to 14:28; Romans 10:8-15

Devotional Reading: Psalm 72:6-13

GOLDEN TEXT

"I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—Acts 13:47.

SENIOR AND ADULT

Topic: Christianity Facing Other Religions.

Books. If at all possible, read John Clark Archer's "Faiths Men Live By." The book will be available in any good library. Although exceedingly modern, it condenses the respective values and beliefs of each of the great modern religions. It is not recommended for those who believe everything they read.

Mythology. An understanding of mythology is essential to a correct comprehension of parts of this lesson. Why was Paul called Mercury and Barnabas Jupiter? Who was Jupiter among the gods? Who was Mercury? What beliefs would the two disciples have to fight in order to teach the gospel? What beliefs similar to those must modern Christians fight? Has Christianity adopted any pagan ideas? If so, what ones? What is the hardest problem now facing the church, paganism, infidelity, or indifference? Why is it hardest?

Differences. The Bible's record of the difference between Paul and Barnabas and Mark is made without comment; but it lays bare the human side of the three characters. Not even those directly inspired by God could always agree, temperamentally or as to ideas. The printed text of today's lesson omits mention of these differences, although the entire lesson outline includes it. What could cause differences between righteous men? May men be truly Christian and still not get along well together? Why?

Leaders. What was Paul's immediate reaction to being acclaimed a god? Today, many people join churches merely because they like the ministers or leaders. Is this a Christian act? Why? Should the leaders of a church determine the beliefs to be held by the laymen? Why?

Persecution. Once a persecutor, Paul was now the persecuted. With what did the Jews charge him at Lystra? What was the result? Are false charges laid against the church and its leaders today? What are the results of such accusations?

Distinction. Romans 10:12 says there is no distinction between Jews and Gentiles. How can this be correlated with Romans 1:16, which says the gospel must go first to the Jews? What distinguishes the true Christian from his fellow men? Does this distinction exist in the majority of church members? Why? What does Romans 10:13 signify—that mere praying to the Christ or to God will give men eternal life? Compare this verse with Romans 10:9. Are men put to shame today because of their religious faith? If so, how?

—A. M.

GOLDEN TEXT

"I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth."—Acts 13:47.

Although Israel was God's chosen people, he never lost sight of the Gentiles. The conversion of the Gentiles was predicted back as far as Isaiah's time. See Isaiah 11:10. Coming down to New Testament times, Paul was chosen to preach to them. See Acts 9:15. He first preached to the Jews, but they having rejected the Word, Paul turned to the Gentiles.

Truly Paul was a light to the Gentiles. He traveled over most of what was then the known world, and everywhere he went he preached the gospel of Christ, converting those who would believe and accept Christ as their Savior.—L. A. R.

PRACTICAL APPLICATIONS

Believing

- with all your heart will bring confession;
- in the resurrection of Jesus is essential to salvation;
- in the inspiration of the Scriptures is an act of faith;
- the promises of God constitutes a living hope.

True Belief. Perhaps the most unsound teaching and that which is conducive to spiritual disintegration can be summed up in the following words: "It doesn't make any difference what you believe, as long as you are sincere in what you believe." Indefiniteness in mind and uncertainty in action are enemies of happiness and contentment. Joy and peace are two of the greatest attributes possessed by mankind and neither one of them can be realized to any appreciable extent unless one has definite convictions and determined actions. True belief which has been acquired through careful, meditative study and prayer will give a satisfaction to the possessor to a degree far in excess of anything the person who is uncertain in his religious views can ever hope to attain. Salvation is conditioned on believing certain doctrines, and not on conscientious scruples. Because of its suitability to the flexible requirements of man, doctrine is enjoined and required. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Belief in these truths is essential to being saved. It is not a question of being sincere in something, but it is a matter of believing certain, positive truths. This requirement, instead of being an unjust demand on mankind, brings contentment and happiness.—C. E. R.

JUNIOR CLASS

Topic: Paul Preaches in Lystra. **Text:** Acts 14:8-18. **Memory Verse:** "And there they preached the gospel" (Acts 14:7).

Review. Use a map which has upon it all the places mentioned in last Sunday's lesson. Ask for a volunteer to come before the class and as they tell the story point out the places visited by Saul and Barnabas.

Lesson Story. It will be necessary for us to use our map again. Please find Iconium on the map. Paul (Saul) and Barnabas had now come to Iconium. Here, as in Salamis, they preached in the synagogues of the Jews. A great crowd of people, both Jews and Greeks, came to hear them and many believed. But some of the unbelieving Jews would take no part in this work. They weren't even satisfied until they had persuaded many other people to treat Paul and Barnabas cruelly; they even went so far as to stone them and their followers. Their treatment of Paul and Barnabas became so bad that it was necessary for them to flee to Lystra. Here begins today's lesson. Here in Lystra they preached the gospel. One day as Paul was speaking he saw a man who was crippled. This man had never walked. Paul looked at him for awhile and could see that he was a man that deserved help. At once he said, "Stand upright on thy feet." Then what do you think happened? The man leaped and walked. When the people saw what Paul had done they were very much astonished. They were sure that these men must be some of the gods that they had always worshiped. In fact they were so sure of it that they made preparations for making sacrifices to them. This, of course, Paul and Barnabas would not permit.

Memory Verse. What was the thought given in our memory verse last week? Could the same memory verse be applied to this lesson? Into what city did the word of God grow in this lesson? Who carried this message? What did they do there? If you repeat the memory verse it will answer this last question.

Notebook. On your map drawn last Sunday mark the places for Iconium, Lystra, and Derbe. Answer these questions by putting a line under "true" or "false." Paul and Barnabas were now at Iconium. (True, false.) Here they preached in the church of the Greeks. (True, false.) All the Jews believed. (True, false.) Paul and Barnabas were so cruelly treated that they had to flee. (True, false.) They fled to Lystra. (True, false.) Here Paul would not help a crippled man. (True, false.) The people thought Paul and Barnabas were gods. (True, false.) They wanted to make sacrifices to them. (True, false.) This they were permitted to do. (True, false.)—V. C. T.

AMONG THE CHURCHES

FIRST GENERAL CONFERENCE RECORDS

Through the kindness of Sr. Anna Eychaner, widow of Bro. A. J. Eychaner of Cedar Falls, Iowa, the minutes of the first and second General Conferences of the Church of God have been secured and placed on permanent file at our headquarters. These early conferences were held in the years 1888 and 1889, the first in Philadelphia and the second in Chicago. Bro. Eychaner was the secretary of both gatherings. In the near future we plan to publish an outline of the records for the information of the church in general.

THIS READER SAYS —

"Ur of the Chaldees" and the "City of Abraham," in the August 4 and 11 issues of The Restitution Herald, were very interesting. . . .

"War the Great Folly" is very timely, as I feel that the fathers, mothers, boys, and girls of America should not too soon forget that today, eighteen years after the close of the World War, we have thousands of men that are suffering from wounds and disability incurred while in the line of duty, and for these men the war will not be over until they are carried to the cemetery.

I am glad to see Mr. Smedley D. Butler, Major-General, U. S. Marine Corps, retired, taking a firm stand against sending United States troops to foreign lands to fight. Let us be slow to succumb to hysteria at the first broadside of propaganda put out by the war-makers; let us talk peace; let us put up every safeguard against war. We can teach our children the uselessness, wastefulness, and the suffering and horror of war. Stop the private manufacture and sale of war materials. And we will be taking a long step toward peace.

Ira E. Bever, Nevada, Mo.

VISIT THE IOWA CONFERENCE

The Iowa Conference, following immediately on the General Conference, drew a number of visitors who went immediately from the one to the other. Bro. and Sr. Albert Siple of Hammond, La., accompanied Bro. and Sr. G. E. Marsh and son Arlen, and Bro. Emory Toogood of Big Rapids, Mich., to Waterloo, where Bro. and Sr. Siple renewed old acquaintance with brethren whom they had known years ago. Others who went from the General Conference to Iowa on Monday were Bro. and Sr. C. E. Lapp, Bro. James McLain, and Bro. and Sr. Harvey U. Krogh, Jr., all of Ripley, Ill.; Sr. Lucy Lapp, of Washington; Bro. and Sr. E. O. Stewart, of Sweetwater, Texas; and Bro. Delbert Jones, of Eagle Grove, Iowa.

Several of the above reached the historic campground in time to hear Bro. J. W. Williams deliver the opening sermon of the conference on Monday night. At the time the Oregon delegation left for home on Tuesday afternoon the prospects for a good meeting at Waterloo were very promising. A quarter century ago the Iowa Conference was the largest in attendance in the country and the Church of God in that State was pressing evangelistic efforts with much vigor. We pray for a revival in this regard both in Iowa and in all other sections of America for the coming year.

VIRGINIA CONFERENCE

Our 1936 conference and Bible school have left us another ray of spiritual sunshine to brighten the pathway of Christian living. Studying together God's Word strengthens our faith, enlivens our hope, and reveals God's love for mankind. Thoughts centering around the great theme of Christian love were emphasized by all our teachers at this session of Bible school.

It is needless to say we felt amply repaid for changing the date of our conference from the last ten days in August to the same period in July so that Bro. S. J. Lindsay could be with us to impart some of the knowledge and wisdom he has gathered from many years of Bible study.

Bro. J. R. LeCrone was a very able and pleasing assistant for Bro. Lindsay in both teaching and preaching. We are indeed glad to see these younger men developing so efficiently in the ministry which bespeaks for the church a constant growth of interest in life and advent truths.

Bro. Thayer, our pastor, had spared no effort in interesting children and adults alike in Bible study in the midweek classes he had developed during the past year at Maurertown and Winchester, with the result that our attendance this year exceeded that of former years. There was an average of fifteen or more in each of the adult, young people, and intermediate classes. Sr. Thayer as usual, by her charm and loving personality, drew to her class forty children. They studied "The Church" and gave a most interesting exhibition of their work on Thursday evening, July 30.

A picnic for all was held down on the Shenandoah River on Tuesday following the afternoon classes. This was an innovation for the Virginia Bible School sponsored by our young and energetic president, Lacey Compton. All enjoyed the eats, especially the half pint of ice cream; but those who brought their bathing suits had an extra good time.

The happiest event of the Bible school was the confession of faith and baptism by Bro. Thayer on Sunday morning, Aug. 2, of Mrs. Lillian Bowers, Woodstock, Va. May God lead her in paths of righteousness and the brethren all strengthen her faith in the all-saving name of Jesus, the sacrificial Lamb of God.

We have reason to be thankful for the fine Christian spirit of cooperation that pervaded all our conference sessions.

At the business meeting on Friday it was decided to purchase two blackboards for use in the school in the future. Bros. Marcellus Boyer and Thayer were appointed delegates to the General Conference. The conference board was reelected for next year.

We especially want to thank Bros. Lindsay and LeCrone for the strengthening influence of their gospel sermons and feel sure good seed was sown on fertile ground in the Bible classes that will bear grain in the days to come. May all who attended any part of our conference heed their admonition to study God's Word more diligently and watch for the Son of God when He shall appear the second time without sin unto salvation.

V. R. Kincheloe, Secretary.

SOUTH LAWN CHURCH, GRAND RAPIDS

The delegation of more than twenty from our church to the General Conference have all returned safely home, and we trust the contacts made and the inspiration received may be of lasting value in their Christian experience.

Sr. Darlene Scott is passing through a very trying period of life. Her mother died August 17, leaving Darlene and her father alone, heart-broken. Her address is 127 Liberty St., S. E.

The pastor and family were pleased the week of August 20 to enjoy a few days' visit from his brother Albert and family. They had attended General Conference and also had made a trip to the Iowa Conference at Waterloo. They are now returning to their home at Hammond, La.

The church here is preparing for the fall activities, and hopes to have things under full sway early in September. The local schools open September 8.

F. E. Siple, Pastor.

THE RESTITUTION HERALD

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.

God's Covenant With Abraham

- * Written by S. J. Lindsay, pastor and evangelist, former editor of The Restitution Herald
- * Concerns the greatest promise ever made—that to Abraham by God
- * Liberally sprinkled with Bible references which are quoted in full
- * Considers the major dogmatic implications of the covenant
- * Modern printing; bound in heavy blue paper
- * Price: 10¢ each; 7¢ each for 5 or more to one address

National Bible Institution
Oregon, Illinois

Lessons on Christian Faith

By Wiley Jones

How to Study the Lessons. In order that the greatest good may be derived from the study of these lessons the student is advised to read each of the passages named at the top of the lesson carefully and in the order given, and then follow the author's presentation of the subject under investigation. Go over the texts provided again and again, endeavoring to discover the exact shade of meaning the inspired writer had in mind when he penned the words, and then thoughtfully compare the texts with the author's interpretation of them. Like the noble Bereans, search "the scriptures daily, whether those things (are) so."—Editor.

Lesson V

CHRIST TO REIGN ON DAVID'S THRONE

Passages for Study: Matt. 25:31; Luke 1:32; Psa. 132:11; 2 Sam. 7:12-16; Acts 2:30, 31; Rev. 3:21.

As the former lessons prove that in fulfillment of the covenant with Abraham the Son of God will obtain "all the land of Canaan," so this lesson teaches that, in fulfillment of the covenant with David, He will also possess a glorious throne upon that land called "the throne of his father David," on which He will be seated "when he shall come in his glory." His coming from heaven to take His seat on the throne is proof that the throne will be on earth. Hence we pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." Thus we read of two thrones—the Father's, on which the Savior is now seated, and His own, on which He will take His seat when He comes (Rev. 3:21).

Lesson VI

CHRIST TO REIGN IN JERUSALEM

Passages for Study: Luke 21:24; Rev. 19:1; Isa. 24:23; Psa. 133:3; Jer. 3:17 with Gen. 22:18 and Gal. 3:8; Ezek. 48:35; Matt. 5:35 with Psa. 87:3.

Here we perceive that the particular place on that land, or the capital city in which Christ's throne will be located, is Jerusalem, which will not be always "trodden down by the Gentiles," but only "until the times of the Gentiles be fulfilled." Thus we see that when Christ comes and takes "everlasting possession of the land of Canaan," He will do so as a mighty King and Conqueror. And the kingdom which He will establish there will be divine—it will be "THE KINGDOM OF GOD," even that very kingdom which was the great subject of discourse during all the ministry of the Lord Jesus and His apostles. Compare Lesson 12.

Lesson VII

CHRIST TO REIGN OVER RESTORED ISRAEL

Passages for Study: Rom. 11:25; 2 Cor. 3:16; Rom. 11:26-28; Ezek. 36:26-28; 37:14; 20:33, 34; Zech. 12:10, 11; Isa. 11:11; Jer. 31:10, 28; Amos 9:15; Micah 4:6, 7; Matt. 25:31; 19:28; Luke 1:32, 33; 22:29, 30.

Paul in Romans 10:11 evidently speaks of the literal Israel—his "kinsmen according to the flesh"—for he describes them as "enemies" concerning the gospel, veiled in "a disobedient and gainsaying people . . . ignorant of God's righteousness" (Rom. 10:3, 21; 11:20, 31). What church, calling itself Christian, would apply these descriptions to itself, or claim to be such an Israel? And how could the Roman converts from paganism, whose fathers were abominable idolaters, be called

beloved for their "fathers' sakes"? Jeremiah 31:28 shows that "like as," or just as truly as, the literal Israel have been plucked up from their land, "so," or just as literally, shall they be planted there again. And this is a future and permanent planting, for "they shall no more be plucked up" as they were when last uprooted by the Romans in A. D. 70. At the second time Joseph was made known to his brethren, and at the second time Moses was submitted to by the nation; so, when Messiah shall appear the second time, the now blind and unbelieving Israel will welcome and submit to Him, saying, "Blessed is he that cometh in the name of the Lord" (Acts 7:13-35; Matt. 23:39; Zech. 12:10, 11). It is "the remnant of Jacob" that will be thus restored, for the Lord, when He returns to reign over them, "will purge out from among them the rebels" (Jer. 46:28; Ezek. 20:38; Mic. 5:7, 8). The Savior's prophetic title, "King of the Jews," or "King of Israel," will thus be fulfilled by His reign on the throne of David in Jerusalem over the restored "twelve tribes of Israel" (Matt. 2:2-6; John 1:49; 12:15; 19:19).

Lesson VIII

CHRIST TO REIGN OVER ALL NATIONS

Passages for Study: "And he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the river unto the ends of the earth."—Zech. 9:10, R. V. Dan. 2:35, 44; Zeph. 2:11; Dan. 7:27; Rev. 11:15; 15:4; Zech. 14:16-19; Num. 14:21.

By this lesson we learn that "the kingdom of God" to be established on earth at the coming of Christ will not be confined to the land of Canaan, and the twelve tribes of Israel restored, but with miraculous judgments it will "break in pieces and consume" all human governments; and in this way will so expand as to fill "the whole earth." And thus will be fulfilled the promise that Christ shall have "the world" or "the uttermost parts of the earth" for His possession (Rom. 4:13; Psa. 2:8). This increasing and expanding feature of the kingdom is described in the parables of the mustard seed and leaven (Matt. 13:31-33; Isa. 9:6, 7). Though the kingdom will be on earth, it will not be "of ('ek') this world," as to its source or origin. The Greek preposition "ek" is often used in reference to the source or origin of a thing. So the apostles and the baptism that John preached were truly and literally on the earth, but were not "of ('ek') men," nor "of ('ek') the world" (Matt. 21:25; John 27:14). "The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field," and "the field is the world." The celestial germ will be implanted in terrestrial soil (Matt. 13:31, 38). In the awful judgments of the second advent "the slain of the Lord shall be many" (Isa. 66:15, 16). But as there will be a "remnant" of Jews, so there will be some "left" of the Gentiles, as shown from Mic. 5:7, 8; Zech. 14:16. These and their offspring will be the mortal population over whom Christ and His

immortalized redeemed will reign a thousand years. At the end of that millennial age the mortal nature will disappear, the kingdom will be delivered up to the Father, and "the Son also himself be subject unto him," "that God may be all in all" (1 Cor. 15:25-28). Sin and death being then no more, and mediatorship having perfected its glorious work of reconciliation, the kingdom will be brought into a more direct connection with the Father than ever before. The delivering up is, therefore, merely a change in the manner of administration and in the constitution of the kingdom, but not an end of the kingdom itself, for it shall have "no end," and shall not pass away (Luke 1:32, 33; Dan. 7:14; Psa. 89:29, 36, 37).

Lesson IX

THE IMMORTALIZED SAINTS TO REIGN WITH CHRIST

Passages for Study: Gal. 3:27, 29; Rom. 8:17; 1 Cor. 12:27; Eph. 5:30 (R. V.); 2 Tim. 2:12; Rev. 5:10; 2:26, 27; 2:21; Matt. 5:5; Luke 12:32; Jas. 2:5.

Lesson 2 shows that Christ is preeminently Abraham's Seed of whom the promise is made. But this lesson further explains that believers (being accounted by adoption "into Christ" as all one in and with Christ) are also Abraham's seed; for, though multitudinous, they constitute as it were "the body of Christ."

Hence in the eternal possession of the earth and of the blissful kingdom to be established here, all the righteous are joint heirs with Christ, and will reign with Him on earth, which will become the glorious home and "inheritance of the saints in light"—especially glorious after the millennium, when the mortal nations will have disappeared, and none but immortal and glorified beings left upon it, rejoicing in all the ecstatic rewards of a blissful eternity. Now "the earth is given into the hand of the wicked," but they shall soon "be rooted out of it" (Job 9:24; Prov. 2:21, 22). As to how a sinner may become righteous, and thus at last be saved and found worthy to partake of that endless and happy inheritance, read lessons 11, 12, 13.

UNITY IN CHRIST

In Christ there is no North nor South,
In Him no East nor West;
But one great fellowship of men
Who by His grace are blessed.

In Him there is no black nor white,
No Gentile and no Jew;
By power divine each has been made
In Him a creature new.

United all by ties of faith—
United all by love—
United all by one bright hope:
"Christ cometh from above!"

THE DOCTRINE OF CHRIST

At a time when many false teachers are arising and drawing large numbers of followers after them as the apostles predicted would be the case in the last days, it is interesting to note the following words from Justin Martyr.

"The fact that there are such men confessing themselves to be Christians and admitting the crucified Jesus to be both Lord and Christ, yet not teaching His doctrines, but those of error, causes us who are disciples of the true and pure doctrine of Jesus Christ, to be more faithful and steadfast in the hope announced by Him."

On the Shelves

By Arlen Marsh

THE HUSBAND OF MARY

Elizabeth Hart, in *The Husband of Mary*, has given the world the most beautiful Bible story since *Ben Hur* and *The Story of the Other Wise Man*. Sadly, her book has not been granted the publicity its theme and its power deserve.

Joseph, Nazarene carpenter, is in search of a wife to round out his thirty years. Surprisingly, to him, he becomes abruptly betrothed to Mary, his cousin, daughter of the bed-ridden Joachim, who peacefully dies shortly following the betrothal ceremony. Mary's visit to Elizabeth, her announcement of the miraculous conception, Joseph's jealous doubts, his bursting of the fetters and inhibitions created by the oral law and by rigid custom, his vision on the night before his marriage, and the appearance of the adoring shepherds in Bethlehem—herein lies a tale of more biblical truth and of deeper emotional influence than any other that has appeared in years.

The Husband of Mary adds to its author's already considerable fame as a short story artist and poet by putting her in the top flight of religious writers. She has tapped the roots of the Hebrew character of the late B. C.'s. and has drawn out a thing of beauty and a joy forever.

J. B. Lippincott Company: \$1.00.

NORMATIVE PSYCHOLOGY OF RELIGION

So you don't like to think. Then don't read this. For *Normative Psychology of Religion* (which, in simpler language, means simply the establishment of norms or standards for estimating the mental causes and effects of religious thought) is no book for a pleasant afternoon's recreation.

The authors' (Henry Nelson Wieman's and Regina Westcott Wieman's) intention is to provide their public with a study of the psychology of religion, religious education, and related fields. A special effort has been made to guide private study, although the book can be and doubtless is used by college classes as a text.

It is a massive tome, 574 pages including the voluminous index; but as a result the treatment is remarkably thorough and, thanks to the experience and scholarship of the writers, exceedingly accurate. Mr. Wieman is a professor of the psychology of religion; Mrs. Wieman is a practicing psychologist with long clinical experience.

Religion, according to these collaborators, is inseparable from the rest of life; in fact, religion becomes in their hands one of the major influences. (Their work is calculated almost exclusively to aim at Christianity.) Say the Wieman two in their astonishingly brief Introduction: "Religious living must be seen in functional connection with all the most deep and intimate interests of human personality and

society." The tone of the book, incidentally, pursues this even tenor throughout all 540 pages of text.

Numerous case studies are included in the course of the work. This addition of practicality to theory of purest ray serene puts the stamp of essential usefulness on the toil of the Wiemans. The approach to religious thought is somewhat new to the field of general writing on the position of the church in a workaday age, and is consequently well worth reading.

The precise value of the work lies in the fact that it furnishes a measuring rod by which to judge the progress of students of religion and by which definite standards may be set up for determining the best methods of teaching, preaching, and writing about Christianity. The discussion of psychotherapy, or the healing of disorders through the application of psychological principles, in the field of religious work has particular efficacy for the minister and Christian teacher.

Thomas Y. Crowell Company: \$3.50.

GOD'S COVENANT WITH ABRAHAM

A short book, little more than a glorified tract, but one to be both missionary and textbook. Its twenty pages comprise a series of three articles appearing in *THE RESTITUTION HERALD* in the spring of 1936. They are bound in heavy blue paper and printed on excellent stock in large type. The name of S. J. Lindsay appears on the cover.

The subject matter is suggested by the title. The three chapters compose a study of the covenant made by God with Abraham regarding his future and the future of the world. A considerable quantity of King James Bible interlards the author's own text.

National Bible Institution: 10 cents each, postpaid; 7 cents each for 10 or more to one address, postpaid.

MODERN TRANSLATIONS

The list of modern versions of the Bible kept constantly in stock by the National Bible Institution comprises all the more popular editions of the last fifty years:

An American Translation, complete, \$2.00; Emphatic Diaglott, New Testament only, \$2.50; A New Translation (Moffatt), complete, \$3.50; The Emphasized Bible (Rotherham), complete in one volume, \$7.50; Septuagint (with Apocrypha), \$8.00; Douay Version, \$2.00; American Bible Union Version (New Testament), 60 cents; Torrey's Four Gospels, \$3.00; Lamsa's Four Gospels, \$2.50; 20th Century New Testament, \$1.50; New Testament in Modern Speech (Weymouth), \$1.50; Worrell's New Testament, \$1.50; Bible in Modern English (Fenton), \$5.00; Montgomery's New Testament, \$1.00.

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Jacob and Esau

By A. L. Corbaley

THE HISTORY of Jacob and Esau, to the earnest student of Bible characters, is one of the most fascinating as well as one of the most important in all sacred history. These two brothers, the sons of Isaac and his wife Rebekah, were twins. Not identical twins, because they were so different in appearance as well as in character. We read of their birth in Genesis 25:19-26. In the 22nd verse it is written of them, "And the children struggled together within her. . . . And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

Esau was born first and was red all over like a hairy garment; that is why he was also known as Edom, meaning red.

So nearly were they born at the same time that it is written, "And after that came his brother out, and his hand took hold on Esau's heel: and his name was called Jacob." The word "Jacob" means "a supplanter."

Esau, being the elder brother, was the one to whom the inheritance promised to Abraham and then to his son Isaac would of right belong. This inheritance was the land of Canaan (Gen. 17:8). But Esau despised his birthright, and sold it to Jacob for a mess of pottage (Gen. 25:29-34).

When Isaac was old and his eyes dim, Jacob, at the command of his mother Rebekah, impersonated his brother Esau, and so obtained the prophetic blessing of the elder son, which his brother despised, and had sold to Jacob for a mess of pottage. This was the blessing—"See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee" (Gen. 27:27-29). This blessing carried with it all temporal needs fully satisfied, and the most



exalted position among the nations of earth.

When we read these promises to Jacob, we naturally would wonder why the descendants of Jacob are scattered among the nations of the earth, have been persecuted and tormented more than any other people in the earth. By reading the 28th chapter of Deuteronomy we find the reason. They chose to be disobedient, so the Lord scattered them among the nations, and drew a sword out after them, and became their enemy.

The extent of their punishment is shown in Leviticus 26 to be seven times, a time representing a year of man's time. In Numbers 14:34 we read, "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, and ye shall know my breach of promise." Also in Ezekiel 4:1-6 we find the same principle stated. A year contains 360 days, so seven times, the extent of their punishment, would be 7 times 360 days, or 2,520 days, or that many years of man's time.

Their punishment commenced with the destruction of the city of Jerusalem, about 586 B. C., when the Babylonians captured and destroyed the city and the temple which Solomon had built, broke down the walls, and carried the people captive to Babylon. Zedekiah the King at Jerusalem had been warned of this destruction, as we read in Ezekiel 21:24-27, and told by the Prophet that "it shall be no more, until he come whose right it is; and I will give it him."

Comparing Isaiah 9:6, 7 with Luke 1:26-33, we learn that Jesus Christ is the one who will restore the throne and kingdom of David, and in Matthew 25:31 we find this will be "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,"

Turning again to Genesis 27, we learn that Jacob was to be lord over his brethren, and that his mother's sons should bow down to him. So "Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of (Please turn to Page Eight)

Abreast of the Times

British-Egyptian Alliance Consummated

"The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day."—Isaiah 19:21.

LONDON, Aug. 26.—Great Britain and Egypt entered into a treaty of amity and alliance today that should be of great interest to the student of prophecy who sees in these two nations instruments in the hands of God for the accomplishment of His purposes in preparing for the coming of His kingdom of glory upon the earth. The historic importance of the agreement reached by the two Powers was stressed alike by Anthony Eden, British Foreign Secretary, and Nahas Pasha, Prime Minister of Egypt and head of the Egyptian delegation to the conference that has brought the treaty about.



"I have seen it said," Secretary Eden declared, "that the treaty marks the end of an epoch in Anglo-Egyptian relations. I prefer to regard it as beginning a new stage. During this stage the relations between our two countries will largely be governed by the provisions of this treaty and by the articles to which we are setting our signatures."

Speaking in French, Nahas Pasha said the treaty offered "to a world which is prey to disquieting convulsions an example of how much balanced reason and hope can be secured by sincere understanding."

While the full text of the treaty will not be made public until Friday, this much is known to be included in its provisions:

Great Britain will continue to defend the Suez Canal and the British troops now stationed in Cairo will be removed to points along the canal. The British air base at Alexandria will be strengthened and Egyptian defenses will be placed at the disposal of Great Britain in the event of war.

Egypt has played a major part in biblical history and is destined to occupy an equally important place in future prophetic developments. Next to Palestine itself the developments in no nation equal in interest to the Bible student the happenings in the ancient land of the Sphinx and pyramids.

Prophets of Gloom

"There shall arise false Christs, and false prophets, and shall shew great signs and wonders."—Jesus.

NEW YORK, Aug. 29.—One of the most popular news commentators in a network broadcast calls attention to predictions made recently by a French "prophet" in which he affirms that the present year is to mark one of the most im-

portant developments that have occurred in world history in generations. Another "prophet" who is said to have predicted the assassination of Chancellor Engelbert Dollfuss two months before it occurred, now declares that Mussolini will be deprived of his power in 1937, Hitler this present year, and other dictators in the near future. Another interesting prediction is to the effect that lasting peace and prosperity will be ushered in throughout the world in 1945.

The Christian will listen to such prophets with interest, not because he believes that their prognostications are correct, but because he knows that the coming of such false teachers is an indication that the day of the Lord is drawing near. Even when the predictions of such men actually come to pass it is no indication that they are inspired of God, for Moses was instructed to warn Israel that if a prophet should arise among them and bring a sign or a wonder to pass and then seek to get the people to "go after other gods," in spite of the miracles such a one was able to perform they were not to believe in him nor to comply with his suggestions (Deut. 13:1-5). Miracle-working power alone does not indicate that a man is sent from God as prophet. It is only when the prophet's words and actions are found to be in harmony with the general teaching of the Scriptures that he may be accepted as a messenger of the Deity.

A Nation of Serfs?

"And their children's children —."—2 Kings 17:41.

WASHINGTON, D. C., Aug. 29.—Is this country to become a nation of serfs, supported by a paternal Government? This is a question that has aroused the interest of the thoughtful as they contemplate the following facts. Births among families living on public relief in the United States have increased from 30 to 50 per cent in recent years. At the same time, statistics show that bread-winners have cut down the number of their children below the replacement level.

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THE NEW BIRTH

WHAT is meant by the Bible doctrine of the new birth? Human guesses on the subject are of no value: the Book which contains the doctrine must supply the explanation. Careful study of the texts that speak of it will show exactly what it is.

One eminent preacher has said: "It is the great change wrought in the soul as soon as we believe." So there are many who say, "I am born again," and mean thereby that they are soundly converted, and are now "new creatures in Christ Jesus." But what is the Bible meaning of the term? We propose to examine the testimony to discover.

That no one may mistake our attitude, let us say that we believe in conversion of the old-fashioned kind, a thorough acceptance of the lordship of Christ, and a life led in obedience to His will; but we do not find any Scripture warrant for calling this the new birth. That the theme is of great importance is shown by the language of Jesus.

"Ye must be born from above" (John 3:3).

This is literally understood by the astonished ruler, who replies:

"How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" (v. 4).

To which the reply is that the new birth is one of the Spirit, and is distinct from the birth of the flesh, and that only by this second birth can a man "enter" the kingdom of God. This agrees with the rule that like produces like.

From the first of Genesis the law of reproduction has been "after its kind," and this has been effected by "seed." The new creation follows this order. The new birth will relate to "its kind," and will be effected by the "seed" of that order.

Three of the Gospels record that the Lord uttered a parable which is called the "parable of the sower," in which is given a description of one who sowed seeds on different soils. Some of it was caught away by the birds; some of it rooted, but was smitten by the fierce heat; other was choked by the thorns; but some grains fell on good ground, and produced abundant harvest, the order being: Seed—germination—separate life—and harvest, "after its kind."

The interpretation of this parable puts before us these significant statements:

"The sower soweth the word" (Mark 4:14).

"The seed is the word of God" (Luke 8:11).

The reader will note that this is part of the interpretation of the parable, and is therefore to be literally understood. This is confirmed by the strong statements of Peter, who calls this message of the Word "incorruptible seed."

"Having been begotten again, not of corruptible seed,

Believing that the more fully we acquaint ourselves with the teaching and practice of our fellow disciples throughout the world the more deeply will we be impressed with our unity with them, we republish here an article published in tract form by the New Zealand Evangelistic and Publication Association, which organization corresponds to our own National Bible Institution.

but of incorruptible, through the word of God, which liveth and abideth" (1 Peter 1:23).

This is living, incorruptible Word, producing "after its kind."

But the quotation from Peter puts before us another word which belongs to this theme—the word "begotten." This describes

the state effected by the seed—Word of God. The order of nature is followed by grace. Observe these confirmatory texts:

"Of his own will begat he us, by the word of truth that we should be a kind of firstfruits of his creatures" (James 1:18).

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

"Whosoever believeth that Jesus is the Christ is begotten of God; and whosoever loveth him that begat loveth him that is begotten of him" (1 John 5:1).

In speaking of the present as the "begotten state," resulting from the reception of the Word, the Apostle Peter marks it as a transition state, for he says that believers are begotten unto a living hope! What is the hope before us? A hope of living. How can that hope be realized? In Romans 5 the Apostle Paul contrasts the two federal Heads of humanity, and shows what has come upon the race by the failure of the first man. Observe the striking contrast:

"For if by the trespass of the one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness reign in life, through the one, even Jesus Christ" (Rom. 5:17).

So far, then, in our tracing, we have found the provision of the Seed; the present state consequent upon its reception—begettal; and lastly the hope of life as the expected issue. Let us now change our point of view somewhat and look at the Lord Jesus Christ, the second federal Head. He was born of Mary. Was it necessary that He should be born again, or "from above"? How seldom do we hear of any reference to this question, yet it is highly important. What answer does the Scripture give?

"And he is the head of the body, the church, who is the beginning, the first-born from the dead" (Col. 1:18).

"And from Jesus Christ, who is the faithful witness, the first-born from the dead" (Rev. 1:5).

Thus He was born again—by resurrection. But this is not all. Observe the term "first-born," which implies others to follow. This is confirmed by another passage, which declares who these are that shall follow in a like birth:

(Please turn to Page Seven)

Counting the Cost

By the Editor

IT IS a thing we often forget. Perhaps we forget it willfully, if such a thing is possible. A more charitable view is that we never knew it. No one told us about it before we were baptized and Christianity has rested so lightly upon our shoulders since we made our confession of faith in Christ that the truth which our teacher neglected to impress upon us has never reached us through the channel of personal experience.

We have felt no different, we have lived no differently, since our conversion than we did before. Hence the great truth which Jesus would bring us in Luke 14:25-33 has never forced itself upon our consciousness. We have not recognized its existence. We are as ignorant of it as were the Ephesians concerning the Holy Spirit when they confessed that "we have not so much as heard whether there be any Holy Ghost" (Acts 19:2).

There are many professed followers of Christ who do not know the meaning of true Christian duty and responsibility, or, as I prefer to call it, opportunity. Somehow or other they have come to entertain the notion that Christianity is all for their own personal blessing, for their enjoyment, for their salvation, and that is all. They have never been taught that *obligation* always goes with *knowledge!*

It may be true, as the poet Gray affirms, that

"Where ignorance is bliss,
'Tis folly to be wise,"

or, to put it in Bible parlance, "In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow" (Ecc. 1:18). We cannot avoid the conclusion that responsibility and obligation and duty are the concomitants of knowledge. "From ignorance our comfort flows," and also our ease of body and mind.

But despite the sorrow, the discomfort, and the responsibility that knowledge brings, no man wants to remain in ignorance of what God expects of him. No matter how irksome the labor, how grave and weighty the duty knowledge places upon him, the intelligent man prefers to assume all such obligations rather than to miss the satisfaction that he experiences in knowing the truth.

It was Jesus who said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Yet the very freedom that Truth provides carries with it the bondage of responsibility and duty.

To get down to our subject:

The truth that Jesus would impart to us in the language cited is not an *easy* truth. It is not a truth that will put us to sleep with the lethargy of indifference. Rather it is a truth that should stimulate our latent ambitions and arouse our slumbrous faculties to intense activity.

Let us read our lesson in the words of our Lord and let us seek to apply them to ourselves, not to others.

"There went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:25, 26).

This is, indeed, a hard saying for us to understand! The chief difficulty lies in the meaning of the word "hate" as it is here used. It really means "to love less," not to detest. Jesus demands our full allegiance, our most devoted affection. He does not mean that our love for father and mother and brother and sister should no longer be permitted in our lives, but that these human ties and natural affections must be subordinated to our devotion to Himself.

Of course it was not selfishness that prompted Jesus to make this almost unnatural demand upon us, but it was a recognition of the fact that our own supreme good, and the eternal good of our loved ones, would be better served by our complete submission to that higher, richer spiritual devotion centered in Himself.

Let us go on.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple" (v. 27).

Again the thought of fullest consecration to and unity with Christ is suggested. We must bear *our* cross, even as He must bear His cross. We must follow in His steps of sacrifice as well as in His steps of truth if we would be His disciples.

The passage now approaches its climax.

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish" (vv. 28-30).

How afraid we all are of ridicule! Pride, a serious sin, lies behind such fears, it is true. Yet fear of ridicule may be the very spur we need to drive us on to new and more vigorous efforts to accomplish the work that has been placed in our hands to do.

Now for the lesson Jesus has for us in this little parable.

Being a disciple of Jesus is no sinecure! It is not an easy thing to achieve. It is a hard, difficult task. It demands more than does any other vocation in life. It requires our strongest and most persistent effort.

The character of the illustration Jesus used suggests its meaning. "For which of you, intending to build a *tower*—." A *tower* was a symbol. It prophesied future labor of the most unavoidable character. It was a *watchtower* that we

were intending to build! The work of the watchman who occupies such a tower is continuous. It never ends. From daybreak to sunset and from sunset to daybreak again the watchman must remain on sleepless duty in his tower, alert and active.

Towers were seldom if ever erected for pleasure alone. They were designed for practical, workaday purposes exclusively. They were generally built upon the ramparts of cities overlooking the approaches and a guard was maintained at all times to watch for possible coming of an enemy.

It is apparent, however, that the tower of Jesus' illustration was not of this order. It was not a public tower that He suggested. It was to be a private structure. A man was to erect it upon his own property, at his own expense, for his own protection.

The one who planned to build it also planned to be its occupant, to watch over and defend his own home and lands which it overlooked. Such a tower represented personal initiative and self-reliance. The purpose and the resolution of the builder were not to end with the construction of the tower. That was but the beginning of his effort.

Jesus here taught:

First, that one becomes a disciple of the Lord by his own choice. He "intends" to do so. He plans to be a follower of Christ. His action is the result of deliberate forethought.

In the second place, Jesus suggested that the one who would become an accepted and useful disciple of His must first sit down and estimate the depth of his own desire, resolution, and determination, to carry out to the final decimal point his purpose.

There are many people who are suddenly moved by emotion, spiritual or otherwise, to feel a desire for fellowship with Jesus Christ and, without further consideration, they profess faith in Him and declare, like Peter, their deathless allegiance.

The Master illustrates the result of such effervescent emotional reactions in another parable.

"A sower went out to sow his seed . . . and some fell upon a rock; and as soon as it sprung up, it withered away, because it lacked moisture."

He then explained the story thus:

"Now the parable is this: The seed is the word of God. . . . They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."

They did not *count the cost!* They thought that Christianity was an easy kind of life, that there was nothing for them to do but to receive the seed, that no price was required—that they had nothing to pay.

The parable continues.

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

How many people we have known who belonged to the former class! They did not count the cost of discipleship. When the time came for them to pay the price required for continual growth—for the finishing of their tower, to return to our first illustration—they were unready or unwill-

ing to do so. The good seed died in the depths of their stony hearts.

But those to whom discipleship was priceless were "like unto a merchant man, seeking goodly pearls: who, when he found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:45, 46).

That man *counted the cost!*

He estimated and appreciated the value of the pearl he found and was willing to give up everything else he possessed that he might make that splendid pearl his own.

That is the price that we must pay for the precious treasure of Jesus' fellowship. But it is a price which few are willing to pay for the privilege of becoming a follower and coworker with the Lord. They have not counted the cost of Christianity. They have thought of it only in terms of reward without effort expended to obtain it. They have dreamed of a "crowning day"—not of the *cross-bearing* years that must come first.

Christianity is a daring challenge! A challenge to the best, the fullest, the strongest, and most courageous that there is within us. It is not for the weakling, the indolent, or the careless. Discipleship calls forth all of the dominating, conquering qualities of men.

Jesus suggested that this fact should be taken into account before we set our hands to the Christian plow.

"No man," He declared, "having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

A place with Christ upon His throne involves an eternity of service—it calls for energy, intelligence, consecration, and devotion to duty. Our present Christian life is but preparing us for such service in the future when the King shall come.

Are we willing to put into the calling wherewith we are called the zeal, the faith, the earnestness, the godly determination and steadfastness that will enable us to continue on until He comes under the weight of ridicule and disappointment that we must inevitably face as disciples of the Lord? Jesus brings the question before us in yet another parable.

"What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

Another case of *counting the cost!*

"Or else," He continues, "while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:31-33).

What a price Jesus demands of us! And yet the price He fixes is no greater than He paid to become our Savior! He gave everything for us. Isaiah declared prophetically that "he hath poured out his soul unto death" (Isa. 53:12).

According to Peter, who knew the Lord and His saving power so well, it was a great price indeed that Jesus paid for our redemption.

"Ye know that ye were not redeemed with corruptible

things," he asserts, "but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

Such is the price that Jesus paid that He might become

our Redeemer from sin and from death. Is it unreasonable, then, that He should demand of us our best, our all, as the price of our discipleship?

Such a price does not seem exorbitant to me.

"Other Sheep I Have"

IN VERSE 3 of our chapter (John 10) the true Shepherd enters the fold by the "door" of fulfilled prophecy, opened and acknowledged by John the Baptist. In verses 7 and 9 the Lord asserts that He is the "door of the sheep." Faith in His sacrifice was the means by which the true sheep were delivered from the law covenant fold, and by which at the same time they had access to the new covenant fold (Rom. 10:4).

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Wherefore he is able also to save them to the uttermost (Greek, "completely") that come unto God by him" (Heb. 7:25).

He became the "way" by His sacrifice on Calvary—"a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:20).

"I AM THE GOOD SHEPHERD"

That our Lord claimed this title is good and sufficient reason for our acknowledgment of Him as the Shepherd. And His character, as portrayed in this parable, gives us every reason for confidence, especially when contrasted with the selfishness and heartlessness of intruders into the fold (v. 10)—"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

Instead of wishing to harm the flock—to steal, kill, and destroy—the Lord, just the opposite, came to give them life. Not a bare subsistence on desert tracts, but an abundance of pasture, loving care, and all else required for their well-being He gives to His sheep. The Revised Version reads, "I came that they might have life, and may have it abundantly." The Emphatic Diaglott has a noun instead of an adverb—"The thief comes not, except that he may steal, and kill, and destroy; I came, that they may have Life, and may have abundance." Strong's Exhaustive Concordance defines the Greek *perissos* as an adjective, meaning "superabundant (in quantity) or superior (in quality)." The Lord's provision for His sheep is both: it is superabundant in quantity, and it is superior in quality.

Among the superabundant and superior blessings which the Good Shepherd provides are certain invitations which are limited to a few out of the vast numbers whom He bought with His precious blood, while for the remainder also good things are arranged. When calling the "sheep"

out of the law covenant fold to come into the new covenant fold, He invited them to a special calling, described by Paul as "the high calling of God in Christ Jesus." Paul said he was "reaching forth" to this which was set before him. "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:7-14).

The invitation to the high calling was not for Paul alone; it was for other Jews as well, who had come out of the law covenant fold into the new covenant fold in response to the Good Shepherd's voice. And in this same chapter Paul includes the brethren as followers together, whose citizenship is in heaven (vv. 15-21).

THE GREAT SHEPHERD OF THE SHEEP

As our Lord's sacrifice, whereby He sealed the new covenant, also called the "everlasting covenant," entitled Him to be called the "way" of approach to God and the Mediator between God and men (1 Tim. 2:4-6), so also did His sacrifice procure for Him the title of the "great shepherd of the sheep" (Heb. 13:20). All the Scriptures show how intimately our Lord's precious new covenant sacrifice, "shed for many for the remission of sins," is bound up with His work of saving the Israelites indeed with the high calling. They are inseparable. The Israelites indeed could not possibly get the high calling promise of eternal inheritance unless the transgressions of the past were atoned for, and the inspired explanation plainly states that Jesus became the Mediator of the new covenant to accomplish this very thing, viz., the settlement for their past sins, in order that they might receive "the promise of eternal inheritance." Thus is emphasized the significance of our Lord's words, among His last, that His new covenant sacrifice was for the remission of sins—"This is my blood of the new covenant, which is shed for many for the remission of sins" (Matt. 26:28). "This cup is (i. e., represents or symbolizes) the new testament (covenant) in my blood, which is shed for you" (Luke 22:20).

It is "through the blood of the everlasting covenant," i. e., the new covenant, that God has arranged to "make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20, 21).

This fact is further emphasized, without the use of the word "covenant," by the preaching of the apostles, by whom the arrangements in Moses and in Christ are con-

trusted (Acts 13:38, 39)—“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

That the new covenant is necessary for the forgiveness of sins of the Israelites indeed is not only intimated in our Lord's words at the institution of the Memorial Supper and in the above citations from Acts 13:38, 39; Hebrews 8:6; 9:15; it is also shown in the terms of the covenant itself (Heb. 8:12), and again in Hebrews 10:8-13—“Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. *He taketh away the first, that he may establish the second.* By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 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.”

Our dear Savior, by His “one sacrifice for sins for ever,” became at once the antitype of all the propitiatory, cleansing, and covenant binding sacrifices of the Law of Moses. As Mediator of the new covenant, having “sprinkled” His blood before Jehovah, in an antitypical manner, as Moses sprinkled the blood of bulls and of goats of the law covenant upon the “book,” our Lord is “sprinkling” His blood upon the contrite, repentant believer who desires to enter into covenant relation with God through Jesus as Mediator, and who for this purpose comes “to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb. 12:24), just as Moses sprinkled the blood of the law covenant sacrifice upon the people who had drawn near to enter into covenant with God under the law (Ex. 19:7, 8; 20:18-21; particularly Ex. 24:3-8).

Oh, how weighty these matters! How important to recognize rightly the relationship of the “Israelite indeed” to God by the new covenant! It was because of the importance of this that the Apostle warned some in his day—“Beware therefore, lest that come upon you, which is spoken of in the prophets” (Acts 13:40, 41); and again (Heb. 12:25)—“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.”

The new covenant is God's arrangement by which He is prepared to forgive sins and extend mercy; it is not to be trifled with or lightly turned away from.

On account of the fundamental importance of this subject, reference has been made in the foregoing pages to every New Testament passage that mentions our Lord Jesus Christ as Mediator of the new covenant.—*New Covenant Advocate.*

THE NEW BIRTH

(Continued from Page Three)

“For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be *the first-born among many brethren*” (Rom. 8:29).

Thus by His second birth He became the leader of those who shall be born as He was from the dead. This conclusion is strengthened thus:

“And as we have borne the image of the earthly, we shall also *bear the image of the heavenly*” (1 Cor. 15:49).

But the question will be put, Does this agree with the statement of the Lord that the birth from above is a Spirit birth? Note once more what is said of the Lord's resurrection:

“His Son . . . who was declared to be the Son of God with power, according to the *spirit of holiness* by the resurrection from the dead” (Rom. 1:3).

To that passage add this:

“But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall *quicken also your mortal bodies by his Spirit that dwelleth in you*” (Rom. 8:11).

Thus this future resurrection for believers is by Spirit power, and is to be like unto that of the Lord Jesus.

Now, let us add another word to confirm this exposition. In the conversation with Nicodemus the Lord gave this significant comparison:

“The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: *so is every one that is born of the Spirit*” (John 3:8).

This is not a comparison which calls attention to the movement of the Spirit, but it refers to the *Spirit-born*. If men now claim to be born of the Spirit and say, “I am born again,” let them manifest this power, and prove that they can come and go as the wind! But the Lord Jesus, the “first-born from the dead,” showed the meaning of the comparison:

“And their eyes were opened, and they knew him; and *he vanished out of their sight*” (Luke 24:31).

“When therefore it was evening . . . and when the doors were shut . . . Jesus came and *stood in the midst*” (John 20:19-26).

These are the open and visible testimonies that He was Spirit-born, and showed that He was no longer within the limitations of this mundane life.

This we believe to be the Bible doctrine of the new birth, and it is in harmony with God's provision for man. He will give to those who own His Son the gift of eternal life, in incorruptible organism, at the resurrection from the dead. Then shall they who are redeemed be “*like him*,” for they shall see Him *as He is*.

Believer, lay hold upon this promise of God and rejoice in *hope of life*. The new creation follows the order instituted in the old—“after its kind.”

JACOB AND ESAU

(Continued from Front Page)

mourning for my father are at hand; then will I slay my brother Jacob." So, on the advice of his mother, Jacob fled to his Uncle Laban in Haran. It was on this journey that Jacob had that wonderful dream recorded in Genesis 28:10-22, wherein the Lord promised Jacob that "the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

When Jacob awoke he made a vow to the Lord, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

Brethren of the Church of God, if each one of us would resolve, as Jacob did, to give the tenth of all the Lord gives to us, to the Lord's work, and conscientiously carry out that resolution in our lives, then there would be no need for an appeal for help to the brethren for financial aid by our publishing houses, but the work would prosper, and the Lord would "open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." He did bless Jacob, because Jacob was faithful and kept his vow. He also will bless us if we are faithful stewards of His inheritance, and bring into His storehouse the tithes and the offerings, as the Lord commands us to do (1 Cor. 16:1, 2). "As God hath prospered him" means a proportional amount. If we are Abraham's seed, then why not do as Father Abraham did (Gen. 14:20)?

Jacob continued with his Uncle Laban, tending his flocks, until he became very wealthy in flocks of sheep and herds of cattle. He also married the two daughters of Laban, Leah and Rachel. Later on he returned to the land of Canaan with his family and his great wealth.

While on the way to Canaan, he heard that his brother Esau was coming to meet him with four hundred men. He was greatly disturbed by this report, and feared for the safety of the company. He prayed to God for deliverance, and sent a present to Esau; also, his wives and children he sent over the Brook Jabbok, but he himself remained. That night a man appeared and wrestled with him until the breaking of the day. In Hosea 12:4 we are told that the man he wrestled with was an angel. The full account of his wrestling with the angel, and of the changing of Jacob's name from Jacob to Israel, also his meeting with his Brother Esau, and their reconciliation, is given in the 32nd and 33rd chapters of Genesis. When they separated, Esau returned to his inheritance, to Mount Seir, while Jacob went to the land of Canaan.

In Genesis 35:9-13, God appeared to him again and blessed him, and confirmed the change of his name from Jacob to Israel, and He also confirmed the promise of the land of Canaan to him, saying, "And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land."

In the 29th verse of this chapter we read of the death of Isaac, and of his burial by his sons Jacob and Esau. In the 36th chapter of Genesis we read concerning Esau and his family and of their removal from the land of Canaan, the inheritance of Jacob, unto his own inheritance, where he dwelt in Mount Seir.

When the children of Israel were on their journey through the wilderness under the leadership of Moses, Balaam the son of Zippor, the King of the Moabites, called upon Balaam the Prophet to curse Israel for him. But the Prophet, instead of cursing Israel, pronounced a blessing upon him. In Numbers 23:9, 10 we read, "Lo, the people shall dwell alone, and shall not be reckoned among the nations. 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!"

Then again in Numbers 24:17-19 it is written, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

In this prophecy the future reign of Christ over those countries is evidently foretold. While they were on their journey to the Promised Land Moses commanded them, saying, "Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession" (Deut. 2:3-5).

So when the children of Israel, on their journey to Canaan, came to the possessions of Esau, "Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high

way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him" (Num. 20:14-21).

From that time on the Edomites, whom we now know as the Arabs, were the bitterest of all the enemies of Israel. The inheritance of Esau is sometimes spoken of as Mount Seir. In Genesis 36:8 we read, "Thus dwelt Esau in mount Seir: Esau is Edom." The same country is also spoken of as Idumea (Mark 3:8). In Ezekiel 35:15 both names are given: "As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord."

The word "Seir" means "rugged," and well describes the nature of the country. It is also spoken of as the land of Edom (Gen. 36:31). When Saul was made King over Israel, it is recorded of him: "So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them" (1 Sam. 14:47, 48). Edom was one of the nations subdued by Israel at that time, thereby fulfilling the prophecy of Isaac in Genesis 27:29, "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee."

When David became King of Israel, we read in 2 Samuel 8:14, "And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whithersoever he went."

Solomon succeeded David as King over Israel. During his reign the temple was built at Jerusalem. But in his old age his wives and concubines turned the heart of the King away from God and into idolatry. We read in 1 Kings 11:1, 2, "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love." For this reason the Lord "stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom: (for six months did Joab remain there with all Israel, until he had cut off every male in Edom:) that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child."

Other adversaries which are spoken of in this same

chapter were raised up against Solomon and the kingdom of Israel, which kingdom was divided in the days of Rehoboam, the son of Solomon. David speaks of the bitter antagonism of the Edomites. In Psalm 137:7 we read, "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof."

DR. A. J. GORDON DISAGREES WITH ORTHODOXY

DR. A. J. GORDON, whose devotional and other religious works are known and appreciated by people of all denominations, in his *Ecce Venit*, published in 1909, comments on the words of Paul, "For the earnest expectation of the creation waiteth for the revealing of the sons of God" (Rom. 8:19, A. R. V.), as follows:

"It is necessary to emphasize the truth of the rehabilitation of the earth on philosophical as well as spiritual grounds. For we know not how to vindicate the ways of God to sober thinkers, if this material world is to end in catastrophe instead of regeneration. A vague shadowy heaven beyond the stars, to which man as a bodiless immortal spirit is to be finally transported, has little meaning or attraction for the ordinary mind. And we are free to say that such a conception is a triumph of gnostic philosophy over scriptural revelation—the philosophy that finds man's highest happiness in release from this material body, and therefore, logically, the race's highest attainment in deliverance from this material world. While the notion is widely prevalent in the Christian church of our day, we deny that there is anything inspiring or victorious in it. Instead of the apostolic prayer for the perfection of our 'whole spirit, soul, and body at the coming of our Lord Jesus Christ,' it places our hope in the dismemberment of this human trinity: it proposes a truce with the grave, willingly surrendering the body to its possession, provided only the soul may be eliminated in the dissolving chemistry of death, and float away to some realm of happy shades. Instead of rejoicing in the beatitude, 'blessed are the meek: for they shall inherit the earth,' it makes haste to yield all right and title to this globe, if only the saints may be released from its gross environments, and soar to worlds unknown. Even so lofty a thinker as Edwards gives full sway to this idea in *History of Redemption*, where, speaking of the end, he says: 'Thus Christ's church shall forever leave this accursed world to go into the highest heaven, the paradise of God. . . . When they are gone this world shall be set on fire and turned into a great furnace, wherein all the enemies of Christ and His church shall be tormented forever.' Is this an alluring conception of redemption that in its final issue it shall have turned what was made to be a Paradise for man's delight, into a purgatory for his torment? We should call this *the apotheosis of divine failure, rather than the crown of divine redemption*. Yet it is the logical outcome of that philosophy which considers the spiritual to be everything, and the material nothing."

On the Shelves

By Arlen Marsh

GOSPEL LIGHT

This, frankly, is not recommended to anyone. While it cannot be gainsaid that the author, George M. Lamsa of Four Gospels fame, shakes a wicked stick at many of the cherished but unbelievable theories of the old-time Bible reader, it is likewise undeniable that Commentator Lamsa entertains views which seem at times more or less far-fetched.

Gospel Light is intended as a commentary only on those texts which Mr. Lamsa feels need clarification with the Aramaic language in view. Mr. Lamsa still insists, with fervor, that the four Gospels were originally written in Aramaic, and that their appearance in Greek was mere adulteration. As a result, he views many portions of the common translations of the Gospels with a skeptical eye.

The story of Jonah and the great fish resolves itself into a simple tale of Jonah's getting himself into a mental heat because he refused to obey God's orders. Joseph, the husband of Mary, becomes with a simple twist of the wrist a man of several wives. And the author rises through an incantation to the god of moral progress, to a paean of praise of the future kingdom of God, which will be created by all hands toiling together to a common heroic end.

To be entirely just, there is much of value in the book. Many of the comments are reasonable enough, and some of them are supported by other commentators. Lamsa may not believe that Jesus literally walked on the water, but he does concede that Jesus is the Son of God and able to heal the sick. He even goes so far as to hint at a nebulous idea of modern faith healing. The Lamsa explanation of John 1:1 rather effectually shatters trinitarian notions, although, curiously, the author believes in the Trinity, as he believes in infant baptism and going to heaven if you're good.

Before accepting any of the Lamsa utterances as gospel truth, it occurs to us, it would be well to compare them with Rihbany's ideas and those of other recent commentators. Nor has Lamsa any great support as yet from students of language and history as to his belief that the Gospels are of Aramaic origin.

A. J. Holman Company: \$2.75.

FOLK-LORE OF THE HOLY LAND

Out of the wealth of material gathered during his years as Canon in Jerusalem, J. E. Hanauer offers this collection of tales from the huge mass of folk-lore which has accumulated through the millenniums of Palestine's hazy history.

The book mainly is an effort to preserve the delightfully naive ideas of the Palestinian natives, Arabic, Jewish, and Christian, in regard to religion and history. From the folk-lore of which Hanauer has been depository may be de-

duced much of the cause for Asia's influence upon the world's religious philosophy, may be interpreted many of the events of known history, may be reconstructed (only partially, to be sure) some of the unknown occurrences of Palestine's ancient past.

Father Adam has been pictured to Marmaduke Pickthall, who authors the Introduction, as smoking his narghileh as he sat under the tree of knowledge. Lot and Seth and Adam and angels and the tree of life and Satan (who sometimes assumes the guise of a Russian pilgrim) are all mixed up together in a grand conglomeration of the unbelievable. The book truly has some of the finest lies ever told.

Thorough notes on each tale give the student the possibility of gaining an adequate understanding of the geography, history, customs, racial characteristics, and language significance involved in the stories. The East, vivid in imagery, sharp as to wit, brilliant as to imagination, colors the entire work as red colors Russia.

No effort has been made to include the legends surrounding New Testament events, for these legends have become public property through the Apocrypha and the multitude of other books that have concerned them. Only those yarns which contain the essence of the country have been preserved in this volume.

Sheldon Press (England): \$3.00.

THE RETURN OF THE WISE MAN

About all that can be said for this effort to mimic Henry van Dyke's immortal dream-epic, *The Story of the Other Wise Man*, is that the writing here and there is uncommonly beautiful. The plot is unbiblical, the characters plagiarized, and Winifred Kirkland, authoress, makes Jesus God.

Caspar, Melchior, and Balthazar make their return, together with Mary of Nazareth and Bethlehem, and Caspar's young son. It is sad to see the three wise men of the van Dyke narrative torn to shreds by profane hands. It is sadder still to read that Jesus taught that He was God.

The theme of the book is the return of Caspar to Jerusalem (after a thirty years' absence in his Persian palace) to seek his son, who has been following with fanatic and apparently unintelligent zeal the Judean career of the Messiah. By accident Caspar, "Holy Mary Mother of God," and Caspar's son meet in the garden wherein the Christ has just been buried. By a vivid use of imagination, Madam Kirkland has her three protagonists assemble in group formation before the rock-bound tomb in time to view the resurrection. The whole idea is decidedly illogical, and presented without reference to known facts.

Fleming H. Revell Company: 75 cents.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

How Is Your Faith?

* * * *

By Jeanne Lyon

To those who would be Christians, the trend of modern times would be alarming were it not for an understanding of the Scriptures, whereby we realize that the disregard for Christianity and morals with which we come in contact is simply the fulfillment of prophecy. It is well for the church that this prophecy was given, for otherwise our faith would surely be shattered. Even so, only continued prayer can keep us from following the broad way that leads to destruction, and down which the world is merrily taking its way, with no thought of the morrow.

It seems almost incredible that such indifference to all future life can be shown by the majority of mankind. Even when one discounts those who are atheistically inclined, and considers only so-called church members, or those who profess to believe in Christianity, the indifference to serious thought on the subject is astonishing. How can people be so thoughtless of tomorrow, in this day when accidents are so numerous, and no one can tell when death will terminate this life?

There is a reason. Prophecy is being fulfilled. For "in the last days, perilous times shall come. For men shall be lovers of their own selves . . . having a form of godliness, but denying the power thereof: from such turn away."

Then we who understand the meaning of these signs of the times should rejoice. Rather than be discouraged by this lack of faith, our own should be increased by it. While we sorrow over the waywardness of others, and seek ever to lead them to Christ, let us not lose sight of the fact that this very indifference on the part of the world is a promise that Christ's return is near.

It is no easy thing to be a real Christian when we are constantly surrounded with worldly-minded people. To endure the scoffing of others is sometimes harder than physical persecution. This is a problem particularly for the young people of today. It is a challenge to faith: for only through faith in Christ can we overcome the temptations and uncertainties that we experience. Let us pray continually for that faith.

Notice, Berean Presidents

The Berean Conference and the General Conference this year have been the most forward-looking in many years. The sentiment for more aggressive evangelism has been brewing for a long time. This year it reached the boiling point and some things were done.

For one thing the Berean Conference created an Evangelistic Committee with authority to carry forward an evangelistic campaign in cooperation with our local societies. One hundred dollars have already been set aside for this

work, and Harry Goekler, Marshall, Illinois; John Denchfield, St. Cloud, Minnesota; and Helen Brown of Waterloo, Iowa, are the committee. They are making a survey of the field and will authorize the work wherever feasible.

The idea is for a man to be put in the field to hold Berean conferences in each local society and for each society to sponsor Berean activity in a near by new field. The work may also be sponsored by isolated Bereans who can draw together a nucleus to start with. Send your invitations and suggestions at once to this committee and do not wait for them to write you.

Were You to Blame for This?

A constant stream of people is flowing through the Church. That River comes from a land that has filled it with mire and silt. A Filter is provided at the Door of the Church to purify this River of Life. That Filter is the Blood of Jesus Christ, which cleanses from all sin.

This generation has witnessed the tearing away of that Filter in many churches. The filth and uncleanness are allowed to go right on into the church. Modernism has done this. The pure River of Life, clear as crystal, is but a mockery where there is no faith in God and His Word. I quote from a religious journal:

"Modernism's gift to the preacher and janitor on prayer meeting nights is lonesomeness.

"Modernism's gift to the Church is a dry baptistry.

"Modernism's gift to the Communion service is a bread typifying a human body; and a cup typifying a non-atoning blood.

"Modernism's gift to the Choir is music whose only soul is exactitude in sharps and flats.

"Modernism's gift to the Christian Endeavor is a social hour of fun, food, and waggery.

"Modernism's gift to Evangelism is sleeping sickness.

"Modernism's gift to Education is Christlessness."

Bereans, let us guard well the approaches to our Faith that no Modernist overcome us and remove the Filter of our Life. No one is immune. Even ministers yet remain in their pulpits to deny the gospel they once mightily affirmed. We need not go outside our own denomination to find examples. A young man, trained in our Bible Training Class, got in to preach for another denomination. There were places where our church could have used him, but we were asleep to the opportunity. He went on to their college. Carefully they filled him with the poison of Modernism. Now he denies the inspiration of the Bible, although he says that if it is true the Church of God has the right interpretation. Who is to blame? The young man that was led away by his associates, or the church that failed to put forth a restraining hand?

Forward with Evangelism! Let's have work for all our preachers.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

LEARNING TO WORK TOGETHER

WE HAVE just enjoyed a General Conference at Oregon, Illinois. Some of you boys and girls from other States, as well as from the different churches in Illinois, were happy to be present. You met and became fast friends with girls and boys who live many miles from you.

None of us felt like strangers to each other, even though we had never met before or heard of each other's names. For we are all one big family. God is the Father of us all, and Christ is our Elder Brother.

Do you know when the first General Conference was held? It was almost nineteen hundred years ago. The Apostle Paul was present at that conference, and Peter, and James, our Lord's brother. And Barnabas, that fine man who gave all his riches to help spread the gospel, was there, too.

At our General Conference we had many things to learn about God's plan for all of us. We discovered some new facts about the Bible. We learned many new things that will help us in our own churches and Sunday schools.

At that first conference, which, as you know, was held at Jerusalem, those who attended had many things to learn about God's plan. And these things helped them in their own church work at their home places, wherever they might be.

If we could listen in on their conference we would think it strange that they didn't know the answers to some of the questions that were asked. For example, some of them thought that the Gentiles who came into the church should obey all the rules that Moses had laid down for the Jews long before Jesus' time. That was one of their hardest problems to solve.

But Peter knew the answer to that one, for he had had a strange dream, you remember, that taught him this. He stood up and told all those present that it was faith in God and obedience to Him that saved people, not the keeping of those rules laid down long ago.

If one loves God with a true heart and shows it by being baptized and following in Jesus' footsteps, he will not do anything to harm anyone. By so doing he will not be breaking any law of God, for he will do only good to everybody. So we see God's laws for us are very simple and so easy to understand that even a child can keep them.

In order not to offend anyone the apostles told those early Christians not to eat meat that had been offered to

idols. We do not need that law today in our land, for we do not see people bowing down and making offerings to idols. True, there are many who worship idols today, but few of us have any association with them, as they did back in those days.

But the apostles gave them another rule that is good for us also. It was, "Remember the poor." Even the "poor" in Jerusalem remembered those who were poorer than they.

This was the Apostle Paul's third visit to Jerusalem after he had been struck blind on the road to Damascus that day. Paul, with Barnabas, his helper, had passed through Phenice and Samaria preaching the gospel to all who would listen. Many were converted.

It was hard for the Jews to realize that God's plan included the whole world. They couldn't understand John, three, sixteen, as we do. You all know that verse by heart, I'm sure. If you do not, won't you learn it at once? It shows how you and I come into God's blessings. For we are Gentiles, as you know.

It is only by God's loving favor that we share in His blessings. It is not because we are so good or because we are anybody special.

"We believe that through the grace (or favor) of the Lord Jesus Christ we shall be saved, even as they," said Peter at that first conference. And it is just as true today as it was nineteen hundred years ago.

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

And those are some of the things they learned at that first General Conference held in Jerusalem so long, long ago. I wish I could have been there to shake hands with Paul and Peter and James and Barnabas. Don't you?

"We love to sing together,
Our hearts and voices one,
To praise our heavenly Father,
And Jesus, His dear Son.

"We love to read together
The word of saving truth,
Whose light is shining ever
To guide our early youth.

"We love to work together
God's grace to others show,
Till all of those about us
His boundless love shall know."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 11. — September 13, 1936 THE COUNCIL IN JERUSALEM

Acts 15:1-35; Galatians 2

Devotional Reading: Romans 8:1-10

GOLDEN TEXT

“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”—Galatians 5:13.

SENIOR AND ADULT

Topic: Christian Freedom and Fellowship.

Review. Today's lesson makes necessary a review of certain of the events and ideas studied earlier in the quarter. What was the attitude of the Jewish Christians, in the majority, toward the Mosaic Law? Did they require Gentile Christians to observe it? What was Paul's attitude toward the law?

Antioch. Find from some good Bible dictionary or general encyclopedia what religious and moral conditions prevailed at Antioch in the days of Paul. To which Antioch does the lesson refer? What appeared to be the trouble among the Antioch Christians? Does similar trouble exist among churches today? What is the modern remedy for it? How did the early Christians try to rectify it? What is the chief cause for mistaken notions regarding the Bible? Is knowledge of the Bible always a guarantee that one's religious convictions are correct? Why? What causes the multitude of divisions in the Christian church today? Should union of all denominations be attempted? Why?

Envoys. To teach the Christians at Antioch, the church sent out picked men. What sort of men were they? Was it the fact that they had endured persecution the factor that decided in their favor? What sort of men today should preach and teach the gospel? Are there those who are teaching and preaching who are not fitted for their task? Should churches support such men?

Cooperation. One church, in the days of the apostles, sent messengers to other churches to correct mistaken conclusions held by the latter groups. Should this procedure be followed now? That is, should, for example, a church in Illinois, hearing of incorrect teaching in North Dakota, send special emissaries to North Dakota to correct that teaching? What would be the reaction of most modern congregations to such an act? Why? Is there true Christian fellowship in a denomination whose local groups do not cooperate in maintaining the gospel? The envoys to Antioch were chosen by men under the control of the Holy Spirit. Could envoys today be chosen of equal caliber?

Abstinence. Christian freedom has been grossly misinterpreted. From what were those at Antioch urged to abstain? What is abstinence? From what should we abstain? What should govern our conduct, the standards of men or the standards of God? Are men's standards sometimes more strict than God's? Why? Are they generally more strict? May an act be sin at one time and not at another? Why?—A. M.

GOLDEN TEXT

During apostolic days the world was going through quite a change and it was hard for Jews to adjust themselves to the new way of thinking about religion. Formerly, keeping the law was their religion, but now they were coming under grace through Christ. When one was converted to Christianity that freed him from the law, that was the calling to freedom.

Since they were free they must live for Christ, not for the world. One of Christ's commands was to “love thy neighbour as thyself”; so Christians in those days as well as now should show their love by doing for and helping one another. Christians are not under the law. If they expect to be justified by the law Christ becomes of no effect to them. See Galatians 5:4.—L. A. R.

PRACTICAL APPLICATIONS

A General Conference

- of the church was first held in Jerusalem;
- was needed to offset false teaching;
- is necessary for the successful operation of church work;
- should be the final court of appeal in all church matters.

General Conference. The first record of a general conferring together on church doctrine and discipline is detailed in our today's lesson. It was the result of certain brethren teaching things contrary to the Word and guidance of the Spirit. To counteract this schism-forming preaching, the matter was carried to Jerusalem for settlement, for Jerusalem and not Rome was the seat and headquarters of the early church. The advantage of a headquarters is outstandingly plain. Discover the many benefits that came to the apostolic church as a result of having a headquarters. Will these same blessings accrue to our people as fruitage of our General Conference? Another feature of the conference was the plans laid for missionary work, designating who would go into certain fields. Such a system would tend to coordinate the energies and labors of the apostles, thereby making their work systematic and gradually working toward a determined goal. Care for the poor and indigent was also the concern of the headquarters (Gal. 2:10). Funds were raised by the various churches and taken to Jerusalem (1 Cor. 16:1-3). This general cooperation secured through Jerusalem administration would greatly aid the objective of maintaining the “unity of the Spirit in the bond of peace.” From this fount-head, men were sent out to preach the gospel, but before recognition was accorded them they were set apart for the work by laying on of hands or ordaining.—C. E. R.

JUNIOR CLASS

Topic: Christians Working Together. **Text:** Acts 15:6-12. **Memory Verse:** “God is no respecter of persons” (Acts 10:34b).

Review. The teacher will pass out slips of paper. On these slips the children are to write how they would like to conduct the review. Use the method receiving the most votes.

Lesson Story. We shall go back this morning to the story of Peter and his vision on the housetop. You remember by the vision that God sent to Peter, Peter was taught that it wasn't necessary to follow their old Jewish rules and customs. By the same vision he was shown that God had a plan whereby all could come to Him. From that time on many of the followers of Jesus went out and taught the people. But some of them thought that it was necessary for those who became followers of Jesus to at least carry out part of these old Jewish rules and customs. There seemed to be such a difference of opinion concerning these things that it was decided that the elders and apostles would go up to Jerusalem and discuss the matter there. Among this number were Paul and Barnabas. On their way as they passed through Phenice and Samaria they stopped to teach the people about Jesus. And many were converted. When they came to Jerusalem they told all about their work with the Gentiles. As the apostles and elders came together to talk about the matter of keeping up the old rules, Peter stood up to talk. Our lesson today contains just what Peter said about this matter. He began by telling the people how God had planned to make the Gentiles a part of His people. He explained to them how God had given power to the Gentiles, also. He said, “We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” He did not believe they had to keep the old Jewish rules.

Memory Verse. Jew or Gentile, rich or poor, great or small, God has a plan for all. When we come to God and become one of His children we are as great in God's sight as the greatest of men.

Notebook. Below a picture representing all different kinds of people write this sentence: “God is no respecter of persons.” Fill the following blanks with words from the lesson: Peter was taught by a _____. Many people came to be _____ of Jesus. Some apostles still wanted to teach the old Jewish _____ and _____. There was much _____ of opinion concerning this matter. Many apostles and elders gathered at _____ to discuss the matter. _____ and _____ were among the number. _____ stood up and talked about the matter. He said, “By _____ we are saved,” God is no _____ of persons.—V. C. T.

AMONG THE CHURCHES

CASEY, ILLINOIS

What—Homecoming.

Where—Restitution Church of God near Casey, Ill.

When—Sunday, Sept. 6, 1936.

Sunday, Sept. 6, will be Homecoming at the Restitution Church near Casey. There will be preaching services at the church Saturday night, Sunday morning, afternoon, and night, with a basket dinner Sunday noon.

Everyone who can possibly attend is invited; and all members and former members of the church are especially urged to be present.

Come and again mingle your voices in singing the hymns that have been so dear to the hearts of all of us; and enjoy the sweet fellowship of those of "like precious faith."

Esta L. Starbuck.

FROM ONE OF THE TEACHERS

Bro. S. J. Lindsay of Tempe, Ariz., who taught "Everybody's Class" during the first week of the recent General Conference at Oregon, Ill., says, "The Illinois Bible School is doing a good work in that it welds together in a common body brethren from all parts of the country."—Mary A. Gesin.

J. W. WILLIAMS WITHDRAWS

The following statement, dated July 23, 1936, but not received at our office until August 24, 1936, is published without comment for the information of the Church of God at large.

G. E. Marsh, Secretary,
General Conference of the Church of God.

Dear Sir: This is written to notify you of a decision to which I have been for some time tending, namely, that you remove my name from the list of ministers of your denomination.

Thinking that it is probably due to those interested to know the reason for my decision and notification, I therefore state that reason:

For a number of years I have not shared the view of the "Church of God" that they are the only Christians in the world, but have rather come to the conclusion that, especially since the national organization was formed according to plans and rules foreign to Scripture, and in direct contravention of its teachings, because based upon the spurious, political system of majority rule and election, instead of upon the plain Scripture teaching of divinely appointed leaders, who are not responsible to a majority constituency and popular opinion and sanction, the "Church of God" has, while taking a Scripture title for their group, become a mere denomination, by using that title in a narrow and denominational sense, entirely as much as those other groups who take the same name, and whom you justly regard as being spurious in their use of the title. In other words, the mere taking of a scriptural nomenclature does not guarantee that the use of that terminology is correctly applied in such exclusive and bigoted style. And because I have for some years been pleading for true Christians to forsake all denominationalism, for sake of consistency and honesty, I am putting the same appeal into practice in my own case.

Sincerely yours,

J. W. Williams.

WE BEG SOME ONE'S PARDON

In regard to the brief parody of Shakespeare, "To Pledge or Not to Pledge," appearing in The Restitution Herald of August 18, J. R. LeCrone, whose name was listed as author, writes:

"I ran across it in one of my old notebooks, with no note or any indication as to its origin. After I had cut the stencil for the bulletin (from which The Herald copied the item), I realized that I had not even put it in quotation marks, but thinking that it would not go beyond the local circulation of the bulletin, and could be explained later, I let it go. I was rather dismayed when it appeared in The Restitution Herald under my name. . . . I will greatly appreciate it if you will do what you can to correct it in the next issue of The Herald."

BLANCHARD MICHIGAN

This preacher will always remember the "warm reception" he received from Kokomo, Ind., when we were there during the extremely hot weather in July for meetings. It was the hottest and longest hot spell the city had ever recorded. In spite of the heat the meetings were well attended and much interest was being aroused. Good work is being done there, one of the evidences of practical Christianity being the way Bro. and Sr. Parker have been taking care of the distribution end of thousands of loaves of free bread for the unemployed and needy. We renewed some old acquaintances and made some new friends. The financial condition of the church people was much better and they have been putting a good deal into the building.

About forty church folks and relatives of Sr. Cora Decker surprised her at her home July 28, it being the 75th anniversary of her birth. She has more summers to her credit than any other member here, and she is still going strong for the righteousness and truth of our Lord.

The group from here that were blessed by being able to attend the General Conference were Mrs. Dora Walker; Mrs. Cora Decker; the Misses Inez Sheets, Winifred Reynolds, and Ruth Ann Robinson; and the pastor. We are happy to report that Sr. Ruth Ann Robinson was baptized at the Conference, and so now all who attended are members of the church. We pray God's richest blessing will rest on this new life that is consecrated to Him.

An interdenominational Daily Vacation Bible School was held in our church the last two weeks of July. There was an enrollment of 83, and a perfect attendance of 27. The general theme of the school was that God is present everywhere. Much good is done the participating churches and the community by having a school of this type every year.

The church was pleasantly surprised and spiritually uplifted Sunday evening, Aug. 23, by the attendance of Bro. M. W. Lyon, pastor of the Golden Rule Church, Cleveland, Ohio, and a group of young people from Grand Rapids. Bro. Lyon sang an inspiring solo. Our subject that evening was "The Bible Training School," our text, Matthew 24: 14. We are hoping and praying that there will be some of the young people from here that will be inspired to enroll in the school next year when it is started, if the Lord tarries.

C. A. Smead, Pastor.

IOWA CONFERENCE

The 49th Annual Conference of the Church of God was opened the evening of August 17 with a song service led by Bro. James McLain and a sermon, "Let Us Go On" (Heb. 6:1) by Bro. J. W. Williams. In this he urged, let us go on; not stand still, go back, nor go off the way.

We were happy to have a short visit by some Louisiana brethren and Bro. and Sr. Eldred Marsh. Tuesday afternoon Bro. Marsh told of the national work, training class, publications, evangelism, and the Home.

Two Bible lesson periods were held each day. Some of the adult class subjects were, "Carnal Fear and Reverential Fear," and "Vivification," by Bro. Stewart; "The Hebrew Epistle" by Bro. Williams; "The Tabernacle" and "The Christian Growth" by Bro. Jones. Two types were outlined by Bro. Hunt. Bro. O. J. Allard also led some very deep and interesting study.

Bro. C. E. Lapp took up the tabernacle or the ABC's of salvation in picture form, and Bro. McLain, "The Called Out Ones," on the hope of the called out ones and "Holiness" (practical Christianity), for the young people's class.

The smaller children were very interested in their study led by Srs. Lapp, Jones, and Berry.

Bro. McLain and Sr. Lapp had charge of the music and arranged for several beautiful special numbers.

Bro. John Denchfield gave a model Berean lesson and a sermon, "A Submissive Heart."

We were very fortunate in having so many able ministers and teachers. Some of their sermon subjects were, "The Two Adams," "Signs of the Times," "The Sufferings and Glory of Christ," "The Perfection of the Church," "Free Moral Agency," "Service," and "Preach What You Practice."

We realize sermons like these have taken many years of deep, thoughtful study, and they were truly food for thought and treasures for those who heard them.

On Sunday Communion service was held and a memorial service was conducted by Bro. Williams in memory of several faithful brethren who have fallen in death the past year: Bro. A. J. Eyehamer and J. O. Dolvin, Sr. Emma Oaks and Margaret Moore, and the small daughter of Bro. and Sr. Ernest Swanson.

The officers were reelected: Bro. H. S. Hunt, president, Clarksville; Bro. A. M. Jones, Eagle Grove, vice president; Sr. J. M. Kiger, Marengo, recording secretary; Sr. W. H. Allard, Cedar Falls, treasurer; Sr. Esther Sealine, Stanhope, corresponding secretary.

Plans are under way for more work to be done in the State.

We were happy to have several from out of the State present. Besides those previously mentioned Sr. Rose Starbuck of Rockford, Illinois, Sr. Denchfield and Darlene of Minnesota, Sr. Stewart of Texas, Bro. and Sr. J. M. Prime and Ann Patrice of Nebraska.

As a whole the conference was a very profitable one. The brotherly love and kindly spirit which were manifest throughout were good to behold.

The meals were delicious and we were blessed with several much needed rains while there.

Esther Sealine, Corresponding Secretary.

OREGON RALLY DAY PLANNED

At a meeting of the Sunday school workers held at the home of Superintendent Paul C. Johnson on Friday night, Aug. 28, plans were prepared to hold the annual Rally Day and Homecoming of the Oregon church and Sunday school on the first Sunday in October. A Rally Day program will be given in connection with the regular Sunday school work at 9:45 in the morning, followed by a sermon and the Communion service. A basket dinner will be served at the church. Friends of the congregation are cordially invited to come and enjoy the day with us. The evening service will be held at 7:30.

Last Sunday night an audience of about 80 listened to the pastor's sermon on "Some Questions I Cannot Answer Without God." Seven cities and towns were represented in the congregation.

Next Sunday morning at a special fellowship service four or more new members will be received into the congregation. The following, who were baptized by Bro. F. L. Austin during conference, will be among the number: Mrs. Clara Reynolds, Mrs. Gertrude Carr, Miss Marie Reed, and Miss Evelyn Carr.

The Sunday school picnic will be held Saturday afternoon, Sept. 5, at the home of Bro. and Sr. Ben Carpenter east of the city.

Prayer meeting last Wednesday night showed a most encouraging increase, some twenty being present and taking part in the devotional hour and in the study of the life of Timothy as it is revealed in the New Testament.

Berean meetings, which were suspended during the summer, will be resumed next Sunday night at 6:30.

Bro. and Sr. Romine, who have been taking a short vacation in Indiana, are expected home this week. During their absence Sr. Mary A. Gesin has "mothered" the family at Golden Rule Home.

Bro. and Sr. Harvey U. Krogh, Jr., were welcome attendants at our services on Sunday. They were on their way home to Ripley, Ill., from visits at the Iowa Conference and with relatives in eastern Nebraska.

Sr. Elmer Winfrey of Bosworth, Mo., accompanied her daughter, Sr. Azalia Winfrey, a teacher in the Oregon High School, on her return to this city and remained over Sunday.

Two of our young people, both of whom have been very active workers in the church and Sunday school, Srs. Viola Koontz and Alice Gesin, are entering college this fall in Iowa.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our group was happy on Sunday morning, Aug. 23, to have two adults come forward for baptism. Their names and addresses will be given next week.

Bro. Stevens has called for a meeting of Sunday school officers and teachers for August 31. Plans are being discussed for a teachers' training class this fall, and we hope much good may be accomplished by such a work.

Our dime-book campaign for funds for a new church roof is nearing a successful completion. We hope to have the roof started soon. It is needed badly as the fall rains are already upon us and the present roof leaks too much.

Bro. Lyon has returned to his pastorate in Cleveland, Ohio, after spending part of his vacation with relatives and friends here.

F. E. Siple, Pastor.

CONTRIBUTIONS TO N. B. I.

Maurertown, Va., S. S.	\$ 3.30
J. W. Sweet	1.50
Como Murphy	.75
Ada M. Eldridge	1.00
E. S. Logan	10.00

ILLINOIS CONFERENCE REPORT

The Illinois Conference and Bible School which were held in conjunction with the General Conference, August 4-16, were of the best ever held. The register showed a total attendance of 425, with 17 states and Canada represented, as follows: Illinois, 269; Michigan, 32; Indiana, 26; Ohio, 22; Minnesota, 20; Virginia, 9; Nebraska, 8; Iowa, 6; Wisconsin, 6; Ontario, Can., 6; Kansas, 4; Arizona, 3; Louisiana, 3; Missouri, 3; Pennsylvania, 3; Texas, 2; Washington, 2; Kentucky, 1. The Bible School opened on Tuesday morning with an attendance of 120 (last year's opening attendance was 76); and the attendance throughout the duration of the school ranged approximately 40 per cent higher than last year. The highest attendance was reached on Tuesday afternoon, Aug. 11, when 194 were in attendance at classes. Another children's class was added to the curriculum this year, making a total of seven different class groups, which met twice a day. Besides these one or two special classes were in session for a part of the Bible School.

The annual business meeting of the Illinois State Conference was held on Friday, Aug. 14, with approximately fifty persons in attendance. President Paul C. Johnson called the meeting to order at 3 p. m. There was an opening hymn followed by a short session of prayer in which a number of prayers were offered thanking God for His manifold blessings in the past and invoking His guidance for the work of the coming year. The president read a short Scripture lesson after which the assembly sang a special conference theme song.

The minutes of the last meeting were read and approved. The treasurer's report was read, accepted, and placed on file.

Reports from the following churches were read: Casey, Dixon, Eldorado, Marshall, Oregon, Plum River, Ripley, and Rockford. Representatives were present from all the churches with the exception of Eldorado and Plum River. A tabulated report was given showing that there were on an average 334 attending Sunday school in the State during the past year; and also that the total increase in membership among the churches during the past year is 12, and during the past three years, 23.

Sr. Leila Whitehead inquired whether any of the churches had held meetings or pastors exchanged pulpits during the year as recommended by the evangelistic committee. It was reported that no pastors had exchanged pulpits, but that meetings were held at four different churches, namely, at Casey by Bro. S. J. Lindsay assisted by Bro. James McLain as song leader; at Eldorado by Bro. G. E. Marsh and Bro. McLain; at Oregon by Bro. F. L. Austin; and at Ripley by Bro. F. L. Austin. The Marshall church had held a series of meetings during the summer and did not feel they could hold another in the fall.

The next order of business was the election of officers, which resulted as follows: president, Paul C. Johnson, Oregon; vice president, Harvey Krogh, Ripley; secretary, Esta L. Starbuck, Rockford; treasurer, Leota B. Hanson, Lebanon. The two board members elected for two years are George Siple, Oregon; and Silas Claypool, Paris; those holding over from last year are C. E. Lapp and Glenn Birkey.

Taking up the matter of new business, the president suggested an outline for evangelistic work. He proposed that we have a State evangelist who would open up new fields, hold services at organized churches, and supply for a pastor who might be holding evangelistic services at some other point in the State. One of the chief duties of such an evangelist would be to contact the isolated members throughout the State. After a short discussion regarding the appointment of an evangelistic committee it was moved by Sr. Leila E. White-

head and Bro. Harry Goekler that Sr. Leota Hanson be appointed chairman of the evangelistic committee and that Bro. Paul C. Johnson be the second member; the third member to be chosen by them. The motion was carried.

The need for painting the dormitory was discussed, and Bro. Paul Johnson gave an estimate of \$65 as the cost of paint for covering the building with two coats. Several individuals volunteered to help do the painting.

A report was given as to the result of the "Dollar Day" campaign last fall. The treasurer stated that 600 letters were sent out and \$128 was received in return. Several spoke in favor of having a "Dollar Day" again this fall. It was moved by Sr. Leila Whitehead and Sr. Alice Williams that we have a "Dollar Day" to pay off the indebtedness of the Conference. The motion was carried. The indebtedness referred to consists of a mortgage on the dormitory building for approximately \$300.

There was a short discussion in regard to holding quarterly conferences at different churches throughout the State. Bro. Harvey Krogh made a motion that the evangelistic committee consider and make preparations to have a spring and fall conference as soon as such arrangements can be worked out satisfactorily. The motion was carried. These conferences would last only a few days, probably over a week-end.

The business meeting was adjourned with prayer by Bro. G. E. Marsh.

There were twelve baptisms during the conference: Miss Ruth Ann Robinson, Blanchard, Mich.; Miss Maude Hickox, Casey, Ill.; Miss Opal Kirkpatrick and Marvin Kirkpatrick, Claremont, Minn.; Mr. and Mrs. Ivan Hughes, Waterford, Pa.; Mr. and Mrs. Eldwin Knott, 1724 Charles St., Rockford, Ill.; Mrs. Clara Reynolds, Rt. 2, and Mrs. Gertrude Carr, Miss Marie Reed, and Miss Evelyn Carr, all of Oregon, Ill.

May we all reconsecrate our lives and unite our efforts in the Master's service during the coming year should our Savior tarry.

Esta L. Starbuck, Secretary.

HERALD RECEIPTS

Willis A. Roose (for others); Emil Fredlund; Andrew Roose; Minnie Kerr; Helen Schafer; Wayne Thompson; B. H. Carpenter (for another); Mayme and Nancy Penrod; Clint Scott; Mrs. Frank A. Shepard; Como Murphy; V. E. Kirkpatrick (for another); Ada M. Eldridge; Roy Blanchard; E. S. Logan; Ida Overton (for self and another).

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Eva H. M. Fletcher; Helen M. Chisholm; Silas M. Claypool; Mr. and Mrs. D. W. Kirkpatrick; Jessie M. B. Kauffman; Mary J. Calkins; Fannie LeCrone; W. A. Reid; A Sister in the West; Ella M. Siple; Albert Siple; Eva L. Page; Mr. and Mrs. C. E. Netts; Mr. and Mrs. M. Fetters; Mr. and Mrs. Delos Andrew.

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.



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There may be a better combination of three books for the Bible teacher than Peloubet's Bible Dictionary, the International Bible Commentary, and Cruden's Complete Concordance; but we feel sure it does not come for this price: \$2.00 per volume, or \$5.40 for all three, with a thumb index added to each book for only 50 cents an index.

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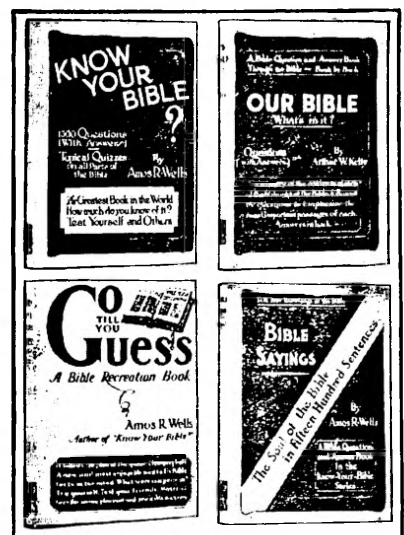
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NATIONAL BIBLE INSTITUTION

Oregon, Illinois



THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, SEPTEMBER 8, 1936

NUMBER 50

General Conference Report

ONE of the most successful, in that it was one of the most forward-looking, General Conferences the Church of God has ever held came to a close after thirteen exceedingly busy days devoted to spiritual meditation, helpful Bible study, and fraternal communion of brethren from almost all parts of the United States and Canada. When all was over and the final benediction had been pronounced those who had been in attendance through the major part of the meeting expressed themselves as deeply pleased with the results attained and especially impressed with the spirit of fellowship that was maintained.

It would be quite impossible for us to bring to our readers a complete report of this splendid gathering. We can only tell you of some of its outstanding accomplishments and suggest a few of the many blessed experiences that came to those who were present in person. But such a report will be altogether inadequate. It will not tell of the individual contacts that were made for the first time, contacts which are to result in lifelong friendships and lasting communion of heart with heart. It will not record the sweet inner spirit of unity that was felt and expressed in a thousand different ways. Nor will it place in the hearts of those who read such a report, but who were not present at the meeting, the inspiring and unifying sense of brotherly love which welded that great group of believers together.

RESUME OF THE MINUTES

We will not burden our report with detailed day-to-day recording of the minutes of each session, but will tell in a connected and intelligible way so far as possible what took place.

The first business session of the Conference was called to order by President L. E. Conner at 3 p. m. on August 4. Preliminary announcements were made concerning the appointment of various committees and time for the election of officers and then the meeting recessed until the next day.

On each afternoon, the time appointed for the holding of the business sessions of the General Conference, when reports or other business did not occupy the entire period, a sermon was given by one of the many able ministers who were present, and every hour was thus profit- *(Please turn to Page Six)*

Abreast of the Times

Predict New War September 16

"Then sudden destruction cometh upon them."—1 Thessalonians 5:3.

ROCKFORD, Ill., Aug. 22.—Students of the Great Pyramid of Gizeh will be especially interested in the following statement that was made by Lieut. C. L. Bargren of this city upon his return from the war games in Michigan.



Army officers from leading military Powers were on hand to observe the war games, the reserve officer said. While they were reticent to discuss the possibilities of a general European war, a number of the foreign army men indicated that they fear hostilities will spread until they set off a general European conflict. All refused to be quoted, but several privately expressed the belief that hostilities would commence on or about September 16 of the present year. It will be remembered that the night of September 15-16 has been indicated by interpreters of the Pyramid as the hour for some great but unnamed event to occur in the development of God's plans especially for Israel. We will watch the approach of this date with interest.

DETROIT, Sept. 2.—The report of those who were appointed to investigate the activities of the Black Legion, which has just been submitted to the grand jury, alleges that nearly a hundred county and city officials were enrolled in the organization. The investigators further assert that the Legion had set September 16, 1936, as the day for the overturning of the Government of the United States and the substitution of an anti-Jewish, anti-Catholic, and anti-alien order in its place.

While many Bible students question the policy of accepting anything aside from the Holy Scriptures as a direct means of divine revelation and agree with the *Evangelical Christian* of Toronto that to place the Pyramid on an equality with the Bible is "one of the strange delusions of these latter days," they will, no doubt, watch the approach of September 16 with closest attention.

In this connection it is interesting to note the statement of Sir William Matthew Flinders Petrie, Professor of Egyptology, University College, London, a scientific student of the Great Pyramid of Gizeh for more than sixty years, founder of the British School of Archaeology in Egypt in 1894, and author of many works on the subject of Egyptology. Prof. Petrie says in his recent book, *Seventy Years in Archaeology*, with reference to those who believe in the inspiration of the Great Pyramid, "It is useless to state the real truth of the matter as it has no effect on those who are subject to this kind of hallucination."

But whether we agree with Dr. Petrie or with the defenders of the Pyramid's inspiration, we will keep our eyes and ears open to all developments this month—and all months—that can have any possible bearing on the fulfillment of prophecy.

Army Rule for Palestine

"He shall rule them with a rod of iron."—Rev. 2:27.

Army Rule for Palestine

"He shall rule them with a rod of iron."—Rev. 2:27.

LONDON, Sept. 3.—Palestine is to be put immediately under martial law. Such was the decision reached by the British Cabinet which met in Downing Street today. A proclamation to this effect was expected momentarily. The decision was reached by the Cabinet after it had received a report from the Palestine High Commissioner, Sir Grenfell Wauchope, in which he told of new riots and of increasing clashes between Jews and Arabs.

The twelve British battalions already stationed in the Holy Land are to be increased in all probability by the transfer of the First Division, consisting also of twelve battalions, from Sussex, where it has been engaged in annual war games, to Palestine.

Dispatches from Jerusalem today said that one British flying officer and his gunner had been killed in the crash of a military plane during one of the daily fights with Arab terrorists near Tulkaren. Another pilot was shot in the leg but landed safely. A British infantryman was reported killed and four privates wounded in another skirmish. The Arabs, it was reported, suffered the loss of ten men killed in an all-day battle with British forces.

Continuous trouble seems to be in store for the land made sacred by the feet of apostles and prophets and the Son of God until He comes "whose right it is" to reign upon David's throne. Until that great day shall dawn, all, Jew and Christian alike, who, like Simeon of old, are "waiting for the consolation of Israel," should even in the midst of strife, "pray for the peace of Jerusalem," for "they shall prosper that love thee" (Psalm 122:6).

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Church of God, Awake!

By Mary A. Gesin

A PRAYER

Our Father, who hast so abundantly bestowed countless blessings of love and mercy upon us, we do thank Thee for our conference and Bible school, for Thy presence with us, and for the sweet spirit that has prevailed. We ask that we who have been here and those who shall hear of our blessing may all be brought into closer fellowship with Thee and our Savior and that we may go forward in Thy will with the zeal of the apostles, until Jesus returns to give us the rest that we shall then need. In the name of Jesus we pray. Amen.

Harvey Krogh, Jr.

IT SEEMS to be the prevailing opinion of the ministers present at our recent General Conference that as a church we need a broader vision of our duty in spreading the good news of the gospel of the kingdom of God. If the truth commonly taught among us is so precious to us, it will be just as precious to new believers. How can they believe unless they hear, and how can they hear without a preacher?

In the words of F. A. Stilson of South Bend, Indiana, "we need to catch the spirit of evangelism. We need to get away from our selfish viewpoint. Our aim, generally, is that of a person who sits down to his own well-filled table, forgetting his hungry neighbor.

"We want to feed on the gospel ourselves," he continues, "but are unwilling to share it with the countless others who are just as precious in God's sight as we."

In perfect agreement with this is the following: "It seems to me that the outstanding need of our church today is evangelism in new places. There are many who have never heard the glorious gospel of the kingdom. The Master said, 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.'"—Harry Goekler, pastor of Salem Church, Marshall, Illinois.

Another of the younger of our ministers, Gerald L. Cooper of Mora, Minnesota, tells us that he has been occupied during the past eight or nine months evangelizing in communities where God's Word was seldom heard and where our teachings were almost unknown.

"I feel," Bro. Cooper says, "that the spirit of evan-

gelism that pervades our group is as it should be. I pray that this spirit may be manifested even more during the coming year."

A solution for the method of answering this great need is offered by another of our ministers in this way: "Many things are in this day desirable. Some things are actually needful. As we consider the work of our Lord and Master we are compelled to recognize our great need of *faith*, a *living faith*!

"As a farmer sows in the spring of the year he expresses his faith in favorable conditions resulting in the production of a good crop. Were all farmers to wait until some unknown power guaranteed results, the nations would starve to death in the waiting.

"Consider then, friends: Were the present-day world entirely dependent upon the efforts put forth by the Church of God in the promulgation of the gospel of Jesus Christ, the resulting spiritual starvation in the midst of plenty would be appalling.

"Jesus said, 'Go ye into all the world.'

"Faith is needed! Faith is demanded!

"Let us, for the moment, place ourselves in the shoes of the priests of Israel as they came before the raging River Jordan to enter the Promised Land. We have the command of our Lord to 'go,' but before us roar (almost overcoming the 'still small voice') the wild, onrushing torrents of financial difficulty, doubt, and otherwise vision-dimming objections.

"Have we faith, as the priests of Israel, to take the step that will lead us on to victory, or will we pass our time day by day waiting for the way to open? Israel might have stood on the brink to this day but for the exercise of their faith.

"Wanted! Faith that will prompt and compel us to step forward that God may open the way to greater channels of service.

"It is almost needless to say that, as God is now taking out a people for His name, He requires of His people an abiding, active faith. But it seems necessary to urge and to plead that we of little faith may increase the activity of our faith and determinedly step forward, seeking 'those things which are above.'"—John L. Denchfield, evangelist-at-large.

However, C. E. Randall of Fonthill, Ontario, and Niagara Falls, New York, does not put all the burden of evangelism upon the shoulders of the ministers. He believes that "the Church of God needs a forward-looking vision directed by a deeply consecrated, fully trained, well-organized ministry, whose aims and labors are upheld and supported by a dedicated laity as unto the Lord and not unto man."

(Please turn to Page Ten)

JACOB AND ESAU

By A. L. Corbaley

DESOLATION and destruction are pronounced against Edom in many of the prophets. Please read Jeremiah 49:7-22; Joel 3:19-21; Ezekiel 25:12-14.

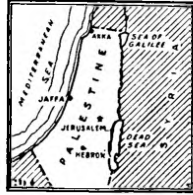
In the year 637 A. D., the Caliph Omar came into the land of Canaan with a mighty army, and took possession of the country. He destroyed what Jews he found there, and Mohammedans have had virtual possession since that date. The Crusades failed to dislodge them permanently from their hold on the country.

In 1897 the first Zionist Congress was held at Basle, Switzerland. Before that time there had been a serious persecution of the Jews in Russia. The Czar had commanded all Jews who lived in the large cities to immediately remove into cities of less than five thousand population. Because the Jews failed to immediately respond to this demand of the Czar, he sent soldiers to drive them out, which they did with ruthless violence. Many of the Jews fled into the forests and marshy districts to escape the wrath of the Government, but were hunted out by the soldiers as though they had been vicious criminals.

Then the Jews, under the leadership of Dr. Herzl and a few other notable Jews began to seek an asylum, a homeland for their persecuted brethren. Argentina made them an offer of land, as also did England, who offered them certain lands in West Africa; but both offers were rejected. Then overtures were made to the Turkish Government to secure Palestine, the ancient home of Israel, to make of it a homeland for the homeless Jew.

For eleven years, in August, the Zionist Congress met at Basle, Switzerland. At first but few of the Jews responded to the call. But in 1908 the place of meeting was changed from Basle to The Hague in Holland. In March of that year the Turkish Sultan issued a proclamation allowing the Jews to return to Palestine, either with or without passports. In the fall of that year they were given the privilege of buying the land, which was chiefly owned by absentee Arab landowners.

During the world's greatest war the Jews in Palestine suffered severe hardships, some of them leaving the country; but most of them remained. On the 2nd day of November, 1917, what is known as the Balfour Declaration was granted to the Jews, giving them the land of Palestine as a legally secured homeland. It was issued by James Arthur Balfour, who was then Secretary for Foreign Affairs of Great Britain. It was accepted by the League of Nations, and also by the United States of America. Great Britain was given a mandate over Palestine for a period of twenty-five years by the League, her duty being to see that the terms of the Declaration were carried out.



Before the Balfour Declaration was granted to the Jews, the Arabs made no objection to the Jews' coming into the country and buying the land, but when it was to be given to them as a legally secured home, then the Arabs attempted to have the Declaration revoked; but in this they failed, as all nations had agreed to give Palestine to the Jews and to make it a homeland for the Jews. Failing in their efforts in this direction, the Arabs then resolved to drive the Jews out of the land by the force of arms.

In 1929 the Arabs made an armed assault upon the Jews, beginning at the Wailing Wall, once the seat of Solomon's Temple, on Mount Moriah, but now the site of the Mosque of Omar, a Mohammedan temple; and from there the revolt spread throughout all of Palestine. The British Government was taken by surprise, so hundreds of Jews were slain before it could be checked.

After Adolf Hitler was made the dictator of Germany, and began his ruthless persecution of the Jews, they turned to Palestine to make it their future home. Early in November, 1933, two steamers loaded with nine hundred Jewish refugees from Germany were waiting off the port of Jaffa for lighters to take their passengers ashore. Jaffa has no harbor where the boats can come up to the dock and unload their cargo, as the water is too shallow. While they were waiting to be landed, five hundred Arab horsemen, all fully armed, came swooping down from the hills, intent on driving the Jews and the British soldiers into the sea. But the British constabulary had learned of their intentions, and so had prepared a barbed wire entanglement all around the city. The Arabs ran pell mell into it, and before they could recover from their surprise, the British soldiers had opened fire on them, killing thirty and wounding more than two hundred. The remainder fled in wild disorder.

Now for a number of weeks, Arab revolt has flared up all over the land of Palestine, making a veritable reign of terror. The Mufti of Jerusalem, or what we would call the Mayor, or Governor, of the city, is an Arab, and has declared that the Arabs will die to a man before they will give up the land to the hated Jew; while another Arab official in an interview has stated that "the Jew and the Arab cannot both live in Palestine. One or the other will have to leave."

There are now more than 800,000 Arabs in the land, while there are some 400,000 Jews in Palestine. The Jews are living in cities of unwallled villages, spoken of in Ezekiel 38:11. There are now 180 of these cities, the largest of which is the city of Tel-Aviv. It is not very far from the city of Jaffa, and it was established as a resort for tourists. But being so near Jaffa and Haifa, it has grown

remarkably fast. Last year it celebrated its twenty-fifth anniversary, and is an all-Jewish city containing 150,000 inhabitants.

In the present uprising there have been 137 killed, 224 seriously wounded, and 448 who are less seriously wounded (to August 2), and there is guerrilla warfare all over the hills of Judea. The British Government refuses to be intimidated by the Arab terrorists, but is determined to restore peace and order in that land.

The Arabs are Mohammedans, and of course have the sympathy of their coreligionists all over the world. It has been reported lately over the radio that an army of 100,000 Bedouin Arabs is being raised to assist the Arabs in Palestine to drive the Jews and the British out of the land. If this report is true, Great Britain will be compelled to call for help from the other nations who have signed the Balfour Declaration.

The Arabs, who are the direct descendants of Esau and Ishmael, claim that they have been in the land for 1,300 years, which is true; they also state that the Jews come from everywhere, and therefore have no right to the land, even though it was the ancient home of the Jew.

Now let us turn to the 35th chapter of Ezekiel and see how the Lord views the situation. Mount Seir is the inheritance that was given to Esau, when he despised his birthright and sold it to his brother for a mess of pottage when he was hungry (Deut. 2:5). Also in Romans 9:13, "Jacob have I loved, but Esau have I hated."

Why did the Lord hate Esau? We have the answer in Hebrews 12:16: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." We find in the beginning of this chapter just why the Lord is against Mount Seir, the inheritance of Esau. In the 5th verse of this 35th chapter of Ezekiel we read: "Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end." In the 8th verse we read the result: "And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord. Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there. . . . And I will make myself known among them, when I have judged thee."

In Zechariah 12:10 we find, "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 first-born."

Then in Zechariah 13:6, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

So, as doubting Thomas was convinced when he saw

Jesus, the Jews will acknowledge Him when they see the wounds in His hands and in His feet, and behold the wound in His side.

Will all of the Jews accept of Him when they see Him? is a question which is often asked. By reading the last two verses of this chapter (13), we find the answer. "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."

So but one third of the Jews will accept of Christ, even when they see Him.

In support of this thought let us turn to Ezekiel 20:33-38, where we find that He will bring them from all countries where they have been scattered. "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 the land of Israel: and ye shall know that I am the Lord."

Now let us turn to the book of Obadiah. It contains but one chapter, but it shows us what the result will be in the contest which is now raging in the land of Palestine between the Arab as the aggressor and the British soldiers as the defenders of the Jews. In the first verse we learn that "an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle." England is the one who would call upon the other nations to join her in the battle against the enemies of the Jews. All the nations who signed the Balfour Declaration, giving Palestine to the Jews, are in duty bound to protect the Jew and his rights in that country, and to come to the help of Great Britain when she needs their assistance, as she surely will if the millions of Arabs in Arabia come to the assistance of the Arabs in Palestine.

In the 7th verse (of Obadiah) we read, "All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him." In the beginning of the conflict of 1914-18 the smaller nations were undecided as to which side to take in the war. So very alluring offers were made by both the Allies and the Central Powers, to have them take up arms for them. Among others, the Arabs were promised the land of Palestine if they would fight for the Allies, which they did. Then later it was given to the Jew. So the Arab was really deceived, and now he bitterly resents that deception.

The 9th verse tells us the result of the conflict: "To the end that every one of the mount of Esau may be cut off by

slaughter." The 10th verse tells us the reason why so great a calamity is coming upon them. The following verses down to the 15th give additional reasons for their destruction. The 15th verse shows that when these events happen to the Arab "the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

This calls our minds to Daniel 2:44, "In the days of these kings 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." Also Revelation 11:15-18: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

In the 17th verse of Obadiah we read, "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." Then we are shown in the next two verses the division of the land among the children of Israel. Then in the last verse we are informed that "saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

I have written this account of the destiny of the descendants of Jacob and of Esau so that we can see from this account, and events which are happening all over the world, the second coming of the Lord is very near. Soon His people will be caught up to meet Him in the air as He descends from heaven to rule the world in righteousness, and to bring peace and happiness to the world.

General Conference Report

(Continued from Front Page)

ably and enjoyably utilized. Each business session was opened with song and prayer, followed by the reading of the minutes of the preceding meeting. The song services were in charge of Bro. James McLain of Ripley, Illinois.

After the opening exercises on August 5, the president appointed the following committees: Credentials: Miss Elizabeth Ordnung and Mrs. Esta Starbuck, both of Illinois. Auditing: Miss Leota B. Hanson of Missouri and Miss Leona Lathrop of Nebraska.

At this session a motion was made by James A. Patrick and C. E. Lapp that thereafter the business sessions be held at 3:15 p. m. instead of at 3 o'clock as heretofore. The motion was carried and the Conference was subsequently called to order each day at that time in the afternoon.

On August 6, the president appointed a Nominating Committee consisting of Marcellus Boyer of Virginia, Grover Gordon of Nebraska, and George M. Siple of Illinois.

After reviewing the history of the National Bible Institution and its financial difficulties, C. E. Randall of Ontario and New York proposed that the outstanding debts of the Institution be met by applying the offering taken on each fourth Sunday by the churches to the payment of these obligations.

To bring the matter directly before the Conference for formal consideration, Bro. Randall, seconded by C. E. Lapp, moved that the Conference proceed at once to the consideration of the "moral obligation" which these debts placed upon the church. After extensive remarks in favor of the general principle involved, by Bros. F. L. Austin, James A. Patrick, and A. M. Jones, the motion was carried.

At the conclusion of the discussion C. E. Randall, again seconded by C. E. Lapp, introduced the following resolution, which was passed:

"MORAL OBLIGATION SUNDAY"

"Resolved that we recommend to the churches and isolated members of the Church of God the setting aside of the fourth Sunday of each month as a 'Moral Obligation Sunday,' and that any church not meeting on that Sunday observe the last Sunday of the month upon which they worship together as a 'Moral Obligation Sunday.'

"The purpose of setting aside such a day is that offerings may be made especially for the retirement of the indebtedness of the National Bible Institution.

"Further, such contributions are to be sent regularly each month to the treasurer of the National Bible Institution."

In the course of the discussion of the above resolution J. R. LeCrone of Minnesota, and others, proposed tithing as the biblical and most effective means of raising money for any religious purpose.

Pledges of \$25 each, contingent on the securing of a total of three hundred such pledges (which would meet the entire outstanding indebtedness of the Institution), were made by F. L. and Evelyn Austin, G. E. and Grace Marsh, and L. E. Conner (followed later by a number of others, some of whom have already paid their pledges in cash).

For the information of interested ones who were not present at the Conference we are glad to state that this list of three hundred freewill contributors to the indebtedness fund is still open and that additional pledges will be welcomed at any time.

It was proposed by Wilsie McKnight, Nebraska, that a field man be sent to visit isolated members, local churches, and State conferences, to present to the brotherhood everywhere matters of general interest and importance, such as evangelism, publications, institutional needs, etc.

Regret was expressed by G. E. Marsh, James A. Patrick, and C. E. Randall, all former members of the executive board, that they had, in the early years of the Institution, encouraged or consented to the contracting of debts and to the Institution's engaging in commercial enterprises which resulted in the placing of such a burden of obligation upon it. They further guaranteed that it would be their constant effort in the future to avoid such financial entanglements.

President L. E. Conner and F. L. Austin disclaimed that they had favored the policies which led to the present and past indebtedness and the president expressed his hearty accord with the desire to avoid indebtedness in the future.

At this point M. W. Lyon of Ohio earnestly recommended that the brotherhood pray more for the guidance of the Spirit of God on behalf of the General Conference board.

Following the devotional opening exercises on August 7, credentials were presented by Rev. Clarence Hewitt, head of the Biblical Department of Aurora College and secretary of the Advent Christian General Conference, and Rev. Singleterry, as "fraternal delegates" to the General Conference of the Church of God. President L. E. Conner welcomed them officially and introduced them to the brotherhood with the request that they tell the Conference something of the work of their own denomination and especially of the educational advantages of Aurora College, where several of our young people are preparing for the ministry.

Rev. Hewitt very graciously responded to the president's request, and spoke briefly of the many points of unity in faith that existed between us and invited our young people to avail themselves of the opportunities for higher education afforded by Aurora College, where they would be surrounded by a pronounced Christian atmosphere.

The Auditing Committee reported as follows:

"We, the Auditing Committee, having examined the books of the treasurer, find them to be properly balanced and in harmony with the report of the treasurer."

(Signed) Leota B. Hanson,
Leona Lathrop.

The report of the treasurer was received by the Conference, approved by formal motion, and ordered placed on file. A summary of that report follows:

SUMMARY OF TREASURER'S REPORT

National Bible Institution

Balance on hand August 1, 1935	\$ 477.07
Cash received to July 31, 1936	<u>8795.78</u>
Total	\$9272.85
Cash expended to July 31, 1936	<u>8943.48</u>
Balance on hand July 31, 1936	\$ 329.37

Golden Rule Home

Balance on hand August 1, 1935	\$ 33.59
Cash received to July 31, 1936	<u>3689.07</u>
Total	\$3722.66
Cash expended to July 31, 1936	<u>3588.67</u>
Balance on hand July 31, 1936	\$ 133.99

Among the interesting facts suggested by the treasurer's report with regard to the National Bible Institution are the following:

Due in part to the discontinuance of the Training Class, to reduction of the number employed, to voluntary lowering of salaries by those in the office and print shop, and to the installation of a folding machine, expenditures of the National Bible Institution were reduced more than 42 per cent since 1931. By further economies the loss on the publication of THE RESTITUTION HERALD, heretofore about \$2.00 on each yearly subscription, was reduced close to 50 per cent.

The cost of maintaining Golden Rule Home was found to be much greater than would be the case if the Home family were increased. The hope was expressed that an effort would be made by our brethren everywhere to interest older ones to enter as life members, and thus relieve themselves of all further anxiety concerning their future.

Manager L. E. Conner declared that the National Bible Institution was now being operated on a strictly cash basis. In the course of his verbal report he told of the almost desperate condition in which the Institution was situated five years ago and of the long and desperate struggle the board carried on for many months in its eventually successful efforts to save the property for the brotherhood. At the conclusion of his remarks he expressed the pleasure he felt in being able to assert that Golden Rule Home now was in the most secure financial position it had ever occupied.

The manager's informal report was received and the secretary instructed to place a summary of it on file.

The Church of God at Ripley, Illinois, presented the following resolutions which had been adopted previously by the pastor and elders of the Ripley church:

COMMUNICATION FROM RIPLEY, ILLINOIS

"The Church of God of Ripley, Illinois, adopts the following resolutions and presents the following suggestions and motion:

1. *Concerning Golden Rule Home.* We suggest that the National Bible Institution make a complete statement of the financial condition, cost of entering, rules, and description of the Home; this statement to be placed in the hands of committees which shall be appointed by each local church. The purpose of these committees shall be to visit each person in that church who might be interested in going to the Home, and also request this committee to make an early report to the National Bible Institution.

"2. *Concerning the Reorganization of the Training Class.* We are in hearty favor of the reestablishing of the Training Class and believe the suggestions given in the general letter (of the secretary) to be very good. (OVER)

"3. *Summer Training School.* We are not in favor of establishing the suggested Summer Training School. If the Training Class cannot be reestablished we feel that it would be a waste of time and money to hold so short a school at the time of year named (in the secretary's letter).

"4. *Board of Religious Education. Etc.* We are in favor of appointing or electing a Board of Religious Education and Evangelism as suggested in the general letter."

(Signed) Harvey Krogh, Jr.,
Lawrence Howell,
J. W. Cooper.

NOTE: The references made in the above communication to a "general letter" referred to a letter issued by the secretary of the General Conference and addressed to all local churches, in which suggestions were made concerning Golden Rule Home, the Training Class, etc.

After the reading of the above communication the following resolution was presented by Harvey U. Krogh, Jr., and seconded by G. E. Marsh:

EFFORT TO INCREASE MEMBERSHIP IN GOLDEN RULE HOME

"The secretary is hereby instructed to issue at as early a date as possible a complete statement of the financial condition, cost of admission, rules governing residents, and description of Golden Rule Home, and provide each local church with a copy of said statement, together with the request that the local church appoint a committee to go personally to each member of the church who might be interested in entering the Home and also request said committee to make an early report to the National Bible Institution concerning all such individuals."

The motion carried.

The assistant treasurer reported that about 25 per cent of the subscriptions to THE RESTITUTION HERALD were not paid up to date.

Manager L. E. Conner suggested that a reduction in the subscription price be granted to local churches which secured subscriptions (paid in advance) from 75 per cent of their membership. The editor of THE HERALD stated that a somewhat similar plan would soon be presented for the consideration of the executive board.

SECRETARY'S REPORT

The informal report of the secretary and editor was given verbally on August 11, at a special session meeting at 11 a. m. The summary of the report is as follows:

An outline of the many lines of activity carried on by the secretary and editor was given. He told of requests received for assistance in preparing articles, addresses, and papers to be read before various local groups, as women's clubs, missionary societies, or other churches, men's clubs, etc., on Bible poetry, drama, history, prophecy, and doctrine. In addition many ask for help in the interpretation of difficult texts.

As examples of the kind of service the editorial staff endeavors to render to the church at large the secretary mentioned a request for information concerning the history of the doctrine of the immortality of the soul, as to how and when the philosophy of Plato was introduced into the church. Other requests were for the names of reference

works covering different doctrinal ideas, prophetic interpretations, etc. Young people write in for information on the history and authoritative teaching of the Church of God. All such requests are met so far as the resources of the Institution and available library facilities go. In some instances trips have been made to libraries in other cities (at the personal expense of the editor) to secure some of the information desired. This service is gladly rendered to the entire church as a part of the regular work of the National Bible Institution.

The report emphasized the difficulty the executive board and the editor of THE RESTITUTION HERALD experienced in attempting to remain and to appear neutral in matters connected with local church disagreements. The editor has been charged with favoring *both sides* in more than one such unfortunate instance. The secretary reaffirmed the statement frequently made in the past, that the National Bible Institution has no authority to act in any way in local or State disputes. It must treat all factions alike and recognize all Church of God organizations, members, and ministers as in good standing with the General Conference until the Conference has been officially informed otherwise and required to take definite action in the matter under dispute.

The editor expressed his deep appreciation to those who contributed articles to the paper and assisted in the preparation of the *Truth Seekers' Quarterly*. All such writers, outside of the office force work gratuitously.

The secretary's informal report was received by the Conference and he was instructed to place a summary of it on file.

EXPRESSION OF CONDOLENCE

On the convening of the Conference at 3:15 in the afternoon the secretary asked the privilege of presenting a matter of immediate interest to the delegates. Permission having been accorded by the chair, the secretary read a letter from Bro. A. L. Corbaley informing the brotherhood of the accidental death of Bro. Corbaley's son, Glenn.

At the conclusion of the reading the secretary moved that the entire Conference stand and engage in a season of prayer that God's comforting assurances might be granted to Bro. Corbaley and the members of his family in their great bereavement. James A. Patrick opened the service by request and was followed by C. E. Randall, L. E. Conner, G. E. Marsh, and others, all invoking the Father's blessing upon those who had suffered through the untimely death of their loved one.

It was then moved by C. E. Randall, seconded by M. W. Lyon, that the secretary be instructed to draw up a resolution of condolence to Bro. Corbaley for presentation to the Conference later. The motion having been carried, the resolution was subsequently drawn, presented to the brotherhood, and passed unanimously.

The Nominating Committee reported as follows:

"To the General Conference of the Church of God:

"We, the members of the Nominating Committee, after due consideration of the suggestions and recommendations of the various names suggested to us for the several offices

of the General Conference, and after carefully considering the different conditions connected with each case, do hereby submit the following nominees:

"For president, L. E. Conner; first vice president, Leland T. Hanson; second vice president, J. H. Williams; secretary, G. E. Marsh; treasurer, Leota B. Hanson."

(Signed) J. M. Boyer (Virginia),
Grover Gordon (Nebraska),
George M. Siple (Illinois).—Committee.

The Conference proceeded immediately to the election of officers.

The nominating ballot listed the following as candidates for president: C. E. Randall, L. E. Conner, Paul C. Johnson, Leota B. Hanson, Grover Gordon, James A. Patrick, M. W. Lyon, F. A. Stilson, Sydney E. Magaw, and Silas M. Claypool.

The total number of votes cast was 1,907. L. E. Conner received 1,446 votes and was declared elected.

Nominees for first vice president were named: James A. Patrick, Leota B. Hanson, Leland T. Hanson, C. E. Randall, Glenn M. Birkey, F. A. Stilson, Paul C. Johnson, Mary A. Gesin, J. H. Williams, Leona Lathrop, and H. S. Bell.

The total number of ballots cast for first vice president was 2,150, of which Leland T. Hanson received 1,181; and he was accordingly declared elected.

Nominations for second vice president resulted in the presentation of the following candidates: J. H. Williams, Mary A. Gesin, Paul C. Johnson, H. S. Bell, and B. H. Carpenter.

Of the 1,977 votes cast for second vice president, 1,137 bore the name of J. H. Williams, who consequently was declared elected.

Owing to lack of time to finish the election, the session recessed until 11 o'clock on August 12, 1936.

First in order of business were nominations for secretary, which resulted in the following being named for the consideration of the Conference: G. E. Marsh, F. L. Austin, Mary A. Gesin, Paul C. Johnson, Leota B. Hanson, and Leona Lathrop.

Balloting resulted in 1,705 votes being cast for secretary, of which G. E. Marsh received 1,535 and was therefore declared elected.

Nominations for treasurer brought these names before the Conference: Leota B. Hanson, Arlen Marsh, F. L. Austin, B. H. Carpenter, Paul C. Johnson, and Earle Mogle.

Two ballots were taken before any candidate received a majority of the 2,050 votes cast. On the final ballot the two leading candidates received respectively: Leota B. Hanson, 824; Earle Mogle, 1,223. Earle Mogle was declared elected.

BIBLE TRAINING SCHOOL TO BE REESTABLISHED

After various suggestions and motions had been made and discussed thoroughly regarding the reestablishment of the Bible Training School, the following motion made by C. A. Smead and seconded by Gerald L. Cooper, received the support of the Conference.

"The chair is hereby instructed to appoint a committee of three to investigate all phases of the proposed Training School and report to the Conference at 11 a. m., August 14, 1936."

In carrying out the resolution the chair appointed F. A. Stilson, C. E. Lapp, and C. A. Smead as members of the committee, which, on August 14, reported as follows:

"As our report the committee moves the adoption of the following resolution:

"Be it resolved that, the Lord willing, the Bible Training School be definitely reestablished not later than the fall of 1937, on condition that at least ten paying students can be enrolled for the complete year's work, on a tuition basis of Ten Dollars for each school month.

"Be it further resolved that the president shall appoint a Board of Religious Education consisting of one member of the conference (executive) board, and two others, which Board shall have general oversight of the School, shall seek out and enroll students, and shall make and execute definite plans for the establishment and operation of the School. This Board to be appointed at this Conference and to begin their activity immediately.

"The aim of this School shall be to train for positive Christian work as ministers, teachers, and leaders."

(Signed) F. A. Stilson,
C. A. Smead,
C. E. Lapp.

It was moved by C. A. Smead, seconded by James McLain, that the report of the Committee on the Training School be adopted. The motion carried by acclamation and the president appointed the following as members of a Committee on Education: Leila E. Whitehead, G. E. Marsh, and F. A. Stilson.

The need for additional dormitory space was discussed by F. E. Siple, who suggested that the need for such space was due, not to the requirements of the Illinois State Conference, which erected the present structure, but to the increasing attendance at the General Conference, and, consequently, the Church of God at large should share in the expense of providing more space to care for those who come to the annual meeting.

EXPRESSIONS OF APPRECIATION

In the absence of the president and both vice presidents, the secretary called the final session of the General Conference to order at 11 a. m., August 15, 1936. The minutes of the recessed meetings were read, corrected, and approved, and at the conclusion of the session the minutes covering its actions were also read and approved.

In the last gathering resolutions were passed expressing the appreciation of the Conference to various individuals and organizations for services received and faithfulness shown in their several fields of labor.

Those specifically mentioned in this way were L. E. Conner, to whom was given a rising vote of thanks for the sacrifice and effort he had expended in behalf of the National Bible Institution.

The Oregon Church of God and the women who had as-

sisted in preparing the church and dormitory for the Conference were named as entitled to the gratitude of all.

The Illinois State Conference was thanked for the improvements it had made on the dormitory in the installation of shower baths.

A vote of appreciation was extended to Bro. James McLain for the great help he rendered in the directing of the musical part of the devotional program throughout the meeting.

Expressions of gratitude were extended to Sr. F. L. Austin for the splendid way in which she had succeeded in bringing about and maintaining a spirit of fellowship at all times. No one thing contributed more to the pleasure of those in attendance at the Conference, it was said, than the service which had been rendered by Sr. Austin in this regard.

Moved by C. E. Randall, seconded by Leila E. Whitehead, that the Conference adjourn *sine die*. The motion carried and final adjournment was made at 11:25 a. m.

G. E. Marsh, Secretary.

EVANGELISM

OUR own people in the early days built churches and organized conferences, by the use of one method, viz., EVANGELISM. Men went everywhere preaching the Word. The emphasis was on the essentials. Evangelists went into *new* fields. Converts were had and made out of *new* material. Evangelists went on foot, by horses and wagon, and no sacrifice was too great to preach the Lord's salvation for sinners and the Lord's return for believers.

Beloved, we are not touching the fringes today. We have failed on evangelism. We have narrowed down to institutionalism. We are emphasizing much else. Why?

The world is in the grip of a mighty something, and it looks like the overthrow of civilization could easily be.

What is the message for the hour? That we can patch up a sin-ridden and death-doomed world? No!

Our message should be, "Behold, he cometh!" We should emphasize that folks must be new creatures in Christ, ready for the coming of our Lord.

Patchwork is not gospel preaching. Paul saw that Rome was going to the bad. He never began reforming Cæsar's household, and then reforming others. He preached gospel and a Person that transformed them.

The world will be no better morally. It is not in the cards. It will be iniquity-sodden when He comes back (Matt. 24:13, 14). He that endureth during these days of sin will be saved then by translation into Isaiah's chambers.

Beloved, plan on a great evangelistic program. Let us save everyone by the heraldry that we can. The faith will be less and less (Luke 18), but there will be *some* ready to meet our dear Lord. We must labor in the light of that day, and its fearful consequences.—*Messiah's Advocate*.

CHURCH OF GOD, AWAKE!

(Continued from Page Three)

Put into terse, impelling words such as these, can we do less than our duty in holding up the hands of our leaders? L. E. Conner, pastor of the Rockford and Dixon, Illinois, churches, puts it squarely up to us thus:

"The great need of the church is more consecration. And this includes consecration of both heart and purse. The one without the other is of no avail."

E. O. Stewart of Sweetwater, Texas, further elucidates the means by which this is accomplished. He contends that our ministers need to teach more spirituality. The manner of our present-day living has been sadly neglected, he feels. And in his opinion the first step toward that end is to start the system of tithing. Bro. Stewart believes that tithing leads to spirituality, working on the principle, we presume, that one is thoroughly interested in something in which he has his money invested.

If every member of the Church of God were a tither, there would be no question as to whether we have the means to evangelize. Would there?

F. E. Siple of South Lawn Park Church at Grand Rapids, Michigan, is convinced that the first requisite for the solution of our problems is faith.

"Several definite undertakings are before us as a church. A program of evangelism, a training school for ministers, a lifting of our national debt are some of the opportunities which open up before us," he says. "If we have the faith that is necessary to go forward and the humility that is needful to ask God to direct us, our most difficult problems will be solved."

In quite another vein run the thoughts of J. A. Patrick of Ashland, Ohio, and C. A. Smead of Blanchard, Michigan. The former declares, "A closer coordination is needed between the local churches and the General Conference. The several church bodies should be willing to be amenable to the national body."

The latter says we need "less democracy and more theocracy. The pew speaks too much to the pulpit. The ones best qualified for leadership are those who are spiritually minded. Since we are of different degrees of spirituality we should follow the lead of those who are the most spiritual.

"The evils of too much democracy are a falling away from the distinctive message of our people, a desire to conciliate with error, a putting of the ideals of man before the ideals of God, a lack of trust in God. The remedy is to listen to men who are filled with the Word of God."

To say the least, there is food for much thought in the foregoing words.

F. L. Austin, Pennellwood Church of Grand Rapids, Michigan, sums up our needs in one concise word: FAITH.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

The Conference Report

The annual meeting of the National Berean Society was held in the Church of God at Oregon, Illinois, August 10.

At 8:30 a. m. a devotional service was led by Muriel Randall. The service involved songs, prayers, brief testimonies, and a Scripture reading.

During the business session reports from the various committees were given and accepted. The publishing committee reported a new book nearly ready for the press.

Reports from State and local Berean societies were given. The condition and the activities of the Minnesota State Berean Society were described by an open forum conducted by Richard LeCrone, Muriel Randall, Vivian Kirkpatrick, and Gerald Cooper.

A motion was made and carried that the National Berean Society establish an evangelistic fund and that the board be empowered to administer the fund.

The following officers were elected for the coming year: president, Harry Goekler; first vice president, Cecil A. Smead; second vice president, John L. Denchfield; secretary, Leona Lathrop; treasurer, Esta Starbuck.

May the Lord bless the work for the coming year.

Leona Lathrop, Secretary.

Lukewarm or Hot

For the past few years a great hue and cry has been raised against anyone attempting to set the date for the Lord's return. In the excitement the point has been missed altogether. Our church had its beginning back in the movement to proclaim the second coming at hand. Since so many dates were set in time past and those dates have come and gone with the people left waiting on the hilltops, the reaction has set in to put the coming so far in the future that we need not be troubled about it in our generation. That attitude is wrong. The Lord God knew the date of the second coming of Christ from the very beginning. The prophets of God were specific in pointing out the conditions prevailing at the time of the end. Those conditions are upon us. The coming of Christ is imminent.

There is a tendency in some quarters to put thumbs down on any teaching that has not always been Church of God doctrine. We have sometimes lost sight of the fact that we are not here to proclaim the doctrines our denominational forefathers have stood for, but we are here to proclaim the doctrines of God. No one, not even among our forefathers, has quaffed to the full of the cup of the truth of God. There are many things we know now that they never knew, and there are yet many things to be found out. If our forefathers had had the means at their disposal that we have to find out new truth they wouldn't have been so slow as we are in accepting it.

This editor has accepted as true that the Great Pyramid of Egypt contains a message for our day that is in harmony with the Bible.

It is not entirely out of the range of possibility that God has prepared the Great Pyramid of Egypt over four thousand years ago to be a witness to our day. It is not too much that He might put indications of dates that will later be found to coincide with some of the world events surrounding the period of the second coming. It is not outside the pale of common sense to look with expectancy to September 16, 1936.

Looking with expectancy to September 16 does not keep me from being ready for the translation of the saints now, three weeks before that date. Nor does it prevent me from being ready, if the Lord tarries, a year from now. But it makes me watch world events with a keener eye.

I want to hit hard the lackadaisical attitude that if He comes today, all right, if He tarries a few more years, all right, too. I want Christ to come now. I feel it is wrong to be satisfied that this world go on without Him any longer. Look at the misery and want in many places. Are you satisfied with that? Only the coming of the righteous Ruler can remedy the situation. I have dear ones touched with infirmity that only the power of God can heal. You have dear ones sleeping in the foul embrace of death. Are you satisfied with those things? Are you satisfied with the incompetence of this mortal body, or do we not rather "groan within ourselves, waiting for the adoption, to wit, the redemption of our body"? Let us have patience, yes, but let us not be lukewarm, neither hot nor cold. A devoted wife will be joyfully anticipating the return of her beloved husband. How much more should not we love the appearing of our heavenly Bridegroom? When He comes may He find us busy, and busy for Him.

From the Mailbag

"If you continue in the way your opening editorial suggests—that is, pointing out specific things about the church and Christian life—may the Seven Fates have mercy on your soul. For you will, so help me, find yourself in the hottest hot water this side of the River Styx."

Thank you, Brother. According to my horoscope people born in my sign are apt to be fighters. I am not a believer in astrology. Nevertheless, I do love to have part in a good lively battle, and I cannot bring myself to hate my enemies; they make life so interesting for me that I just love them for it. We intend to strike hard for what we believe to be true godliness, both in church matters and individual matters, so help us God. All correspondence will be courteously received and fairly considered. Our only prejudices are prejudices for righteousness.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Little children, love one another."

HOW JESUS WANTS HIS FRIENDS TO ACT

IT WAS moving day. Two families in the neighborhood that Jimmie and John lived in were leaving it. It was also the last day of vacation.

Jimmie and John, our old friends, the twins, were watching the movers. Ruth Anne and Bobby were their neighbors two houses down on the right, and they were leaving. Ed and Fred, just over on the next street, were the other movers.

Now the same truck was moving both families, one in the morning and the other in the afternoon. So Jimmie and John could watch both of them. Soon several other children in the neighborhood were looking on also, Old "Uncle Bill" the center of the group.

Ed and Fred were just a little older than Jimmie and John, and the four had never played together very much. Ed and Fred were pretty rough and were generally getting into mischief. Wherever they were there was nearly always trouble.

A cat was being teased, a dog chased, or a little girl frightened. Flower beds were trampled and even windows sometimes broken. You may be sure none of the neighbors were shedding any tears over this particular departure.

Ed and Fred didn't like this street a little bit. They were glad they were moving out of such a neighborhood. And they didn't mind saying so.

"Can't wait till we get away from here!" they told "Uncle Bill" and the twins. "Worst neighborhood we ever lived in, always picking on a fellow."

"Wherever you go you'll always find the same kind of neighbors," said the wise old man.

"Huh! lot you know about it," was Ed's very rude answer.

Jimmie and John thought a lot about "Uncle Bill's" remark, not being quite able to understand it. Queer that Ed and Fred should find trouble wherever they went.

The afternoon found the same circle of onlookers watching Ruth Anne and Bobby move. How they all hated to see them go! They had been such good fun, always ready for a frolic or a kind neighborly errand. They had helped so much to add to the general good times of all during vacation.

"Oh, Uncle Bill," the two youngsters said, "how we

hate to move so far away from you and the other neighbors! You've all been so good to us."

"Wherever you go you'll always find the same kind of neighbors," said the wise old man.

Wasn't that queer! That was just what "Uncle Bill" had told Ed and Fred. Ruth Anne and Bobby never made any trouble. Surely they wouldn't find the same neighbors that Ed and Fred did!

Still pondering over their old friend's remark Jimmie and John discussed it at supper that night. They told Father and Mother all about it.

"Well," said Mother, "the peace or the trouble that one finds among his neighbors depends upon himself. If you are a good neighbor you'll find good neighbors. And if you are a bad neighbor you'll find trouble wherever you go."

"A person takes it right along with him, doesn't he, Mother?" asked Jimmie.

"Jesus gives us a good rule to use in living with our neighbors," said Father. "He tells us to treat them just as we want them to treat us. I'm sure we all want to be treated with kindness and love, and that's the way we should treat others."

"Well, Mother must be a pretty good neighbor herself," commented John. "She is always saying what good neighbors we have and how glad she is most of them own their own homes."

And so the remark of wise old "Uncle Bill" was clear at last to the twins. In the same way many of the questions that puzzled them were discussed over the evening meal, and slowly, but surely, a good foundation was being laid for them for later life.

Every night before going to bed, Father and Mother and the twins read over the daily Scripture readings for the Sunday school lesson of the following Sunday. This was Saturday night and the day's reading was found in the Sermon on the Mount, Matthew 5:1-12.

Jimmie and John saw the application at once. The lesson they had learned that very day in being a good neighbor was exactly the lesson for Sunday. They could find a living example of all the "Blesseds" right on their own street.

You may be sure when their teacher asked the twins that Sunday what it meant to be "kindly affectioned one to another," Jimmie could explain. And John knew just what it meant to "live peaceably with all men" and boys, as well.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 12. — September 20, 1936

CHRISTIAN LIVING

Romans 12

Devotional Reading: Romans 8:31-39

GOLDEN TEXT

"Christ liveth in me."—Galatians 2:20.

SENIOR AND ADULT

Topic: How to Live As a Christian.

Review. Today's lesson covers, in subject, a part of last Sunday's topic: Christian freedom. What is freedom? Define liberty. Express the difference between liberty and license.

Sacrifice. What do you consider to be the greatest sacrifice a Christian must make? How can one be a "living sacrifice"? Does "transformation" always occur when one is converted? Must it necessarily occur? Why? Define transformation. Would it be a sacrifice to be transformed? If one were transformed, would it involve sacrifice to avoid committing sin? Why?

Conceit. Verses 3 to 8 of the lesson, which comprises all of Romans 12, regard the greatest of all human vices, egotism. Upon this one fault rest nearly all the ills of man. What is conceit? What are its effects? Is there ever an excuse for it? Are people sometimes called conceited when they are not? What is the difference between self-confidence and conceit? Paul's words in verses 4 to 8 imply that there were some who, because they could perform certain religious tasks, had become conceited. Is the same condition evident today? Is one worker more important than another? If so, why? Is the executive more necessary than the laborer? Should he be paid any more? Is it evidence of conceit to ask for a raise in pay?

Precepts. Paul offers, in Romans 12:9-21, a number of miscellaneous precepts to guide Christian activity and thought. Love, as ever in Paul's estimation (Col. 3:14), stands first in the list of Christian characteristics. Why? What was said to be the "first and greatest commandment"? What would be the inspiration behind observance of the Golden Rule? If everyone held Christian love for others, would traffic laws be necessary? Indifference has become the cardinal danger in the church today. Paul urges that Christians be "diligent" and "not slothful." Is it necessary for one to take active leadership or perform some public service in order to prove his diligence? What is the best method of serving God? Co-operative emotion and activity are suggested by Paul. How can one bear another's burden? Do these references mean that one should inquire into the affairs of others? As the crime wave intensifies, this problem grows more acute: Should a Christian, robbed or beaten or otherwise misused, prosecute the offender under the law? What was Jesus' teaching, do you think, in regard to this question? How can one overcome his own evil with good?

—A. M.

GOLDEN TEXT

When one becomes a Christian, he must give up the former things and let the Christ spirit come into his life. When one rises out of the waters of baptism, he arises to walk in newness of life. He then takes on the Christ life and should let the will of Christ dwell in him. That is letting Christ dwell in you.

Put Christianity first, let the will of God rule through Christ in your mind, make Christian living a business; 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). If Christ dwells in you, then you can finish the verse of our text, "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

—L. A. R.

PRACTICAL APPLICATIONS

Christianity

- is a belief expressed in a life;
- conquers, but is never conquered.

Christian Living. The ideal life is a Christian life. It is profitable to the one living it and it is a blessing to those coming in contact with it. The Christian life is a simple life: first, it is a reasonable service, for nothing is required but what is both a present and future blessing; secondly, it is a certain way of reaching those ideals which most men aspire to, but few realize; and thirdly, it gives to a man a full measure of peace and happiness regardless of surrounding circumstances and environment. There is no other type of living that can give to a person these elements of contentment; especially is this true in the face of reverses and disappointments. While we are living in an evil world where men's hearts are constantly failing them for fear, yet the peace of God which passes all understanding is the constant companion of the person who is really Christian. Christianity develops a well-rounded life, consisting of both a positive belief and a consecrated life. Too often we live one-sided lives. For example: Many folk consider a good moral life in the midst of church fellowship, but void of any definite Bible belief, as Christian; while on the other hand there are those who trust in a distinctive Bible knowledge, but neglect the practical side of Christian living. Now neither one of these types of living can be really Christian. While each is essential, it requires both for the development of a full man in Christ Jesus. Christianity will not come to its full expansion in our lives until we recognize the fact that this life is the developing period for the coming kingdom of God and allow God's grace to have its full sway in our lives.—C. E. R.

JUNIOR CLASS

Topic: Jesus and the Children. Text: Luke 18:15-17; Matt. 18:1-6. Memory Verse: "Whoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

Review. How would you like to have a debate this morning? James, you and John may pretend that you are two who believe it was necessary to follow the old Jewish rules and customs. Ann and Jane may take the opposite view and prove that it was not necessary.

Lesson Story. Long, long ago when Jesus was here on earth He did many wonderful things. I am going to ask each child this morning to tell me one thing that Jesus did. Now, I am going to tell you what I think was one of the most beautiful acts of Jesus, and one of my favorite Bible stories. When Jesus was here on earth many, many people crowded around Him to see and hear Him talk. One day a group of mothers decided to take their children to Jesus for Him to bless. When they neared the place where Jesus was sitting they were stopped by some of the apostles. They said, "Jesus has no time to bother with these little children." Fortunately Jesus overheard the apostles saying this. He turned to them and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Then He took the children up into His arms and blessed them. Using the child as an example He taught the people the following lessons: They must become as humble as a little child; they must have faith as a little child; they must love like a little child; and trust as a little child.

Memory Verse. Have you ever noticed how much faith and confidence a little child has in its father or mother? Wouldn't it be wonderful if we could have the same trust and confidence in our heavenly Father?

Notebook. If possible find a picture of Jesus and the children for your notebook. If not, cut from magazines a number of pictures of children. Paste these in your notebook. Below them write:

"Jesus loves the little children,
All the children are His care;
Red and yellow, black and white,
They are precious in His sight;
Jesus loves the little children everywhere."

Use the following words in sentences as they were used in this story: Jesus, mothers, children, apostles, arms, humble, faith, love, trust, kingdom, a little child. Fill the following blanks: Jesus loved little _____. He still _____ little children. He once said, "Suffer little children to _____ to Me." He still says, "Let little _____ come to Me."—V. C. T.

AMONG THE CHURCHES

ONE ISSUE OMITTED

The issue of The Restitution Herald for September 15 (next week) will be omitted.

Although the subscription price is paid for 51 issues per year, 52 issues have been published each year for the past several years. In 1936, however, it would be necessary to publish 53 issues if none were to be dropped.

In order, therefore, to give the office staff an opportunity to recover routine ground lost during the recent General Conference, and in order to save the cost of this extra issue, no paper will be published for September 15.

BRO. S. J. LINDSAY TO SPEAK AT OREGON

During the absence of Pastor G. E. Marsh, the services at Oregon will continue as usual. Bro. S. J. Lindsay, founder of the congregation and its first pastor, will occupy the pulpit both morning and evening of Sunday, Sept. 13. Who will speak on the following Sunday has not been definitely determined at this time.

George A. Waters, Newkirk, Okla., reports the baptism on August 23 of Earl Friend, also of Newkirk. Drought conditions necessitated going to Walnut River at Arkansas City, Kan., for the ceremony.

PASTORS AND EVANGELISTS AVAILABLE

There are several evangelists and pastors, some of whom are available for full-time service and others for part-time only, whose names have been listed with us and which we would be glad to send to any interested congregation or group of believers who are in need of the assistance these workers are prepared to render.

Among the number who would be glad to devote a part of their time to pulpit supply work are two students for the ministry who are attending Aurora College in northern Illinois. These young men are sincere and zealous, and have had some experience in preaching the Word. Their services would be available for Sunday work at any church or community within a reasonable distance of the college. Write us concerning them.

There are also one or two pastors who have had years of successful experience in pastoral labor who should be placed in positions where they could render the service to the Church of God which they are so well equipped to give. We will be delighted to advise any church contemplating employing a pastor regarding the qualifications of any of our available ministers.

G. E. Marsh,
Secretary of the General Conference.

SPECIAL MEETINGS AT ST. LOUIS

The church in St. Louis, Mo., will, D. V., conduct a series of special meetings which are scheduled to begin Sunday, Sept. 13, and continue over the following Sunday and possibly longer. The speaker will be G. E. Marsh, editor of The Restitution Herald. Bro. James McLain will have charge of the music.

BEAUTIFUL AT NINETY

We have known her for a long time and consequently we know that it is possible for a "mother in Israel" to be beautiful when she has reached the advanced age of ninety years. Sr. Mary Calkins of Lynwood, Calif., passed her 90th birthday on August 31, and we are not surprised that the California Conference remembered the event with flowers and kindly greetings. Sr. Calkins' sweet Christian influence lives in others in whom the beauty of her character is steadily reflected. May God bless her until the Master gives her endless life—and then forever!

BURR OAK, INDIANA

After 26 days from our pastorate here in a vacation back to Minnesota, we are ready for a strenuous labor for the Lord of hosts.

The first Sunday we were gone, Sr. Anna Cochrane took charge of the morning devotions, the second Sunday Sr. Albert Overmyer, and the third Bro. Melvin Osborn, our elder. We wish to thank them and the congregation for their loyalty to the work. This is very gratifying.

While in Minnesota we enjoyed the fellowship of many friends and our children. Each Sunday I preached in the St. Cloud church to a splendid attendance both morning and evening, and we were made happy to meet with them in their prayer meetings. They are a praying people, and God has answered their prayer in a special way, that Bro. and Sr. C. E. Lapp have accepted the call to assume this work. We feel it has been the Lord's will, and know the church will benefit greatly by this choice. These young servants are earnest and spiritual. Lord bless you, the St. Cloud church, and also Bro. and Sr. Lapp, is our prayer.

At one of the morning services, Aug. 16, a group from Oak Park attended the services, and at the close of the morning service while singing the closing hymn, Sr. Sarah Dennison had a stroke, slumping back into her seat. She is at her home in Oak Park still confined to her bed. Prayers were offered in her behalf, and we believe God again answered prayer, for while she lay on the floor of the church waiting for the doctor we went in the back room and knelt in prayer for her recovery. The doctor said the blood vessel broke in an area that did not cause her to be paralyzed. "Praise God from whom all blessings flow."

On a Monday evening we journeyed to Oak Park and met with these dear people in a service. It was good for us to be there, and we trust that soon a work can be raised up in that community.

Back at Burr Oak we are looking forward to the next year's work with great anticipation. We are praying for a revival, and solicit your prayers.

A. E. Hoskins, Pastor.

OREGON RALLY DAY

The first Sunday in October has been set for the Annual Rally Day and Homecoming of the Oregon, Ill., church and Sunday school. Non-resident members and their friends are cordially invited to meet with us. The program follows: 9:45 a. m. Sunday school—lesson: "The Macedonian Call"; 11 a. m. sermon: "The Macedonian Call of Prophecy"; 12 m. the Lord's Supper will be observed; 12:30 p. m. basket dinner (all are invited to bring their baskets and join us); 7:30 p. m. sermon: "The Prophetic Present."

"WHICH" AND "T'OTHER"

Those irresistible twin sisters, known and loved by the Church of God in both East and West, Sr. F. M. Cawby of Indiana and Sr. H. S. Billings of California, are again in the limelight of the Associated Press. A year ago, you may remember, they appeared in the news reels throughout the country, having been named the oldest twins to march in the Fort Wayne, Ind., parade of twins from all parts of the country. The following item, telling of the fifth annual convention of the National Twins Association, held on August 30, will be of interest to all who are acquainted with them.

"Mrs. F. M. Cawby of North Judson, Ind., who at 80 shares with her sister the distinction of being the oldest twin enrolled, was disappointed. Her counterpart by birth, Mrs. H. S. Billings of Los Angeles, was unable to attend.

"We looked so much alike when we were school girls our teachers called us "Which" and "T'other," she recollected wistfully."

The congratulations of the many who know these youthful twins of fourscore years will, we know, be extended to them.

NEBRASKA STATE CONFERENCE

The Nebraska State Conference at Holbrook held its conference from August 15 to 23.

The attendance was better than usual and a splendid spirit prevailed throughout.

Out-of-State guests from Ohio and Minnesota added much to the cheer and good fellowship of the meeting. We hope these dear brethren will be able to meet with us again, but if not, we have the blessed assurance of a meeting soon to come where the sorrow of parting will not be known.

Bro. Sydney Magaw was the principal speaker and his sermons of interest and edification held the attention of the crowd regardless of the extremely warm weather.

Bro. Magaw was ably assisted by Bro. Grover Gordon, pastor of the church at Holbrook, and Bro. E. E. Giesler, pastor of the church at Moorefield.

At the close of the meeting four were baptized into the all-saving name of Jesus Christ. We feel that we have been greatly blessed by the addition of these faithful ones and we have learned that it is never wise to slacken our efforts in carrying on God's work because of short crops, dry weather, or other reasons. There are times when it is hard to see our way clear to keep going, but if we do the best we can and leave the rest to God, the result is always more than worth the effort.

Lulu Johnson, Corresponding Secretary.

MOOREFIELD, NEBRASKA

Elder S. E. Magaw just closed a series of meetings at Moorefield, having come here from the Holbrook conference.

There was very good attendance at all the services, and several seemed to be deeply interested in the truths presented by the speaker; so we feel sure that much good has been done, and the church feels more than paid for their work and expense during the meeting.

There accompanied Bro. Magaw besides his wife and daughter Iola, Mr. and Mrs. Hoskins of Minnesota and Mr. and Mrs. Macy of Ohio.

We enjoyed having these splendid people in our homes, and feel that the path of life has been brightened and that we are better by having met them. May God bless them and bring them this way again.

The new officers of the church here for 1936-37 are as follows: elders—A. F. Schultz, Charles Stedman; deacons—Delbert Stedman, Melvin Schultz; deaconesses—Doris Schultz, Gladys Stedman; secretary-treasurer—Mrs. Doris Schultz; trustee—Dick Ealy.

E. E. Giesler, Pastor.

SOUTH LAWN CHURCH, GRAND RAPIDS

Not only is the fall temperature being felt these days, but the fall spirit is already in the air. Vacations are over and people are back ready for school and the seasonal activities. Church attendance and interest are showing new zeal.

Next Sunday night begins the season's series of Sunday evening services. A young people's choir is being developed by Srs. Van Fleet and Doan, which we anticipate will add much to these evening meetings.

On Sunday, Aug. 30, the church group went to Green Lake for the evening. They were entertained at a commodious cottage by the young people's class. Just at dusk, with a beautiful moon rising, all gathered at the water's edge and baptism was administered to Mrs. Harriet Hanson, Woodstock St., S. E., and Mr. George Hall, 2152 Audobon Ave., S. W. These two adults have taken this important step after thoughtful consideration, and we pray that the Father may accept them and use them in His service. Communion service was observed that same evening and the right hand of fellowship given.

Bro. and Sr. Skeels have returned from two weeks spent with their daughter, Mrs. Carl Mixer, of Detroit. Bro. and Sr. Pixley enjoyed a few days in the Niagara district, visiting Bro. Randall's home while there, but we regret to say that Sr. Pixley has since been suffering an appendix attack.

F. E. Siple, Pastor.

"Please allow me to thank the ministers for the letter of comfort and cheer which they sent me while I was in the hospital. Although I am up and about I have not yet returned to work and do not know when I will be able to do so."—George A. Waters, Newkirk, Okla.

REPORT FOR AUGUST

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; St. Louis, Mo., 2; Blush, Mo., 6. Bible lessons, 5. Funerals, 1. Baptisms, 2. Money received in Indiana: Pleasant View, \$19.00; Rensselaer, \$20.00; Plymouth, \$15.00; North Salem, \$8.00; conference board, \$14.99. Expense, \$15.00.

J. H. Anderson, Indiana Evangelist.

There will be no paper next week. See item at top of first column on preceding page.

SOUTHERN CALIFORNIA

A 100 per cent spirit of cooperation marked the most successful conference held in the history of the present organization. It was successful financially, from numbers of attendance, as well as in spirit of cooperation. Nothing marred the meetings from beginning to end from the opening sermon by Bro. J. E. Adamson, "Practical Christianity" (Gal. 6: 14), to the final prayer after the singing of "God Be With You" on the afternoon of Sunday, Aug. 30.

To the president's call for financial and other assistance for the provision of the conference table which was spread at the Macleod home the response was most hearty: over \$97 was contributed besides such quantities of food that only \$25.68 was needed to provide 300 meals, two picnics, and a watermelon feed during the course of the conference. Over eighty people signed the register. More than ten communities were represented. Bible school sessions twice a day for four days were well attended. And what counts most, perhaps, of all the events of the period was that Bros. J. E. Adamson and Norman Macleod assisted five young people to put on Christ at the early hour of 9:30 Sunday morning; they are Miss Marilyn Ferrell, Terrance Ferrell, William N. Emery, and Malcolm and Duncan Macleod. To the intensely practical sermons of Bro. Adamson and Bro. E. E. Rogers were counterpoised the doctrinal sermon of Sr. Railsback, and the prophetic sermons of the writer.

When the business session came on Sunday afternoon so hearty was the response to such efforts that not a dissenting opinion was noted to the desire for a bigger and better conference next year. Bro. Macleod was

again elected president and Bro. J. E. Adamson was continued as vice president. Sr. Edgar Adamson was elected secretary, and Sr. Gertrude Johns treasurer; and the four board members aside from the officers are Bros. W. A. Reid and George J. Rahn for two years, and Sr. B. G. Bleasdale and Bro. S. G. Elton for one year. All the members of the board then with the exception of the treasurer and Sr. Bleasdale and Bro. Elton are in Pomona or attend the Pomona church, thus facilitating activities of the board.

Considerable attention was attracted to the 90th birthday of Sr. Mary Calkins of Lynwood which would be August 31. The Conference as a body sent her flowers, and the various members of the Conference sent her cards and other remembrances. After having paid all expenses the Conference finds itself in the best financial position it has known, and therefore hopes for its best year to come. Let us make this a 100 per cent year!

—Norman John Macleod.

BLAIR, NEBRASKA

Word from Blair, Neb., states: "Sr. Lucille LeCrone spoke at the Blair church Sunday morning, August 30. Bro. Harvey Krogh, Jr., of Ripley, Ill., gave a sermon the previous Sunday morning. Both sermons were enjoyed very much. We are always glad to have any of the brethren passing this way call on us."

The Emphatic Diaglott, by Benjamin H. Wilson: the New Testament retranslated; interlinear Greek-English translation; fabrioid binding; Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible Institution, Oregon, Ill.



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NATIONAL BIBLE INSTITUTION
Oregon, Illinois



THE TEACHER'S TRIUMVIRATE

There may be a better combination of three books for the Bible teacher than Peloubet's Bible Dictionary, the International Bible Commentary, and Cruden's Complete Concordance; but we feel sure it does not come for this price: \$2.00 per volume, or \$5.40 for all three, with a thumb index added to each book for only 50 cents an index.

Take Cruden's, for instance: more than 220,000 references in this, the most complete and accurate edition of the oldest concordance in the world. What is more, it considers both the Revised and the Authorized Versions of the Bible, and is printed in exceptionally good type.

And then there is Peloubet's Dictionary, 800 pages of it, with 508 illustrations and 14 maps in full color. Since it is necessarily condensed, it has no room for those wild theological speculations, but confines itself to Bible facts.

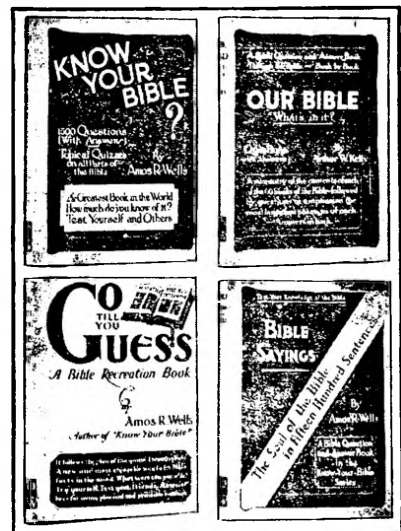
Finally, the International Bible Commentary, with its 25,000 textual references and its condensed but remarkably thorough word-for-word analysis of the two Testaments. Contrasting opinions of the best scholars are frequently used and discussed without prejudice. History and customs, peoples and geography, relation of passage with passage, all have their place. Not, of course, so complete as some commentaries; but astonishingly good for all that. And the language is simple.

But it wouldn't do at all to equip yourself with all the books of information and nothing else. Books of information are dry things, and have nothing of the joy of life. Modern Bible students enjoy modern ways of learning about the Book they love, ways that stimulate their thinking, ways that give them fun and frolic and a liberal education all at the same time. And when extra-curricular, outside-of-class study can be made interesting, it's worth telling the world about it. Which we're doing. For the books pictured on the lower right make a quartet of class and outside-of-class aids that really are valuable. They come at only \$1.00 apiece, or \$3.65 for the four, and they're worth every cent of it. We suggest you write your name and address on the margin of this sheet, check the books you want, and mail the whole page to us with your remittance attached.

They're planned to give you information and entertain you, too. *Bible Sayings* contains 1,500 sentences that purport to hold the soul of the Bible, and the back of the book conceals a multitude of answers and Bible references. *Go Till You Guess* has 400 sections dealing with 400 separate Bible facts and events; answers and Bible references are given if you don't know them yourself. *Know Your Bible?* lists 1,500 questions and answers on Bible topics, and has 21 topical quizzes to make your class happy with written or oral tests. And *Our Bible—What's in It?* goes through the 66 books of the Bible in regular order with a series of questions designed to teach all the major points in Holy Writ. Each book is bound in durable cloth to last and last and last, and has 128 pages. Try guessing for variety; you'll find it well worth while.

NATIONAL BIBLE INSTITUTION

Oregon, Illinois



THE RESTITUTION HERALD

VOLUME 25

OREGON, ILLINOIS, SEPTEMBER 22, 1936

NUMBER 51

Sight or Blindness?

By Lottie E. Young



“OPPORTUNITY knocks but once at every man’s door.” The truth of this statement was surely verified in the case of the blind beggar of Jericho as told in Mark 10:46-52. We can but wonder how this man heard about Jesus, as Jericho is a long way from Jerusalem even now, and when railroads, telegraph and telephone systems were unknown it was even longer. This man had no newspaper in which the wonderful miracles Jesus had wrought were recorded, and so it must have been he had learned of the Restorer of Health by the same way the gospel was spread all through the vast Roman Empire.

Bartimæus was undoubtedly a Jew, and knew the prophecies regarding the Messiah who was to come to open the eyes of the blind, and when he heard the rumors of the great deeds which were done by Jesus, he probably pondered over them, and then may have said, “Is not this the promised Messiah?” Blind eyes sometimes mean very quick ears, so when he heard the noise of the great multitude which accompanied Jesus on His visit to Jericho, he doubtless asked what was the cause, and when he heard, he cried: “Jesus, thou Son of David, have mercy on me,” which he repeated over and over in spite of the rebukes which were given by those near him.

But Jesus heard, and His great heart of loving pity for suffering humanity softened at the cry. So He stood “still and commanded him to be called.” Then it did not need the “be of good comfort” of those at hand, for, springing up, even casting away the garment which may have impeded his motions, he came to Jesus. There could be but one answer to the question of Jesus, “What wilt thou that I should do unto thee?” as of all the senses sight is certainly the greatest. The record states that straightway “he received his sight and followed Jesus in the way.” Can’t you almost hear his exclamations *(Please turn to Page Nine)*

Abreast of the Times

Staggering Debt Increased

"Owe no man any thing."—Romans 13:8.

WASHINGTON, D. C., Sept. 17.—Governmental borrowing to strengthen the resources of paternalistic experiments hoisted the Federal debt today to a grand total of more than \$32,815,000,000. Four billion dollars' worth of this astronomical figure has been added during the past year.



A cash balance of almost a billion dollars now stands in the treasury. Secretary of the Treasury Morgenthau believes a huge cash reserve essential to national welfare in view of the troubled conditions now existing in Europe, Asia, and internally.

An article from the former secretary of the Federal Reserve Board disclosed that the Federal Deposit Insurance Corporation is bolstering its resources by purchase of bonds of other governmental agencies. At present, about 98 per cent of the Corporation's assets are Federal bonds, representing actual assets only on the books of the Corporation. This policy of taking money out of one pocket and putting it into the other, insists the former secretary, is leading to inevitable bankruptcy and complete credit collapse.

That any administration, however able and conservative, will find it possible to correct all the economic and social ills of this or any other nation is inconceivable. Only with the return of the Messiah and the voluntary association of the nations with His kingdom will domestic and international tranquillity in politics and commerce be secured.

Hurricane Strikes Atlantic Coast

"He causeth his wind to blow, and the waters flow."

JACKSONVILLE, Fla., Sept. 17.—Driven by what the Weather Bureau is inclined to think will be the worst hurricane in North American history, high tides lashed today at the North Carolina and Florida shore. Three Civilian Conservation Corps camps near Manteo, North Carolina, were abandoned this afternoon. At Shoals Bay, Virginia, a sixty-mile gale pushed a five-foot tide up on the beach. Those in the summer resort hotels fled.

Already the Red Cross has ordered trained workers into the threatened area. Every city south of the Delaware line was preparing for the storm by boarding windows and disposing of or chaining loose property. The main force of the storm was still several hours away from the South Atlantic Coast.

PHILADELPHIA, Pa., Sept. 17.—Removing its planes from Langley Field, Virginia, to Mitchell Field, New York;

Bolling Field, Washington; and Wright Field, Dayton, Ohio, the Army prepared to receive the force of a hurricane already reaching 75-mile-an-hour proportions a short distance off the Virginia shore.

Four Coast Guard amphibian planes were removed inland or to the north, and Navy planes were securely anchored or removed.

A Norwegian steamer, *Torvanger*, reported itself to be seriously damaged five hundred miles northeast of Puerto Rico. All shipping lanes to the Caribbean were flying danger signals. It was expected the hurricane would strike the American shore about midnight.

Owing to the absence of the editor from the office, this page has been prepared by Arlen Marsh.

Nudism Held Indecent

"And they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

CHICAGO, Ill., Sept. 17.—Sitting in the small claims branch of the Municipal Court today, Judge Samuel B. Trude overruled the protestations of attorneys that nudism and Sunday school picnics were alike in that both were good, clean fun, and ordered the Eastman Kodak Company to destroy motion pictures taken by Stephen P. Holish at the Zoro Nature Park near Roselawn, Indiana.

"They're just as good and clean as movies of any Sunday school picnic—except that the people haven't got clothes on," insisted Attorney Alois Knapp, owner of the Zoro colony. "They're pastoral pictures of camp life."

However, on demand of the attorney for the Kodak company, which had refused delivery of the developed film to Nudist Holish, the picture was flashed on a screen before forty court attaches, reporters, and the justice, who thereafter ruled for the company. The idea of Mr. Knapp that "the less clothing, the better morals," was not given consideration, despite his observation that "the leer of the sensual" was absent from the two-reel "educational comedy," which was entitled "Wonders of the Human Anatomy."

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The Other Side of the Mountain

By Gerald L. Cooper

HOW many of you remember the old childhood rhyme, "The bear went over the mountain, . . . and all that he could see was the other side of the mountain"? No doubt, when we sang it we just laughed and had a good time over the ridiculousness of it. However, not so long ago, I was privileged to read an editorial on this little ditty. The writer said that many men were like the bear. They reached a certain point in their lives where they could see nothing "except the other side of the mountain." They struck a rut in life and stayed in it until death mercifully relieved them.

These words remind me of the words of the preacher, Solomon, where he says in Proverbs 29:18, "Where there is no vision, the people perish." This, of course, is true, for we know that a person must have a goal to work toward. Emerson, the essayist, said: "Hitch your wagon to a star." In other words, set your goal high enough that even if you don't reach it you will go far in life. We must as a people and as individuals have a vision or we will indeed perish.

Suppose that Columbus, after having been rebuffed time and time again, had given up, gone home, and brooded over his failure. Perhaps you and I would not be here today. But he didn't! In the face of every failure he pressed on and on until finally Queen Isabella of Spain sold her family jewels and gave Columbus the money to set sail. We well know the result of that vision that the great explorer kept ever before him—North and South America, two of the greatest continents of the world!

Suppose that George Washington when he was surveying in the then "Northwest Territory," a portion of which is our own great States of Illinois, Wisconsin, Minnesota, and others, had seen no further, had decided to settle in the "territory" and become a farmer. We well know the leadership of this great man, how he generalised the forces of the small American army, how he became the first President of this great nation, and how he wisely established the precedent of remaining in office only two terms, thus preventing our gullible ancestors from being hoodwinked into permitting some overly ambitious man, with dictatorial ideas, to become a king or dictator over them. True indeed the fact that Washington could see far beyond "the other side of the mountain."

Suppose that Abraham Lincoln, the "Great Emancipator," had been content to remain in the small town of Salem, Illinois, as a clerk in a bankrupt grocery store. Suppose, even, that he had been content to win the office of United States Senator, for which he was a candidate in 1858. History records him as saying, after a debate with

The bear went over the mountain and gave the pastor of the Mora, Minnesota, Church of God an idea for a sermon. The idea is appended hereto with the manuscript form of the address.

Stephen A. Douglas, his opponent, that he was looking forward to a higher office, or words to that effect. He lost that election for Senator, but two years later was elected President, and

has come down to us as the greatest of these great men. Another time he was taking a flatboat of produce to New Orleans, when he saw some slaves. He vowed then he would always fight slavery. This vow culminated with the Emancipation Proclamation of 1863, when by presidential decree he set the slaves free. It is, perhaps, a good thing for us that Lincoln could see beyond "the other side of the mountain," that he had the vision that kept the people from perishing.

I have given you examples of men, of profane history, whose visionary ideals have made this nation what it is now. Let us consider another side of the question.

Suppose that Moses, when he was in the land of Egypt, before the Pharaoh, had given up in despair when after performing the miracle of turning his rod into a serpent, the sorcerers did the same thing. Likewise when the waters were turned into blood the magicians did the same. I expect some of us would have been saying, "The Lord isn't with me, for the magicians repeat my every miracle. I'm going back to my wife Zipporah, and to my father-in-law Jethro, and tend his sheep." But Moses didn't do this! He had the vision that God had given him of being the leader of these people, of bringing them to the land that had been promised to their fathers.

Moses is only one example of men of God with vision. The judges of Israel, the kings of Israel, all could vision before them their kingdoms of the future, and the happiness of their people. They didn't quit when they came so far in life, but kept ever on and on. Ezra and Nehemiah, the men who led the Israelitish people back from their captivity in Persia, were outstanding in their vision of a better life. Even while they were still in the land of Persia, they began to make their plans. The result was that many of the people, although they suffered trials and tribulations, were once more permitted to worship their God.

God be praised for these men who had vision, who believed enough in Him to press forward in His work. Would there were many like them today.

Coming farther down to our times is that great man, Martin Luther, the father of Protestantism. If Martin Luther, when he saw the conditions of the countries being ruled by Catholicism, had sat down, folded his hands, and said, "It's too bad the people have to be oppressed this way, but far be it from me to do anything about it," no doubt all nations would now be

(Please turn to Page Eight)

Our Conference

By C. E. Randall

THE Sixteenth Annual Conference of the Church of God has passed into history. The acquaintances formed still abide and the work accomplished will go on and on. It was one of our very best gatherings, if not the greatest.

The delegates and attendants were from widely separated points, yet the fellowship of kindred minds was so much in evidence that one would think that they were friends of long standing. "Blest be the tie that binds our hearts together in Christian love" was well exemplified throughout the whole two weeks. As H. W. Beecher said: "Feeling does not become stronger in the religious by waiting, but by using it." Our feelings were used, they were active, and with this action they became stronger and stronger. We were glad to meet, but sorry to part! Memories of this Sixteenth Annual Conference will linger long and become more precious with the flight of time. Everything was par excellent from the meals to the preaching—even the weather graced our stay.

Of course, as might be expected, there was divided opinion on many subjects; and may we never suffer the loss of our cherished freedom of thinking and speaking the convictions of our hearts. "Without controversy great is the mystery of godliness" (1 Tim. 3:16). Diversity of thought provokes study and research, while unanimity of mind stifles the imagination and suppresses the desire to search the "deep things of God." Unison of mind is not the chief goal to be desired; it must be subordinated to a Christian appreciation and sufferance for another's opinion. Our highest attainment in unity will be when we can share our views, each with the other, with all due regard for opposite understanding. We are annually coming nearer this ideal!

The part the General Conferences play in the regular weekday work of the ministers is becoming more and more apparent. Especially, do the Ministerial Conferences mold the opinions and shape the policies of the pastors through their contact with each other and their daily conferring together in regular session. The church whose pastor does not attend these meetings is losing counsel, experience, encouragement, and inspiration which the ministers share one with another and which naturally find their way back into the local pastorate. Every church should insist on their pastor attending the General Conference and taking part in its activities—particularly the Ministerial Conferences. When a pastor is encouraged in spirit, enlarged in wisdom, and endowed with new ideas and plans, the local church cannot help but be greatly blessed.

While we are urging the churches to encourage their shepherds to attend these conferences, we must not forget the fact that many of the men would love to take in all of

these gatherings were they financially able to do so. If the church in the long run profits by their pastor taking in these conferences, why shouldn't they share in the expense as well as the blessing? Many of them do! When all of our people can place a true value on the General Conference, then we can begin to reach out in a really constructive and progressive way.

For the first time in our history as a people our ministerial profession is becoming thoroughly organized, not for group control, but that through cooperative and organic effort we may become a real blessing to all our people. Our Ministerial Association has not experienced a mushroom growth, although its progress has been rapid. Its development has been positive and forward-looking. The ministers are the divinely appointed heads of the churches, and leadership should come from them. The aim of the Association is to build the leaders into better shepherds of the flocks. Through the organization difficult church and pastoral problems are being worked out and solutions reached. Many disputed doctrines have been discussed and through airing of dogmatic differences better understandings are reached.

EVANGELISM

When our conference was first organized the maiden purpose as set forth was to spread by voice, vote, and print certain gospel teachings which we understood to be fundamental to salvation. This early objective has not been attained. Being a young denomination we were filled with the zeal of youth and, characteristic of adolescence, we had more ideas than wisdom and went into flowery ventures which proved to be a burden rather than a blessing. This experience if heeded in future days will undoubtedly prove to be a boon that will serve as a timely balance wheel. Having passed through our childhood days, we have learned needed lessons, which, as in individual life, seem to be best discovered in the school of hard knocks; and with our footing becoming secure and our equilibrium more sure, our pathway toward our divine mission and early espoused work is clearing. Possessed with judgment gained through years of hardship, we now set our hearts and hands to do what in the past we have left undone, namely, carrying the gospel into new fields. The responsibility of doing our mite in preaching the gospel to those who know it not cannot be shifted. God be thanked that we are awakening to a realization of this fact! If the chartered course of time beckons us on for a few more years of labor, we shall look back with glee to the past conference and the action taken in respect to evangelism.

Sincerity, determination, and sacrifice are needed in this long-delayed action. A false enthusiasm needs to be avoided in our early days of this undertaking. Let us apply

ourselves with reasonable fervor in keeping with the importance of the task and with wisdom and calmness of judgment build as for eternity.

The committee selected to head this gospel enterprise are men in whom we can impose full confidence. They represent the optimism of youth, the executive ability of middle age, and seasoned conservatism of ripened years. Then, too, the committee as composed will have the viewpoint of the local church, the General Conference, and the isolated.

The personnel of the committee follows: Elders M. W. Lyon, G. E. Marsh, and J. A. Patrick.

This missionary attempt is promoted directly by the Ministerial Association. There are several reasons for this action, the foremost one being that the executive branch of the General Conference will be free to push their regular work and raise the needed funds to pay off the present indebtedness. One note of saneness in the plan is a "pay as you go" policy. *(Please turn to Page Eight)*

The Challenge of Rally Day

THAT nineteen out of every twenty Jewish children under twenty-five years of age are not enrolled in any Jewish religious school, that three out of every four Catholics of the same age are not in any Catholic school of a religious character, and two out of every three Protestants of the same age are not in any Sabbath school, was the statement made by Mr. Alphaeus Geer, managing director of the Marshall Stillman Institute, before the Clergy Club of New York City, meeting at the Hotel Astor. This is an alarming statement.

FIGURES

Here are the detailed figures he gives: "There are in the United States 8,676,000 Catholic youths under twenty-five years of age, and of this number only 1,870,000 are enrolled in any parochial or other religious school under the auspices of the Catholic Church. Thus 78.4 per cent of the youth of the Catholic Church is not being reached by that church. There are in the United States 1,630,000 Jewish children under twenty-five years of age, of which number 1,543,000, or 95.2 per cent, are not enrolled in any Jewish synagogue or other educational agency under Jewish auspices. There are in the United States 42,891,825 children who are Protestant, or nominally Protestant, under twenty-five years of age, and of this number 28,529,950, or 66.5 per cent, are not enrolled in any Sabbath school."

If you were to make a house-to-house canvass of your community, the month before Rally Day, you would perhaps discover that the great majority of the children of your own community were not in Sabbath school.

THE SABBATH SCHOOL AND CRIME

Supreme Court Justice Lewis L. Fawcett, of Brooklyn, with eighteen years' experience on the bench, says: "Of five thousand boys less than twenty-one years old who have been arraigned before me only three were members of a Sabbath school at the time of the commission of their crime. Of 1,092 boys who were sentenced to go to Sabbath school and bring a written attendance report from the minister, only 92 of them ever appeared in court again. One thousand out of 1,092 were reformed by the Sabbath school treatment."

TIME FOR HEART-SEARCHING

After the rest and relaxation of the summer, officers and teachers will come back, ready for a real program of work this fall. September should be spent analyzing the situation. Do the adult members of your church come to Sabbath school, or do they feel that they have graduated from Sabbath school? Do your members drop out of the Sabbath school after the intermediate department? The senior and young people's departments should be the most challenging in the whole Sabbath school. Rally Day is Young People's Day. "The major task of each generation is to train the next generation." September should be a time of real heart-searching on the part of the Sabbath school teacher. The quality of the program very often determines how regular and punctual are the pupils. Are not low attendance and prevalent tardiness a reflection on the type of program being put on?

PLANS

Every Sabbath school teacher should pray daily for his pupils. Has the modern Sabbath school teacher forgotten the value of intercessory prayer? A teacher who will take his pupils to the throne of grace in intercessory prayer will eventually bring them all to the foot of the cross of Christ. Each teacher should visit personally the boys and girls in his Sabbath school class, and if they miss even one Sabbath, call in person or on the phone. A card mailed to the absentee or having a member of the class call is also a good plan. A newly ordained deacon in my church recently said: "If the Sabbath school were so carefully organized that not even one child could miss a Sabbath without the teacher calling in person to find out the reason, or a member of the class calling, or a telephone message, or sending a postcard, the attendance would soon jump to nearly the enrollment." The teacher, if he is gifted, can train the members of his class to be a personal workers' group, making them responsible for the absent members, sending them out on Sabbath afternoon two by two, to see those who were absent on Sabbath morning. Do not let your Sabbath school enrollment and attendance fall below your church enrollment and attendance.—J. M. McKnight, Th. M., in *The Presbyterian*.

THE BIBLE

THERE is no approximately complete orientation in the Bible possible without giving devout heed to its ethical teaching. In fact its contents are all ethically attuned. God Himself is not dealt with metaphysically, but rather from the ethical angle. His ethical character is ever held before us, and lauded. Moses cried out (Ex. 34:6): "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth." Man also is mostly dealt with as an ethical being, rather than from the intellectual viewpoint.

The moral nature of man and the elevation of his ethical life and conduct were recognized as very important by pagan teachers. So also in Christian lands philosophers have endeavored to work out systems of ethical living, based on the moral nature of man, worthy of note.

Kant was doubtlessly right in basing his ethical teachings on the human conscience, for conscience has a relative authority that is recognized everywhere. As the great Roman orator Cicero pointed out, there is no people on this globe that does not make a distinction between right and wrong, and among whom some sort of morality is not inculcated. So conscience is, and always has been, a powerful check on the evil propensities of human nature, and, if it were not for the moral standards based on conscience, humanity would have been wiped from the face of the earth.

But what these teachers taught was not yet Christian ethics, i. e., not the ethics placed before us in the Bible.

Christian ethics move and breathe on a higher plane than general ethics, and can be understood only by those who are willing to ascend to this higher plane. As Jesus told Nicodemus, the learned Jewish ruler: "Except a man be born again, he cannot see the kingdom of God." . . .

Faith in Jesus Christ is the root out of which Christian ethics grow with all their branches. Hence faith in Christ must be looked upon as an ethical rather than an intellectual quantity, and is the initial step in a Christian ethical life and its continuous inspiration and stronghold. Those who lack this faith may perhaps live a certain kind of moral life, but it is not the Christian life, and it is on a distinctly lower plane than that of the true Christian. The true Christian, I say, for among those who call themselves Christians there are many whose moral life is even worse than that of some of the free-thinkers.

The Scriptures place before us the ethical standards by adherence to which the ethical life and conduct of the Christian is to manifest itself before the world.

I cannot enter into a discussion of the various branches of such standards. As an example I will only refer to the Christian standard of the family life, as Paul

puts it before us in the 5th chapter of Ephesians (vv. 22-33). There we are told how a Christian wife will behave toward her husband, and the Christian husband toward his wife, for which the model is to be found in the relation of Christ to His chosen and true church. It also shows what Christian parents owe their children, and children their parents. When people refuse to submit themselves to these lofty instructions it simply proves that they are not willing to become real Christians, just as the rich young ruler, who wanted to know what he must do to inherit eternal life, and, when Jesus told him, turned sorrowfully away.

Similarly the Bible puts before us the ethical standards of Christian citizenship, of Christian business activity, of mutual behavior between employer and employee. The worldly wise-acres, who would amend these standards, or replace them by others, have never been able to help humanity out of all the perplexities in which it is involved. All these worldly efforts to bring about social readjustments amount to nothing more than the attempt to hide the uncouth condition of our social life, by patching the shameful garments of our civilization with pieces of new cloth. What we need is a new garment woven by the Holy Spirit out of divine truth, and faith and love, which will make us fit for the inheritance prepared for God's children in a higher world.

II

On the 31st of October, 1517, a monk of Wittenberg nailed upon the door of the Schlosskirche in that town ninety-five *Thesen wider den Ablass*. The hour had come at last—and the man. What mysticism and humanism had failed to achieve, was conceived and carried out by Martin Luther. Born of poor parents in the little Thuringian town of Eisleben, on the 10th of November, 1483, Luther had been educated in the school of the humanists, and from mysticism he had learned that the soul may hold direct intercourse with God.

In 1512, after a journey to Rome, Luther was made

Doctor of Theology in the University of Wittenberg, and in 1517, as we have seen, commenced his attack on the abuse of indulgences. Repentance, he proclaimed, was an inward process of the soul, and could not be sold by the church. Three years later followed his flaming appeal *An den Christlichen Adel deutscher Nation: von des Christlichen standes besserung*. Firmly established on the rock of the Bible, Luther thunders forth his attack upon the sovereignty of the papacy, his insistence on the supremacy of the German Kaiser, his triumphant demand that the Bible, and the Bible alone, shall



be law to every Christian. He calls for a new Council to reform the abuses of the church, to sweep from German soil the network of hypocrisy and vice in which foreigners had entangled the nation's spiritual life. Education, above all things is to be reformed; in place of religious orders, free in the position of a Jew or an early Christian; he regarded it as a book appealing directly and immediately to the German burgher of the sixteenth century. It is here that the secret of Luther's genius as a translator lies. One might say, indeed, that his Bible is the final triumph of the modern middle class spirit over the aristocratic spirit of mediæval literature.

Luther caught the popular tone as perfectly in his verse as in his prose; he not only gave Protestant Germany its Bible, but also its evangelical hymnbook. His *Geistliche Lieder*, of which the first collection appeared in 1524, are in the best sense popular; by their straightforward, simple language, Christian schools are to be founded, and the scholastic methods swept away with the cobwebs of the old theology. There have perhaps been loftier and grander schemes of human reform both before and after Luther, but never did a scheme so magnificently practical, a scheme that was realisable to the last letter, spring from the brain of a single man. Luther was, above all things, a man of supreme common sense; he looked the world straight in the face, saw life in all its littleness as well as greatness, but never lost faith in its possibilities. His sincerity, too, was unimpeachable.

The time was, indeed, ripe, but the greatness of Luther's work must not on that account be underestimated. It is not to be forgotten that in these, the first battles of the Reformation, Luther fought single-handed; his scheme of reform was conceived and carried out by himself alone. On the heels of his first appeal followed tract upon tract, in which he laid down, with the unbending conviction of a dictator, the tenets of the new faith. He stood amidst the storms that raged round his head, like the hero of an old Germanic epic, until the culmination point was reached in the supreme moment at the Council of Worms, when he refused before Emperor and Empire to recant his faith. . . . This was on the 18th of April, 1521. Then followed some months of concealment in the Wartburg as "Junker George," a willing prisoner of the Saxon Elector. In these months Luther began his greatest literary work, the translation of the Bible into German. The New Testament appeared in 1522, the whole Bible in 1534. In 1522 he was able to return to Wittenberg, where with increased zeal, he continued the work of the Reformation. In 1525 he married a former nun, Katharina von Bora, and for the next twenty years lived mainly in Wittenberg, engaged with restless, unwearied activity in the organization of the new faith and the new church. His death took place during a visit to his native town, in 1546.

The importance of Luther's Bible cannot be too highly estimated, either as the textbook of reformed Christianity or as a literary monument. His original works hardly bear, one might say, so strong an impress of his magnificent personality as this German Bible. For it was, above all things,

a German Bible. Although he went back to the original Hebrew and Greek texts, Luther made no slavish translation; he gave the German people a truer "*Volksbuch*" than did his scholarly predecessors, who, in their translations of the Vulgate, aimed at closer accuracy. The language of Luther's Bible is German—living, whole-hearted, humorous German; it is written as few books have been written, in the unadulterated language of the people. He has rendered the concrete Hebrew poetry and lucid Greek narrative by the pithy language and the proverbial phrases of the peasant's home. He was able, however, to cope with his original in more than language; he himself had felt the wrath of Jehovah, and the holy faith in Christ's mission glowed in his heart no less fiercely than in the hearts of the first disciples. The Bible was thus for him not merely a historical record of his faith; it was, from first word to last, the living Word of God.—*Dr. Louis DeVries; Matin Radio Talks; used by permission.*

THE MIDDLE ONE

By R. H. Judd

"Two of them went that same day to a village called Emmaus, . . . and they talked together. . . . Jesus drew near, and went with them."—*Luke.*

If you're walking on the highway
And you see three folks abreast,
You may be fairly certain
That the middle one is best.

For it is fairly certain
That the others wish to share
The company that radiates
From the center of the pair.

STORIES OF GREAT HYMNS

By Mary A. Gesin

AFTER a very long and useful life of service in the church Rev. H. F. Lyte had tendered his resignation to his congregation. He had preached his last sermon. He had followed behind the silent bier for the last time. Many hundreds had been blessed by his ministry of love and service in the cause of Christ.

As he walked in his garden at the close of day, the future looked lonely and sad. Whether brief or longer, it stretched ahead, cheerless and forbidding. But to his rescue came that same firm faith to which he had pointed many another wayfarer on the path of life. And he composed the hymn that through the years has comforted countless others, "Abide With Me."

OUR BROTHER

By John O. Conrad

"O here comes the Dominic," said my friend,
 "And a wonderful man is he."
 To him he was Pastor and friend and all,
 And I found that he loved even me.
 There's some call him Reverend in honor I know,
 And clothe him with much dignity:
 But I call him Shepherd and Pastor instead,
 For he is a brother to me.

A wonderful man is our Brother, 'tis true:
 An artist of parts in God's might.
 He is Doctor and Lawyer and Tailor to all,
 And is ready to serve day and night.
 He loves all his patrons, both sinner and saint,
 And the heart of the lost is his fee.
 "Who loves not" the sinner "knows not his God."
 Could such be a Pastor to me?

Men grant us our choice of vocations in life,
 But God gives his calling to him.
 The building of souls is our Brother's delight,
 And God lights his way when it's dim.
 He knows the best drink when we're thirsty and tired,
 He gives living water away;
 He measures the meat of our menu with care,
 And portions our bread day by day.

He paints, like an artist of wonderful touch,
 A picture of marvelous worth:
 The Vine and its fruit in the garden of Life,
 In God's redeemed Kingdom on earth.
 A feast for a wonderful wedding prepared,
 Every guest in a gown of pure white;
 With God and the Lamb as the light thereof,
 When forever is banished the night.

Who seeks out the Law's hidden meaning for men,
 Or echoes the Prophet's lone cry?
 Who reads o'er again the dread sentence of death,
 "The soul that sinneth shall die"?
 Who carries it still, the old rugged cross,
 Calms the tempest on life's stormy sea?
 Who stoops to remove every stumbling stone,
 That would hinder the march of the free?

He visions the song of glad Hallelujah,
 Of a breath that is powerless to sigh.
 A glorified King on His throne evermore,
 As the years that are endless roll by.
 O shelter our Brother, dear Lord, in Thy love,
 And keep him in all of his way;
 May he be of the first to be welcomed then,
 In the great Resurrection Day.

OUR CONFERENCE

(Continued from Page Five)

MORAL OBLIGATION SUNDAY

The fourth Sunday of each month has been designated "Moral Obligation Sunday." The purpose for this is to raise money to pay off the long standing indebtedness of the National Bible Institution. If prosperity hadn't decided to hide "around the corner" things would have in all probability been different. But that is neither here nor there; we have the debt and it must be paid. It is a moral obligation on the church as a whole to lift this burden. It can be done—it should be done—and, furthermore, it will be done. The sooner this "dead horse" is paid for, the quicker will our resources be loosed for real evangelistic work. The debt as it now stands amounts to \$7,500. If all our people over the country put their shoulders to the wheel with a will to clean this off the ledger, it could be done without burdening anyone and the job finished in short order. We believe that the moral fiber of our people will pull us out of this quagmire of debt! It is not a matter of why we went in debt, nor a question of who ran us in debt, but the business before us is to get out of debt and then stay out!

"No man's loss is irreparable: for no man is indispensable."—*Napoleon*.

THE OTHER SIDE OF THE MOUNTAIN

(Continued from Page Three)

Catholic. We love our religion, our right to "search the scriptures," but we never think what it would be if this man Luther hadn't had the vision of a better day, when each man could read the Scripture as he pleased. I believe, heartily, that Protestant people should pay more honor to Martin Luther.

What am I saying? What good is this visionary idea going to do us? Brethren, at the General Conference of the Churches of God in Christ Jesus, a missionary and evangelistic spirit that had never before prevailed to such a large extent permeated the entire conference. The Home Missions Board was created by the Ministerial Association, in conjunction with the National Bible Institution, to finance and direct evangelism where the need is greatest and where requests are made by the brethren. This is a forward step! The saving of souls for Jesus has become foremost with our great organization! It, in previous years, went over the mountain to see what it could see, and all that it could see was the other side of the mountain, or the same thing it had always seen. But, thanks be to God, that is over! Or is it? We shall presently see.

In addition to this great forward step, the National Berean Society established an Evangelistic Fund and is planning to put on a vigorous campaign in several States. This, as you know, is the young people's organization. How wonderful it is that the young people (pardon me, for I am one of them) can see the need of preaching Christ to a dying world. The Minnesota State Bereans preceded the effort by placing an evangelist in the field for just three short months, during which time twelve persons were baptized. Also, the meetings held at the various churches helped pave the way for other efforts put forth by the State Conference. This shows that such things *can be done* by much prayer and service to God.

You will remember that I asked the question a few minutes ago if all this waste of time and lack of vision was over? Whether it is over or not depends on you, your church, and all the other members and churches of our organization.

Perhaps you are saying by this time, "What does this fellow know about this? Isn't he presuming just a little too much for his age?" It may be that I am, and again it may be that I can present this phase of a difficult situation a little better than an older minister or writer. If you people support these efforts for missionary work they will succeed! If you do not they will fail. At a recent meeting at one of our churches the thought was clearly and ably brought that while we believe that the kingdom will come after the gospel is preached to all nations, yet we as a people have never done much about it. I believe this church had the right idea about the situation.

You may say, as many have said in the past, and as many will say now, "It is only a flash in the pan"; "We aren't large enough, we don't have enough members"; "It will fail as such efforts have always failed." Brethren, pardon me, but if you say these things you have no vision; you have come to the top of the mountain and can see nothing but the other side of it, which is exactly like the side you came up.

We find that the best efforts of Paul failed. But did he sit in a corner and cry about it? *No!* At Mars' Hill (Acts 17:32), when he preached one of his greatest sermons, some of the people mocked and some merely said, "We will hear thee again of this matter." Some, however, believed. Before Felix, in Acts 24:25-27, we find that after Paul had preached a good sermon that Felix said, "Go thy way for this time; when I have a convenient season I will call for thee." Paul was not in the least discouraged, however, for we find him again before one of the great rulers, Agrippa. In Acts 26:27-32 we find recorded this tragic story of Agrippa where he said, "Almost thou persuadest me to be a Christian." What must have been the feelings of Paul as he turned away knowing in his heart that he had failed to convert Agrippa? I am fearful lest most of us would have given up in despair. But Paul never faltered, for we find him (Acts 28:23, 24) expounding things concerning "the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets." Paul was ever pressing forward in Christ's work, visioning

the conversion of the whole world, visioning the triumphant return of his King to the earth!

What is going to be our attitude in this matter? Do we want it to be said of us that we had no vision, that because of this lack of vision some person might not have eternal life? God forbid! Let us rather be as all of those men whom I mentioned at the beginning of this article, who visualized far into the future! Let us set our goal far above that which is common! And let us be as Paul—"forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

SIGHT OR BLINDNESS

(Continued from Front Page)

of happiness over the great blessing which had been granted to him?

Does this miracle have its spiritual counterpart in the lives of many today? Jesus is the same "light of the world" now that He was when here as a man. He is just as ready to open the eyes of the spiritually blind, *if* they but show belief in Him as the Son of God, as He was to open the eyes of the naturally blind in Judea centuries ago. The cry, "Jesus of Nazareth passeth by," brought out great crowds to have their bodily ailments cured nineteen hundred years ago, but now, no matter how earnestly one may plead with a sinner, telling him over and over of the power of Christ, the joy of being a follower of Him, and the blessings which will come to the faithful in the future, how hard it is to convince, and how few are ready to accept the "Lamb of God which taketh away the sin of the world" as their Savior, ever putting off the day of salvation.

Suppose Bartimæus had said, "I will wait until another time; there are so many around now"; he would have lost the great opportunity of his life, for Jesus never went through Jericho again, and the blind beggar would always have been sightless. Jesus saw him, was touched by his condition, realized he had faith that a cure could be made, called him and healed him. He is "the same yesterday, to day, and for ever," and is just as ready to help now as He was then. Thousands recognize Jesus Christ today as the Son of God and know He is able to save from the power of sin, but until they appropriate Him as their personal Savior and yield fully to Him and His commands, they are lost.

We are saved by faith, but saving faith is shown by works. Bartimæus showed his faith by instantly responding to the Master's call. O that many in this age of grace whose eyes have been blinded by the "god of this world"—selfishness and pleasure—who are without hope and without God, and to whom the future is a step in the dark without one ray of light on it, might accept Jesus as the "light of the world" and follow Him in the way as this blind beggar did so many years ago, so finding peace and safety.

On the Shelves

By Arlen Marsh

THE GREATEST THING IN THE WORLD

The most beautiful gift edition of this world-famous address by Henry Drummond that we have yet seen was issued in the spring of the present year. Bound in a velvety blue cloth, with blue end papers, and printed in large type on fine quality paper, the book presents a remarkable appearance for a pocket-size volume. It comes specially boxed.

Drummond's essay on 1 Corinthians 13 has become one of the world's great religious classics, and has had as large a circulation as any of the non-fiction small religious works. His language is sublime, his subject more sublime; and the whole effect is not soon to be forgotten.

The Warner Press: 50 cents; 60 cents postpaid.

THE RETURN OF THE WISE MAN

A comparison—or a contrast—of opinion does no one any harm. Here, for instance, is the thought of G. H. Pence on *The Return of the Wise Man*, expressed not long since (August) in *The Presbyterian*:

"This is an interesting story of the time of the earthly life of Jesus of Nazareth. It has a beautiful first-century atmosphere, and makes a fine companion volume to Henry van Dyke's *Story of the Other Wise Man*. A very appropriate Christmas remembrance."

Whereas, if we recall correctly, we said something like this about the book:

"About all that can be said for this effort to mimic Henry van Dyke's immortal dream-epic, *The Story of the Other Wise Man*, is that the writing here and there is uncommonly beautiful. The plot is unbiblical, the characters plagiarized, and Winifred Kirkland, authoress, makes Jesus God. . . . It is sad to see the three wise men of the van Dyke narrative torn to shreds by profane hands. . . . The whole idea is decidedly illogical, and presented without reference to known facts."

You may make your own choice. . . . Possibly Critic Pence doesn't approve of known facts when they interfere with his stories. Or perhaps we should have taken an aspirin.

SEPTUAGINT

This edition of the Septuagint, imported from England as all editions must be, includes not only the Greek and English text of the version for the normal Canon, but also the Greek and English of the Apocrypha. The type is of medium size, and the Greek and English, of course, find place in parallel columns. The Septuagint, it must be remembered, does not include the New Testament. It is, however, the version upon which much New Testament writing

and speaking was based; and many of the quotations of the apostolic writings which were taken from the Old Testament are directly derived from the Septuagint. The English text is paragraphed in the same manner as the American Standard Version, but is in no wise copied from it.

S. Bagster & Sons: \$8.00.

No further copies of *Jesus, the Light of the World*, written by Mary A. Gesin and published by the National Berean Society, are available. The entire stock has been sold. The same statement applies to *Gospel in Song*, published by the National Bible Institution. Only a few paper-bound copies of this songbook remain. They will be closed out at 20 cents a single copy, postpaid, or \$1.00 for 10 plus transportation.

OXFORD CYCLOPEDIA CONCORDANCE

In a separate binding are the complete helps found in the better Oxford Bibles. A concordance, a subject index, a list of proper nouns, a dictionary, an encyclopedia, under a single alphabetical listing and printed in excellent type for so condensed a work, comprise the whole. There is a separately indexed atlas. The helps are about the best yet published in a small compass, being much more complete than the majority of such books. There are 358 pages. The paper is similar to that found in the better non-India-paper Bibles.

Oxford University Press: \$1.00.

THE PROFIT IN WRITING

Laurence R. D'Orsay, critic, literary agent, and successful freelance writer, has produced a book in *The Profit in Writing* primarily intended for the vast multitude who insist they can write, but which has its own message for the minister and the religious teacher.

Mr. D'Orsay, using the ministry to illustrate his points, stabs his finger at more than one way that the clergyman can improve both his speaking and his effectiveness. Teachers are not left out of the D'Orsay consideration, for the author-critic calls the Bible the basis for almost every story written today, and describes how those Bible stories can best be recognized and told. The Apocrypha, says he, is his favorite book.

Whether you want to write to make your living or not (and about a million do), if you are at all interested in improving your teaching, telling of stories, and preaching, this book will do you no harm. The style is breezy, decidedly informal, and written by a man who has learned his business from practical experience.

Parker, Stone, & Baird: \$3.00.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Bible Training School

The Church of God is waking to a broader vision of its mission in the world for today. The events of the past number of years have purified the mind of the leadership of the church, as those in attendance at General Conference can testify. The trend is away from those enterprises which were useless in a religious way. There was a profusion of regret expressed by those implicated that the General Conference had ever gone into business enterprises. There were promises never to do it again. And best of all there were definite plans laid for evangelizing. The first part of the program calls for the church to put forth its energy in Home Missions. To that end a Home Mission Board was established. The next part of the program calls for the reestablishment of our Bible Training School with the purpose of training for Christian service.

There is a need in our churches for trained leadership, not only for more ministers as our evangelizing campaign brings results, but also for trained Sunday school teachers and leaders. A leader may be ever so much versed in methods of leading and teaching and yet not have that inner fire and ability to lead men to Christ which can only come through a diligent study of God's Word and a fellowship with others of high ideals and consecration.

Therefore this school will have as teachers Christians of deep understanding of the Word, who are able to impart their knowledge. And since knowledge itself is not enough, these teachers must be such examples of what a Christian should be that they will by the very force of their consecration kindle holy fires in the breasts of their students.

Qualifications for entrance into this school will include first and foremost the persevering desire to be of high moral standing, and previous education sufficient to carry the work as will be prescribed. There will also be a tuition fee of \$10 per month for each student. This provision, however, will not discourage a person of small financial means who sincerely desires to attend. We have churches and conferences here and there which are on the lookout for proper timber for Christian leaders and those bodies will see to it that no one qualified shall be denied the opportunity to attend.

Young people, I appeal to you upon the basis of our Master's command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), and His words, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Before the coming of Christ the gospel necessarily must be preached in all the world for a witness. Notice, it is *this* gospel. We may not depend upon other churches to shoulder this responsibility of ours. Our message is distinctive. We dare to be a different church. We must dare to tell the world our message.

Let's see how many from the Berean society will devote themselves to Christian service. Those that want to enroll in the school (the first term will start in the fall of 1937, the Lord willing) please write at once to the Committee on Education. I also will be glad to advise and help in any way I can.

Committees

The following are the committee chairmen elected at a meeting of the executive board, August 11, 1936:

Publishing Committee—Harry Goekler, Marshall, Illinois.

Sales Committee—National Bible Institution, Oregon, Illinois.

Berean Editor—Cecil A. Smead, Blanchard, Michigan.
Senior Social Correspondence Committee—Mrs. Rhoda Hanson, Caledonia, Michigan.

Junior Social Correspondence Committee—Miss Elna Ruhn, 329 E. 4th St., Litchfield, Minnesota.

Junior Home Study Committee—Mrs. Verna C. Thayer, Woodstock, Virginia.

Senior Home Study Committee, not yet definitely appointed.
Leona Lathrop, Secretary.

We Have Neglected the Full Gospel

When Brother Clyde Randall arose at the General Conference to deliver himself of a sermon, the Church of God settled back with a sigh of contentment, for he announced "Restitution" as his subject. Through the minds of the assembled people went flashing the precious, inspiring thoughts of the bright day that is soon to dawn with the coming of Christ.

And then Brother Randall didn't talk about that at all, and the Church of God woke up to the fact that it has been neglecting the kind of restitution that Zacchæus performed when he was converted, according to Luke 19.

Bereans, we have neglected to emphasize that we must go and make full restitution for any wrong that we have done. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath 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. 5:24, 25). And if we must make restitution to our brother, how much more we should be void of all offense toward them that are without, in order that the church be not blamed, and the name of God be not blasphemed among the non-Christians.

Let each Berean honestly search his life and if there be anything where he has wronged another, let him go immediately and make full restitution. Any less is unworthy an inheritor of the greater restitution Christ makes.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And so were the churches established in the faith, and increased in number daily."

GOD CALLS PAUL TO A NEW CONTINENT

OUR beloved missionary, Paul, was sound asleep one night after a busy day preaching the gospel. He dreamed he saw a man standing up and calling to him. And he thought this man said, "Come over into Macedonia, and help us."

Now Paul had been working in the country of Asia Minor, teaching the words of Jesus to those unfortunate idol worshippers. Their lives had been filled with distress and fear, and all that was changed to happiness and love when they turned to Christ.

Many cities of Asia Minor had Paul visited. But this unusual dream came from another country—Europe. The two countries were separated by only a narrow strait, but they were very different countries. And Paul realized at once that this dream came from God.

One reason that Paul was such a good worker as a missionary was because he always listened to the voice of God. And he often asked God to lead him and show him where to go.

God never turned a deaf ear to Paul, and He never turns a deaf ear to anyone who calls to Him asking Him to guide. He listens to even the smallest of us.

The people of Macedonia didn't know what they needed. Most likely only a very few of them thought that they needed anything. But God knew what they needed. And so He sent this dream, and Paul went at once.

Now there was no Jewish synagogue, or church, in Philippi where Paul could meet the people as he did in so many new places. But he found a place beside the river where some Jewish people met and prayed to God on the Sabbath day.

Most of these people, perhaps all of them, were women. There was one woman who was a very important woman in the business world. Her name was Lydia, and she sold very expensive materials for dresses and robes and kings' garments.

Lydia was called a seller of "purple," because the color of the material was purple, which was very fashionable among the very wealthy people of that time. And Lydia was one of the first to believe the gospel that Paul preached.

When Lydia knew just what she ought to do she did it. Without delay she was baptized, she and all those who lived

with her. Then she invited the missionaries to come and make her house their home.

Don't you think she was a kind and generous woman? We know she must have had quite a comfortable home, and that meant a great deal to Paul and his helpers when they were working so hard.

In so many places Paul had suffered discomfort, hunger, and weariness. But we are sure he must have been very happy in Lydia's home.

How long Paul preached in the city of Philippi we do not know. But he established a church there and became endeared to the people. They loved him, too, we know, for they sent him presents after he left them and later on when he was in prison.

Paul wrote the people he loved in Philippi a letter which we call Philippians. It is a short letter, only four chapters. In this letter he told them about a young worker, Timothy, whom he was sending to them to strengthen their faith.

When you read anything from the book of Philippians think of it as the letter Paul wrote to the people he loved and who loved him. It was written in prison, but Paul had no hate in his heart toward those who had imprisoned him. He had only love for them. He was glad because it gave him the chance to preach the gospel in Rome.

Because Paul and others were willing to go wherever God wanted them to go, we are Christians in our own land today. The gospel was brought to Europe by Paul and later to America by others. How much Christianity means to us! How much it means to the whole world!

"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."

"In Christ there is no East or West,
In Him no North or South;
But one great fellowship of love
Throughout the whole wide earth.

"Join hands, then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

"In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 13. — September 27, 1936

REVIEW: THE SPREAD OF CHRISTIANITY IN WESTERN ASIA

Devotional Reading: Matthew 13:24-33

GOLDEN TEXT

"They rehearsed all that God had done with them, and how he has opened the door of faith unto the Gentiles."—Acts 14:27.

GOLDEN TEXT

"They rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles."—Acts 14:27.

Paul with others made three missionary journeys. The first one with Barnabas and John, part way, was entirely in Western Asia. Antioch in Syria was the starting and ending of each journey. At the end of this first journey they naturally wanted to tell the brethren what had been done on this journey, so they gathered them together to discuss the work. A number of places they visited they came in contact with Gentiles and they were accepted the same as the Jews. Now read the text and that tells what the subject of the discussion must have been.

Paul seemed glad that the Gentiles could come in and so should we be, for God did visit the Gentiles "to take out of them a people for his name" (Acts 15:14). So we are given the opportunity to be some of God's people. Will we qualify by accepting Him?
—L. A. R.

PRACTICAL APPLICATIONS

Review

1. The Holy Spirit is an unseen power emanating from the Father and is essential to salvation.
2. Suffering for Christ is a vivifying force for righteousness.
3. Christian service is far superior to social service, the one glorifying God, the other man.
4. Christianity must be spread and it sometimes requires persecution to force its adherents into new fields.
5. Missionary efforts have carried the gospel wherever it has gone, for they are God's plan of evangelizing the nations.
6. Conversion in its fullness embodies repentance, obedience, and a faithful walk in truth.
7. Those who sow spiritual things are entitled to reap the carnal things of those to whom they have sown the gospel.
8. The gospel is universal in its application and unlimited in its life-changing power.
9. Enemies of the gospel should be curtailed that others might see and be astonished at its doctrine.
10. Definite belief in cardinal truths is required of those being saved.
11. A general conference is both scriptural and practical.
12. Christian living is a reasonable and simple way of getting the most out of life.

—C. E. R.

SENIOR AND ADULT

Review: The Spread of Christianity in Western Asia.

Aim. According to the International Committee, the quarter's aim has been "to lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus." What methods of teaching the gospel have been outlined by the last twelve lessons? Which ones are especially adapted to use today? What is the most effective method of teaching? Why? In what does the Christian life consist? What is the difference between Christian living and moral living, if any?

Specific Review. Lesson 1, about the manifestation of the Holy Spirit, arouses two problems: How may we expect the Holy Spirit to be manifested today? What is necessary to seal conversion? Lesson 2, on persecution, suggests the difficulties facing modern Christendom: What is the most dangerous form of persecution? Why? What was the effect of the persecution of the early church? In regard to lesson 3: Is social service the primary function of Christianity? If not, what is? Lesson 4 goes back to lesson 2: How was early Christianity spread throughout the Mediterranean region? What may be the chief reason for persecution? Has religious intolerance of races and sects perished? Philip, in the lesson for August 2, indicates the importance of prompt and unhesitating obedience to the exact commands of God. Did belief in the Bible and in God insure the eunuch salvation? What form did his baptism apparently take? Lesson 6 reviews lessons 2 and 4: What benefit was derived from Saul's persecution of the church? What was his immediate reaction to conversion? Read 1 Timothy 1:13. Does this verse imply that ignorance is an excuse for breaking law, and that those not familiar with the will of God will be saved? The temperance lesson is a study in cause and effect. What are the physical effects of alcohol? What are the effects of intemperance in anything? Which is taught by the Bible, temperance or abstinence? In lesson 8, the fact that the gospel is for all furnishes the major point for discussion. Will the whole world be converted? Lessons 9 and 10 may well be combined in review. How were early Christian missions conducted? To whom did the first missionaries go? Can mission service be performed as well at home as abroad? Part of lesson 10 goes with 11: What was the decision of the apostles respecting the Gentiles' observance of the Mosaic Law? Add lesson 12 to the problem, and: To what law is the Christian subject?—A. M.

JUNIOR CLASS

Memory Verse: "Go ye into all the world, and preach the gospel" (Mark 16:15).

Review. After each one of these memory verses write the number of the lesson from which it was taken.

1. "And they were all filled with the Holy Ghost."
2. "They spake the word of God with boldness."
3. "Be thou faithful."
4. "God is no respecter of persons."
5. "Bear ye one another's burdens."
6. "And there was great joy in that city."
7. "The word of God grew."
8. "It is more blessed to give than to receive."

Who were the following:

1. Who had a vision on a housetop?
2. Upon whom did great power come in the form of tongues of fire?
3. Who was blinded by a very bright light?
4. Who blessed little children?
5. Who went to Samaria to preach?
6. Who was stoned to death?
7. What two men traveled about teaching of Jesus?
8. Who sent three men after Peter?
9. Who was almost afraid to go to Saul?
10. Who wanted their children to see Jesus?
11. Who was the Apostle to the Gentiles?
12. Who sold all their possessions and lived together?

Number these places in the order in which they were visited by Paul and Barnabas: Paphos. Seleucia. Iconium. Salamis. Antioch. Lystra. Jerusalem. Derbe.

Discuss the following topics:

1. How persecution spread the gospel.
2. Why it was necessary for the first followers of Jesus to be very brave.
3. How our difficulties require braveness on our part.—V. C. T.

Although tradition has it that Paul was released from his first imprisonment in his "own hired house" in Rome, and that after a few years of further missionary activity he was reimprisoned, to die eventually under the executioner's sword, there is no direct evidence to substantiate this view. The idea largely now is based on pure assumption which is drawn from the tone of certain of the Apostle's later Epistles. How Paul died, and how he lived just prior to his death, must remain shrouded in mystery.—A. M.

AMONG THE CHURCHES

NORTHWEST CONFERENCE

The Northwest Conference of Oregon and Washington will hold a three-day session, October 1-4, beginning on Thursday at Felida, Wash.

The program committee assures us there will be interesting speakers and a fine program.

Drop a card to Mrs. Wallace Woolf, Rt. 3, Vancouver, Wash., you who plan to attend, stating how and when you will arrive, and the number in your party. Arrangements will be made to meet Vancouver stages, if notified.

Everyone is cordially invited to attend and every member must come prepared to help take care of the Lord's work.

"What Do Ye More Than Others" will be the topic for a meeting during which ways and means of improving our work and methods of spreading the gospel will be discussed. Each member will be given an opportunity to talk. The world has a right to expect more of us than of non-Christians. What is your response to this question?

Voting members are urged to attend the business meeting on Sunday afternoon when new business will be presented.

Pray that our work may be planned in accordance with God's will, so that it cannot be said to us, "Some have not the knowledge of God: I speak this to your shame."

Gladys Barber, Secretary.

MAURERTOWN, VIRGINIA

Our church here at Maurertown takes great pleasure in announcing that on September 4 Miss Ruth Bowers, Woodstock, Va., was baptized in the name of her Lord and Master. This young lady, however, cannot be addressed as Miss Bowers, for on the day following her baptism she was united in marriage to Frank W. Fogle, Jr. We feel sure that our new sister has started her married life rightly by confessing her faith in Christ and obeying the gospel. Ruth has been a very faithful attendant at our midweek Bible classes, and took a deep interest in Bible instruction in our State conference and Bible school. The young man that she married is a near neighbor of ours and we can speak of him only in the highest of terms. He is also a very faithful member of our midweek Bible class. We pray God's blessing to attend these young folks in establishing their home, and may they both soon be brought to an acceptance of their Master.

V. Earl Thayer.

HERALD RECEIPTS

Maurice Stephenson; S. J. Lindsay (for others); Alice B. Haupt; Joseph W. Currens; C. H. Adams; Warren Knodle; Carrie Ogden; M. C. Brake; Mrs. H. A. Updike; John A. Corbaley; Annie Broberg; Virgil D. Claypool; Frances Pierce (for another); Dora Haggard; Roscoe Dunbar; Mrs. A. J. Chaplin; Mrs. R. P. Story (for others); C. L. Vernald; Mrs. C. L. McCallister (for self and another); Emma C. Railsback (for another); C. H. Belshaw; C. A. Smead (for another); Mrs. S. A. Dorris; Mrs. Mandes Reed (for self and others); Anna Smith; Mrs. Thomas Lewis; Mary E. Staley; Arthur Gilbey; Mrs. George Siple (for another); Samuel L. Burk.

AMONG MANY BRETHREN

To give a detailed report of our recent trip into the near West would require too much space; yet, because we were so well cared for and had so many blessings, it would not be just to omit some report. Those who were with us were Bro. and Sr. Hoskins of Eden Valley, Minn., Bro. and Sr. Macy of the local Brush Creek church, Mrs. Magaw, and our daughter Iola.

Those places visited were the General Conference at Oregon, Ill., the Krogh and LeCrone homes at Blair, Neb.; the Eastern Nebraska Conference for one service where we met former associates and heard Bro. Lindsay preach; the Western Nebraska Conference where we were privileged to work and to live with Bro. Gordon for a week; Moorefield, Neb., where we had the pleasure of working with Bro. Giesler, and of making our home again with Bro. and Sr. Charles Stedman; then a pleasure trip to Yellowstone Park, and back through the Black Hills of South Dakota to our old home at Lester Prairie, Minn. After a short visit with our parents we went to Eden Valley, Minn., where we returned Bro. and Sr. Hoskins to their happy home and in turn shared it with them a few days. Also through the kindness of Bro. Richard LeCrone we were privileged to preach for our first congregation.

On the return to Tippecanoe City we made calls at our Uncle Edward Kirkpatrick's home in Janesville, Minn., at Walter Kirkpatrick's home in Claremont, Minn., and at Mrs. Magaw's former home at Harvey, Ill., where Grandma and Uncle Paul Hatch had cared for three of our boys while we were on the trip.

Many homes were visited not mentioned, but we shall ever remember this as one of the very greatest blessings that has been ours. First we are thankful to the Lord for such a privilege, and next we thank the people of the Lord who favored us all the way, especially the ministers whose fields we visited, Bros. Gordon, Giesler, and LeCrone. We pray the best in this life and a place in the coming kingdom for one and all.

Mr. and Mrs. Sydney Magaw.

FONTHILL - NIAGARA FALLS

Friday evening, Sept. 4, a fellowship supper was held in the Church of God basement at Fonthill, Ont., at which Bro. W. H. Holland, Thorold, Ont., spoke on his recent trip to England and the Continent for the unveiling of the Canadian Memorial at Vimy Ridge. His talk was illustrated. It is planned to have the story repeated at the Niagara Falls, N. Y., church.

Bro. and Sr. John Railton and son Austin of Rockford, Ill., were visitors at Fonthill over two weeks in late August and September. Their original home was Fonthill.

A course of lessons on social problems was started with the opening fall session of the young people's weekly meeting at Fonthill on September 11.

—Church of God Messenger.

TO THE EDITOR

Dear Brother Marsh:

It has filled our hearts with gratitude to have received so many loving expressions of sympathy from the brothers and sisters that we met while with you in the conference meeting at Oregon. Words cannot express our gratitude and thankfulness to you all. It helps us to bear our sorrow and to look forward to a glad meeting at some future time, if the Lord shall tarry, but if He comes soon, may we all be ready for His appearing.

Your brother and sister in Christ,

A. L. and Annie Corbaley.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	\$ 4.00
Alice B. Haupt	4.35
Paul M. Hatch	18.00
Mrs. R. A. Robinson	2.00
Ella M. Siple	5.00
W. A. Reid	2.00
Mr. and Mrs. C. E. Lapp (indebtedness fund)	12.50
Ingomar	5.00
Jessie M. B. Kauffman	4.00
Mrs. C. L. McCallister	1.00
Mr. and Mrs. Carl Weatherwax, Jr.	50.00
Maybelle Hanson (indebtedness fund)	20.00

BETWEEN YOU AND ME—

Sunday morning, Sept. 20, Bro. Arthur Mills of Aurora College gave the sermon at the Oregon, Ill., Church of God. Bro. Wilsie McKnight, also of Aurora College, delivered the evening sermon. Those present from a distance besides the Aurora young people were Bro. and Sr. Frank Moran and Bro. Edward Moran of Clinton, Iowa, and Sr. Lottie E. Young of Seattle, Wash.

One copy of the New Analytical Bible, bound in enduring buckram, in excellent condition, without marks except the name of the owner, is offered by a Church of God minister to the highest bidder. No offer of less than \$5 considered. The Bible is available for examination at the office of the National Bible Institution. It is offered for sale only because the owner can secure a second-hand leather binding for a very low price.

Written in 1932, the poem by John O. Conrad ("Our Brother") which appears on page 8 of this issue was originally prepared as a tribute to the pastor of the Golden Rule Church of God, Cleveland, Ohio, and was read at his birthday celebration in that year; but the author feels "that perhaps it might have a wider dedication."

A letter from Mrs. Rhoda Hanson, Caladonia, Mich., reports that Miss Muriel Brough, Willshire, Ohio, is visiting with the Pennellwood (Grand Rapids, Mich.) congregation.

"Yesterday (Sept. 6)," pens C. E. Lapp, now pastor of the St. Cloud, Minn., Church of God, "was our first Sunday here and we feel greatly encouraged. There is a wonderful opportunity here for work. A city of 21,000 people, and the greater portion of these are Catholic or Lutheran."

MORA, MINNESOTA

Sunday, Sept. 6, marked the beginning of regular services at the Mora church. There were 23 at Sunday school and morning worship, and about the same number in the evening.

Sr. Ednah Cooper of Ripley, Ill., is visiting among the Mora brethren, and helping the pastor, her brother, to become established.

Bro. George Randall spent the week-end of September 6 at Eden Valley, and was privileged to hear Bro. Magaw speak in the church there.

Brethren everywhere, pray for us in our efforts here, that God's name may be glorified.
Gerald L. Cooper, Pastor.

GLENN ALVARO CORBALEY

Glenn Alvaro Corbaley was born near Waterville, Douglas County, Wash., September 16, 1897. He was accidentally drowned in the waters of Puget Sound on August 6, 1936.

He leaves three sons, Glenn Richard, 13 years of age, Arthur Coe, 12, and Lawrence, 10; also his father and mother, A. L. and Annie Corbaley; four brothers, Paul of Thorp, Wash., George of Wenatchee, Wash., and John and Earl of San Diego, Calif.; also two sisters, Mrs. Ruth Shafer of Puyallup, Wash., and Mrs. Eva Murry of San Diego, Calif., to mourn his untimely end.

Glenn was baptized on June 10, 1918, in a pond on the farm where he was born by his father, and lived a consistent Christian life up to the time of his death. In 1920 the family moved to Puyallup, Wash., and he and his parents worked together, developing a berry farm, which was his chief occupation in life. On July 15, 1921, he was married to Gladys Marie Coe, who died of infection after childbirth on the 2nd of August, 1935. The child was born July 17, but only lived five hours after its birth. It was named Hazel Annie.

The funeral was held in the Hill Funeral Home in Puyallup. Bro. Lyle Rankin of Cashmere, Wash., conducted the services, assisted by Bro. T. D. Foster of Mount Vernon, Wash. The attendance was large, showing the esteem in which the deceased brother was held by not only the members of the local Church of God, but also by his neighbors and friends. The floral offerings were lovely and in great abundance. He was laid to rest by the side of his dear wife and child, there to await the call of the great Life-Giver, when there will be no more sad partings as in this life.

A. L. Corbaley.

W. H. NORRIS LAID TO REST

Bro. William Henry Norris, lifelong resident of Aurora, Ill., and for many years an obedient believer in the gospel of the kingdom of God, was stricken by pneumonia on August 28 and died September 3, 1936. Bro. Norris was born May 22, 1850, the son of Matthew Notrupp Norris, one of the oldest settlers in the vicinity of Aurora, and at the time of his passing had reached the age of 86 years.

The high regard in which he was held in his community was attested by the large number of prominent people who attended his funeral service and by the many expressions of appreciation which appeared in the city papers following his passing. For 33 years he was superintendent of Spring Lake Cemetery. He was also treasurer of the Old Ladies' Home in Aurora and the first president of the West Aurora Farmers' Club.

Bro. Norris' first wife, who was also a firm believer in the gospel of the kingdom, died January 12, 1927. On March 14, 1928, he was married to Mrs. Walter Colburn, who survives. He also has a grandson, Norris Rupp,

and several nieces and nephews, besides three stepdaughters.

Active physically and mentally, he remained at his work at the cemetery until the day he was stricken.

Funeral services were held in the presence of a large audience of friends and relatives in the Healy Chapel. The sermon was delivered by G. E. Marsh of Oregon, who was assisted by Rev. Dutton of the Park Place Baptist Church of Aurora. He was laid to rest in the cemetery he himself had beautified and superintended for so many years where he awaits the Master's call.

CLARENCE L. ANDERSON

Clarence L. Anderson was born at Marshalltown, Iowa, March 5, 1897, and died August 17, 1936.

When he was six months old, his parents moved to Beaman, Iowa, where he grew to manhood. A few years ago he moved with his parents to Lawn Hill, Iowa, where he resided till life was snapped out by an auto accident. He had conducted a barber shop in Lawn Hill for several years, but a few months prior to his death had established a shop in Union. Bro. Anderson picked his company with care and loathed everything that wasn't clean in its nature.

He leaves to mourn his passing his father and mother of Lawn Hill and two sisters, Miss Blanch Anderson, now at home because of her mother's poor health, and Mrs. Nettie Nichols of New Providence, Iowa; and three brothers, R. C., Lawn Hill, Clyde and Lester of Marshalltown.

His tragic death was a shock to the whole community. The funeral was conducted from the Enderly Funeral Home by the writer. The many beautiful floral offerings and the capacity house gave testimony to the esteem in which he was held.

He and his brothers formed a vocal quartet and often sang on public occasions. He was also a handman. He was baptized several years ago by the writer.

Almus Adams.

BERNICE BROWN

Mrs. Bernice Brown, widow of Lester Brown, who died in 1927, died July 15, 1936, at the home of her mother, Mrs. A. J. Chaplin, 702 North B Street, Arkansas City, Kan.

Mrs. Brown had been baptized into the Church of God in 1920 by F. E. Siple during a conference at Arkansas City. She had lived in that town for eight years.

Surviving are a son, Clyde Bratcher, St. Louis, Mo.; her mother; two sisters, Mrs. W. H. Hardy, Arkansas City, and Mrs. John Fisk, Milan, Kan.; a brother, L. A. Chaplin, Arkansas City; and a grandmother, Mrs. Harriett Reed, Arkansas City.

Funeral services were conducted by the pastor of the Church of God, Miss Lucille LeCrone, on Friday, July 17, in the Grant Funeral Home. Burial was in Riverview Cemetery.

OREGON RALLY DAY

The first Sunday in October has been set for the Annual Rally Day and Homecoming of the Oregon, Ill., church and Sunday school. Non-resident members and their friends are cordially invited to meet with us. The program follows: 9:45 a.m. Sunday school—lesson: "The Macedonian Call"; 11 a.m. sermon: "The Macedonian Call of Prophecy"; 12 m. the Lord's Supper will be observed; 12:30 p.m. basket dinner (all are invited to bring their baskets and join us); 7:30 p.m. sermon: "The Prophetic Present."

THE SPREAD OF CHRISTIANITY

The rapid advancement made by Christianity in the first century following its introduction to the world is one of the marvels of history. Two thousand years ago all but a very small part of the earth's inhabitants were idolaters. Men knew no other God than the creatures born of their own imaginations, stimulated by inner gropings after spiritual realities the existence of which they could sense but could not identify.

Every human emotion, every mysterious force of nature which the minds of the ignorant masses were unable to comprehend, the sun, the stars, the planets, glowing in majestic splendor over their heads, was looked upon awesomely and fearfully—deified and given a name and place in idolatrous worship.

Into this intellectual maelstrom of conflicting religious ideas was flung the gospel of Jesus Christ—simple, practical, logical, and wonderfully appealing to the blind and suffering men and women of the Roman world.

The driving force of the new religion was dual. First, there was the deep need of mankind for a sympathetic, tender conception of God—a God who could understand human agony and human needs. This need Christianity satisfied.

Second, there was the resistless force of Jehovah Himself operating in the gospel of His Son. The power of truth—resistless, eternal truth—was felt, experienced, seen, wherever the glad news of the kingdom came.

And that truth was a part of the lives of those men who proclaimed it! They not only spoke it but they lived it, they exemplified it, they put it to the test of practical everyday experience!

The disciples' own conviction of the truth of Christianity was its most impressive witness, its most powerful and eloquent advocate. These men believed what they taught! Such was the conclusion of those who listened. The logic of changed lives was irresistible.

Because all this was true, that men needed communion with the one true and living God, that they needed the assurance which truth alone could give, that they needed a motive and a standard by which to govern all human relations, that they needed comfort, sympathy, love—Christianity which had all this and more spread rapidly throughout the world.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois



THE TEACHER'S TRIUMVIRATE

There may be a better combination of three books for the Bible teacher than Peloubet's Bible Dictionary, the International Bible Commentary, and Cruden's Complete Concordance; but we feel sure it does not come for this price: \$2.00 per volume, or \$5.40 for all three, with a thumb index added to each book for only 50 cents an index.

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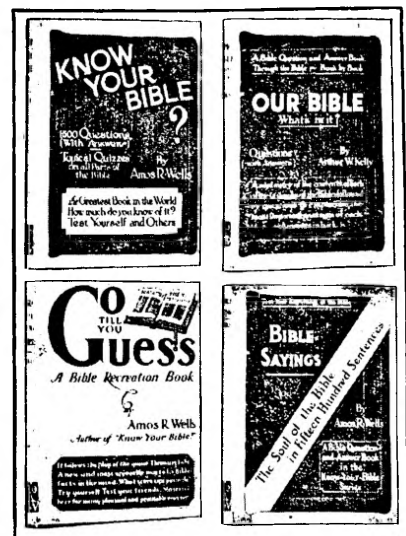
Finally, the International Bible Commentary, with its 25,000 textual references and its condensed but remarkably thorough word-for-word analysis of the two Testaments. Contrasting opinions of the best scholars are frequently used and discussed without prejudice. History and customs, peoples and geography, relation of passage with passage, all have their place. Not, of course, so complete as some commentaries; but astonishingly good for all that. And the language is simple.

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NATIONAL BIBLE INSTITUTION

Oregon, Illinois



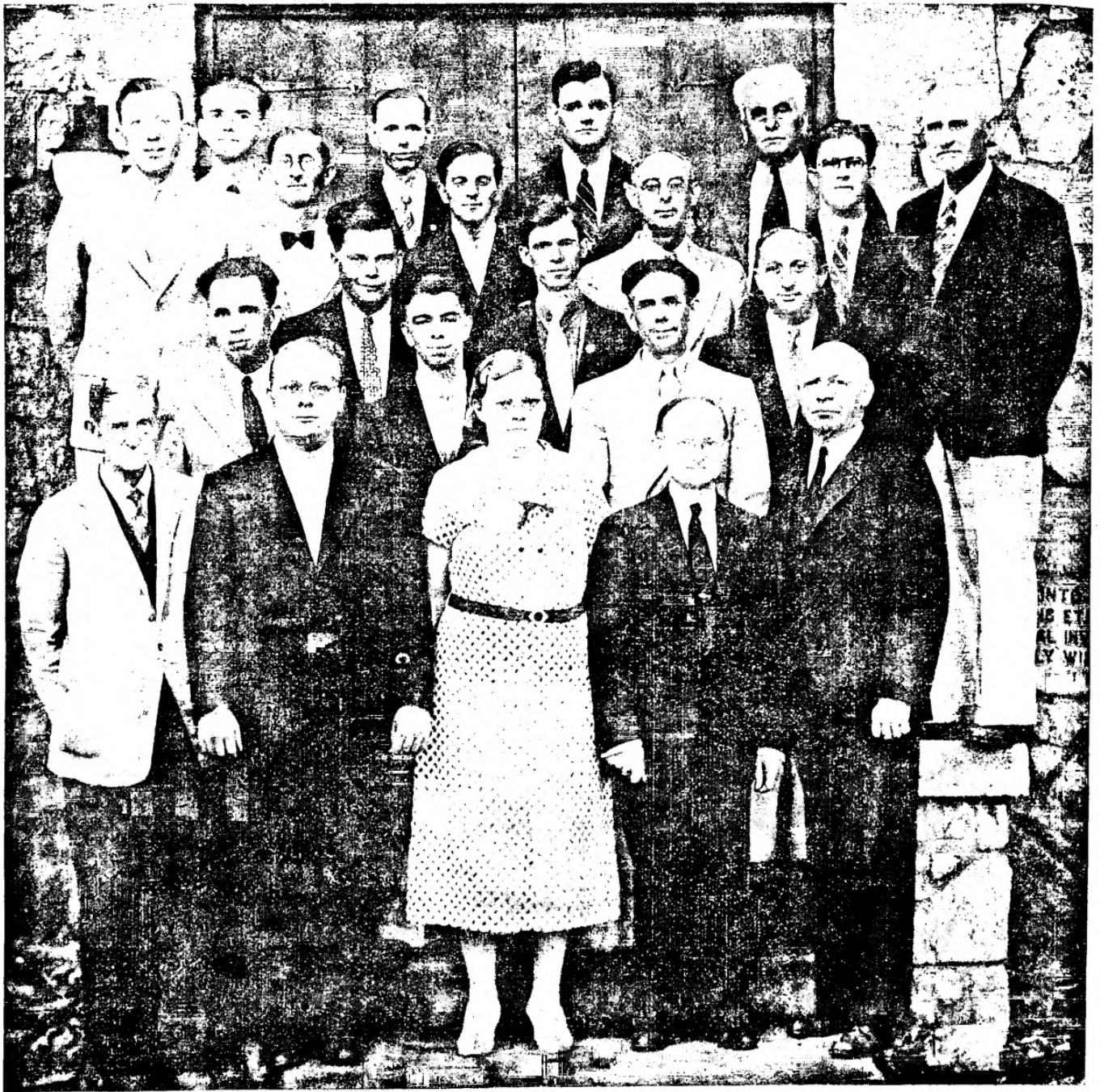
THE RESTITUTION HERALD

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NUMBER 52

A Group of Ministers at Conference



Abreast of the Times

National Preaching Mission

"It pleased God by the foolishness of preaching to save them that believe."—1 Corinthians 1:21.

NEW YORK, Sept. 25.—Under the leadership of the evangelical Protestant churches of the country all denominations are urged to engage in a "Preaching Mission" beginning September 13 and closing December 9, of the present year. The plan is to hold four-day inspirational gatherings in the larger cities and from these centers to reach out into the surrounding territories. Twenty-five such centers have been chosen in Canada and the United States. In addition to these central points of effort each congregation is asked to conduct an eight-day "Preaching Mission" in its own church some time in the month of November.

According to Jesse M. Bader, secretary of the National Preaching Mission Committee, "the purpose of the Eight-Day Preaching Mission in every local congregation in America is to reach two groups. The first which needs to be reached is in the church itself. Many church members live on the margin. They are marginal members. They need to be brought in toward the center where they can experience the joy of a new devotion in service. . . . The second group that must be reached is the person not a member of any church. He is busy. His time is taken up with other things. He is not thinking much, if at all, about the rightful claims of Christ upon his life. This person must be reached, and reached today."

Most of our churches do not look with favor upon any effort that brings them into active cooperation with other denominations in religious work. They are fearful, and with considerable reason, that to do this would necessitate a compromise with doctrinal error. But there is no apparent reason why we should not engage this fall in a concerted Preaching Mission of our own, in which the splendid truths of the gospel of the kingdom may be set forth with convincing power. To do this would be to take advantage of the opportunity afforded by the interest in evangelistic work that is to be developed in each local community by the combined efforts of other religious groups. A Preaching Mission is always opportune!

"Europe Under the Terror"

"Thou shalt not be afraid of the terror by night . . . nor for the destruction that wasteth at noonday."—Psalm 91:5, 6.

LOS ANGELES, Calif., Sept. 26.—One of the best-known international newspaper correspondents, John L. Spivak, has recently published a book bearing the above title, in which he tells of observations made in various parts of Europe. The following comments on Mr. Spivak's book are taken from *Prophecy*, edited by Keith L. Brooks.

"In recent months Mr. Spivak has been quietly studying the ghettos of Poland, the slums of Italy, the suburbs of Vienna, the small farmer of Germany, and the mountain fastnesses of Czechoslovakia, where the next war may begin any day. The book has special value because the bulk of the information was not gained at the green tables of the diplomats or at the cocktail bars of the foreign correspondents. It is the men in the streets of Europe who break the long silence through this book.

"A flood of light is thrown upon real conditions in Italy and Germany. The book shows clearly . . . that the dictators, fearful of their power and ruthless in maintaining it, have preferred the art of suppression on the one hand and propaganda on the other. Over the lands they rule with iron fists there is an almost impenetrable net of silence and fear.

"I wandered over Central Europe for over five months," says Mr. Spivak, "through the lands where these messiahs rule and those where the old are still in power. I went to all classes: to financiers and industrialists, labor union leaders and diplomats, land owners and peasants, workers and those who walk the streets ever seeking work, and I found a Europe, the largest part of which is swept by terror and tyranny, misery and starvation, a Europe where, in the main, opposition to the ruling regime is prohibited by imprisonment or death."

Mr. Spivak declares that liberty of expression, of action, and of organization on the part of the masses no longer exists. All classes are required to submit to the dictatorial demands and requirements of the Government, and that not only in obedience to the laws pertaining exclusively to material things but also with regard to regulations affecting religion and religious observances.

The student of prophecy realizes that this world-wide condition is in complete harmony with the predictions of the Scriptures. The nations are being prepared to accept the dictatorship of the Antichrist, who is to oppose "all that is called God, or that is worshipped."

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Ministerial Conference Report

THE 1936 conference of ministers of the Church of God was called to order by the president, C. E. Randall, at 7:45 a. m., Wednesday, August 5. Seventeen ministers were present for this opening session.

Following the prayer by Bro. Smead the chairman gave a forceful message concerning the need of missionary and evangelistic work. Bro. A. L. Corbaley commended the thought expressed, and urged that we "climb over the fence" for missionary work. Extended discussion of the subject followed, with many of the ministers participating, and the session closed with a series of heartfelt prayers.

For the meeting on Thursday morning August 6, twenty were present. Opening prayer was offered by Bro. Gordon.

Being informed of the serious illness of Bro. George Waters of Newkirk, Oklahoma, who was present at the 1935 conference, the meeting asked the secretary to send a letter of comradeship and sympathy.

Bro. Allard then brought up a discussion of obedience, baptism, and "of what value was the death of Christ?" Extended comments by many followed, and the meeting adjourned at nine o'clock.

On Friday morning at 7:45 there were twenty present, and the president after commenting on the subject of the previous day called

on Bro. Lyon to present his paper on the question, "What Understanding Is Necessary Before Baptism?" Four main points were urged: 1. Faith in God. 2. Faith in Christ. 3. Faith in the kingdom of God. 4. An understanding of the mortality of man.

The question was then thrown open for discussion by the brotherhood.

A committee was next appointed to study and recommend in regard to missionary effort. The committee was composed of C. E. Lapp, J. A. Patrick, and F. E. Siple.

On Saturday morning, August 8, the meeting was again called promptly at 7:45. Following the prayer by Bro. McLain the meeting was opened for full discussion of the subject, "How Much Must One Know Before Baptism?" At 8:45 the meeting was dismissed until eleven o'clock, at which time Bro. Allard presented his view of the value of the death of Christ. Adjourned at noon.

The work of the following week began at 7:45 Monday morning. The debate which had been planned since the previous year on the personality of Satan was first in order. Bro. M. W. Lyon was called to act as chairman. Those affirming the personality of Satan were C. E. Randall and

James A. Patrick. The negative speakers were F. E. Siple and L. E. Conner. The first affirmative and first negative spoke at the morning session, then the meeting adjourned till after the night service. At 9:45 the brethren reassembled and the debate was concluded.

Discussion followed as to whether or not these arguments should be published. It was decided to duplicate the original speeches and allow each side to add one thousand words. Adjourned 11 p. m.

On Tuesday morning the election of officers was in order. F. E. Siple, the secretary-treasurer, read the report of the previous business meeting, which was approved.

The election of officers followed. Bro. C. E. Randall was reelected president, Bro. M. W. Lyon, vice president, and Bro. F. E. Siple, secretary and treasurer.

Following the election Bro. C. E. Lapp presented his paper on "Church Discipline." This was followed by discussion and adjournment at 9 a. m.

At the Wednesday morning meeting the committee on missionary work presented the following resolution: "That the Ministerial Association proceed at once to establish a Board of Home Missions consisting of three members to be appointed by the president: one for one year, one for two years, and

one for three years. These are to be succeeded in coming years by the Ministerial Association at its annual conference electing each year one member for a term of three years. This Board is to be empowered and authorized to solicit and raise funds, employ evangelists, and carry on the work properly devolving upon a Home Mission Board.

"This Board is to be created with a view that it is eventually to come under the supervision of the National Bible Institution." The last sentence was later amended to read: "This Board is to be created with a view of endeavoring to work in cooperation with the National Bible Institution, and eventually coming under its jurisdiction." The resolution was then adopted.

Following this the meeting was turned over to Bro. Austin for remarks on "Ministerial Courtesy." Bro. Siple then brought up some questions on the same subject and quite lengthy discussion followed. The last business item of Thursday was a motion by Siple, seconded by LeCrone, to turn over \$10 from our Association to the Mission Board. Carried.

The saddest note of this whole conference was the calling away of our beloved (Please turn to Page Nine)

HIGHLIGHTS OF THE CONFERENCE

Elected: C. E. Randall, president; M. W. Lyon, vice president; F. E. Siple, secretary-treasurer.

Appointed: one committee, one Board of Home Missions. Committee on Morals and Grievances, F. A. Stilson, Grover Gordon, Paul C. Johnson. Board of Home Missions, G. E. Marsh, James A. Patrick, M. W. Lyon.

Debate: F. E. Siple and L. E. Conner vs. James A. Patrick and C. E. Randall on the personality of Satan; M. W. Lyon presiding far, far into the night. Nothing settled.

Average attendance, 19.

Does Evolution Ignore Facts?

NO MATTER how logical a line of reasoning may be, if it is based upon incorrect assumptions, it cannot but lead to erroneous conclusions. So, declared the Apostle Peter, would it be with the speculative philosophy which would become current in the last days (2 Peter 3:3, 4). The advocates of this false system would be able to convince themselves of its truth only by overlooking the fallacy of their original premises.

"For this they willingly are ignorant of," says Peter, according to the Authorized Version (v. 5). Dr. Moffatt is even more pointed. "They willingly ignore the fact that" is his rendering, while the Twentieth Century New Testament reads, "For they are willfully blind to the fact that."

REJECTING THE EVIDENCE

To quote a penetrating comment of Adam Clarke's: "They shut their eyes against the light, and refuse all evidence; what does not answer their purpose they will not know, . . . their ignorance He attributes to their unwillingness to learn the true state of the case."

The Apostle selects two fallacies for special mention. First, they would be willfully blind to the fact that "by the word of God the heavens were of old, and the earth standing out of the water and in the water" (v. 5).

While asserting that all things had continued in perfect accordance with natural law, and with no evidence of interference or intervention from without through the historic period, they would foolishly overlook the fact that there must have been intervention from outside in order to bring the earth into existence and put natural law into running order.

This was undoubtedly the grossest aberration in the minds of the originators of the modern evolutionary theory.

The doctrine of continuity and nonintervention is elaborated in order to shut God out of the whole process of development of the universe, the earth, and man. But it is completely overlooked that, even assuming that natural processes could have resulted in the final evolution of the inorganic and organic worlds, they could never have brought them into existence.

What makes the situation even more incomprehensible is that almost every one of the pioneers of evolutionary thought did actually glimpse the necessity of an outside power in the beginning of things—and then deliberately shut their eyes to this startling fact which would have utterly invalidated their theories.

Take, for example, Herbert Spencer, the philosopher who, more than any other, was responsible for extending the theory of organic evolution to the inanimate world, and elaborating a comprehensive scheme of evolution from nebula to man.

In working back through the ages, Spencer came to a

place where thought could take him no further. Yet he was conscious that there was something still beyond, which he designated the "Unknowable," and the "First Cause"—both, by the way, spelled with capital letters.

Seeking to cross the border between the known and the unknown, he attempts to deduce logically the attributes of this "First Cause."

"But now," he says, "if we go a step further, and ask what is the nature of this First Cause, we are driven by an *inexorable logic* to certain further conclusions. Is the First Cause finite or infinite? To think of it as limited necessarily implies a conception of something beyond its limits. . . . Thus it is impossible to consider the First Cause as finite. And if it cannot be finite, it must be *infinite*."—*First Principles*.

"Another inference concerning the First Cause is equally unavoidable. It must be *independent*." "The First Cause must be in every sense perfect, including within itself *all power and transcending all law*." "To use the established word, it must be *Absolute*."—*Id.*

Commenting on this latter phrase, Alfred Noyes remarks: "To use the even more firmly established word . . . it must be *God*," for Spencer has attributed to his First Cause pretty well every characteristic which the Christian attributes to God.

As a matter of fact, Spencer actually admitted that this conclusion was inevitable, for he declared: "Any serious attempt to determine what attributes would be necessary to such an existence as the Unknowable at once leads us into theistic philosophy."

But then having allowed his reason to lead him so far, and affirmed that this Absolute was "a necessary datum of consciousness," Spencer proceeded to shut out the Absolute completely from his own consciousness, and build up his whole theory without recourse to it. Could anything have been more unscientific and illogical?

THE NECESSITY OF A CREATOR

Charles Darwin, to whom we owe the hypothesis of organic evolution by natural selection, passed through the same peculiar mental process. It is not generally remembered that the last words of his *Origin of Species* admits the necessity of a Creator, at any rate of the original forms of life. "There is a grandeur in this view of life," he says, "with its several powers having been originally breathed by the Creator into a few forms or into one, and that . . . from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved."

Again in his *Descent of Man*, he says: "This grand sequence of events the mind refuses to accept as the result of blind chance. The understanding revolts from such a conclusion."

Writing of the human eye, he says in his previously

mentioned *Origin of Species*: "May we not believe that a living optical instrument might thus be formed as superior to one of glass, as the works of the Creator are to those of man?"

And in still another phrase he puts personality behind natural selection: "We must assure ourselves that there is a power, represented by natural selection, or the survival of the fittest, *always intently watching* each slight alteration, and carefully preserving each which tends to produce a distinctive image."

Yet having admitted an intelligent Beginner to the phenomenon of life, and personifying his principle of evolution, he most illogically dismisses both as of no concern to man.

"How the nerve comes to be sensitive to light," he writes in one place, "hardly concerns us more than how life originated."—*Id.*

While admitting theism, he refuses to follow out its implications. Surely this was not only unscientific but "willful blindness," for as Alfred Noyes remarks of him: "In view of the great questions that he was actually trying to settle, his attitude is almost as unreasonable as that of the narrower theologians; . . . quite clearly it profoundly affected his own theory, if the whole problem were to be raised above fortuity into the intelligible kingdom of the mind."—*The Unknown God.*

When Darwin comes to deal with his doctrine of transformism, his blindness to the obvious is similarly apparent. Thus again speaking of the evolution of the eye, he says: "We have *only* to place the naked extremity of the optical nerve at the right distance from the concentrating apparatus, and an image will be formed on it."—*Id.*

"Only" suggests that very little stretch of imagination is required to follow his argument; whereas actually by its use he is blinding his own eyes, and casting dust into the eyes of others. With all our knowledge and skill we cannot reproduce a human eye. Is it, therefore, likely that a mere accident could have brought about such a wonderful result?

When referring to criticisms of his suggestion that beauty was a mere by-product of sexual selection, he says of his critics: "They believe that many structures have been created for the sake of beauty, to delight man or the Creator. . . . Such doctrine, if true, would be absolutely fatal to my theory."—*Id.*

To escape such a disastrous *coup de grace*, however, he scurries to the same bolt hole which gave him protection with reference to the origin of life. He retorts that "this latter point (i. e., the possibility of a Creator) is beyond the scope of scientific discussion!"—*Id.*

More than any other scientist, T. H. Huxley was responsible for championing the evolutionary view against Bible teaching, his best-known battle being the great debate with Bishop Wilberforce at Oxford. It is therefore strange to find him quoting in one of his essays: "What doth the Eternal require of thee, but to do justly, and to love mercy, and to walk humbly with the Eternal?"

His substitution of "Eternal" for "Lord" and "God," says Noyes, does not take away the fact that at that moment "so fine a head and so stiff a neck" could hardly "be

thus completely bowed before a vague idea of endless duration or unlimited extension. It committed him, perhaps, to more than he realized. It acknowledged that, in the nature of his Eternal, there were ethical requirements."—*The Unknown God.*

Yet he, too, having glimpsed the "Eternal," shuts his eyes, closes his ears, and proceeds to develop his argument rigidly, excluding any but natural phenomena and processes. Like Darwin, Huxley was "willfully blind" to the implications of the "Eternal."

It was Huxley, by the way, who said: "Sit down before fact like a little child. Be prepared to give up every preconceived notion, follow humbly wherever or to whatever abysses nature leads you, or you shall learn nothing." But he was not prepared to follow his own excellent advice.

HUXLEY'S ATTITUDE

William James spoke well when he caustically remarked of Huxley, "I can't agree to what seems to be becoming the conventionally accepted view of him, that he possessed the exclusive specialty for living for the truth. A good deal of humbug about that!—at least when it becomes a professional and heroic attitude."

Haeckel was the most vindictive and arrogant of all the pioneers of the evolution doctrine, and confidently believed that he had completely overthrown the ideas of God, human freedom, and immortality. Yet, like Balaam, his curse was turned into blessing, for while professing to believe that the universe was God and God was the universe, he uses such expressions as: "We all exist by God's grace; the stone as well as the water, the radiolarian as well as the pine tree; the gorilla as much as the Emperor of China."

If this means anything at all, he is drawing a distinction between that which is dependent on grace and that on which the grace depends.

And when he says that God "can never act otherwise than perfectly right," the words become meaningless unless God is possessed of freedom of action independent of natural laws.

So we might search the writings of other scientists and philosophers who have played their part in the development of the doctrine of evolution, and we would find them once or twice almost unconsciously admitting the existence of a Power external to the universe, the uncaused Cause of all existence—but then again shutting their eyes tightly against the implications of this basic truth.

Noyes is surely right when, commenting on this mental twist, he says, "To acknowledge a Supreme and Omnipresent and Perfect Being, the Creator and Cause of all things; and then dismiss it from all real influence in practice, and deny it all initiative and directive power was not rational."—*The Unknown God.*

For if, he continues, the problem of origins must ultimately be referred to Spencer's Supreme Being, "there seems to be no adequate ground for declaring that the Supreme Being is debarred, at any . . . stage of the process, from any further participation in it."—*Id.*

And furthermore, it is equally inconceivable that this

(Please turn to Page Ten)

My Last Sermon

The Scarlet Line

By James A. Patrick

IN GIVING this sermon I realize that in nearly every audience to which we preach there are both saved and unsaved people. All unsaved people are more or less atheistic in belief. Many would deny this vehemently and say, "I believe there is a God." But do they?

Mr. Moody once said when speaking to a large audience, "A man lives in accordance with what he believes." A man in the audience said, "I don't believe that." "I can prove it to you in one minute," said Mr. Moody. "If some one should stick his head in at that door and shout, 'This building is on fire,' you would get out if you had to go through the window, wouldn't you?" The man replied, "O I didn't think of that." Yes, people act in accordance with what they believe. If they really believe there is a God, they will act like they believe it.

I seldom take a text because there are very few texts that cover all phases of any subject, but the one text that comes the nearest to it in this case is, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

I hold up this Bible before you and say, "This Book says there is a God, and it also says that we must prepare to meet Him." This mere assertion doesn't cause anyone to move. You unsaved ones don't believe it even if you say you do. Now I'm not doubting your honesty, I'm simply trying to prove that you are mistaken. The Jews believed so strongly that they were right that they crucified the Lord of glory. After Paul "confounded" them by reasoning out of their own Bible, the Old Testament, many of them still refused to believe. They said, "Let this man's blood be on our heads and the heads of our children," and it is easy to see that their request has been granted, and they have been suffering untold miseries because of their mistake.

And now, unsaved one, I want to try and show you that you are mistaken in your attitude toward God, and I want to do it by the use of the

SCARLET LINE

and I call it scarlet because of *blood*.

Along the highways today there are many marks that identify, point out, the route one wishes to travel. If we follow these lines that point out our way to us we will have no trouble in reaching our destination. There are many lines running throughout the Bible that identify a certain personage and also prove that no man or set of men could have written this wonderful Book of themselves.



Besides, when we remember that the Bible is a collection of books written by a number of different authors widely separated by time and distance, and if we find that most of them mention and comment upon the line I am following today, it ought to convince us that these men were moved by some higher power to write as they did.

You remember when Joshua sent out the spies and they had gone into Jericho, how that Rahab hid them in her house to keep the men of the city from executing them as spies, and how she let them down from her window by a line of scarlet thread? But before they had gone she asked them if they would not remember her and her house when they had captured the city. Rahab believed there was a God, and that He would deliver the city into the hands of Israel. The men told her if she would bind the line of scarlet thread in the window, when they had captured the city, she and her house would be saved. This is a type of the Scarlet Line of which I am trying to tell you. Rahab and all hers were saved by that scarlet line; we are saved by the Scarlet Line running through the Bible.

Now let us go back to the very beginning to get a start on this line. When the first sin had been committed and God was pronouncing the curse upon the serpent 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). From the time these words were spoken down through the ages men looked for a seed that should redeem Israel and the world. Paul said in Romans 9:7, "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called"; and in Galatians 3:16, "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."

You will notice as we go on with this subject that the New Testament writers catch up the threads of this Scarlet Line, as Paul does here, and enlarge upon and explain them.

When children were born to the first pair that God put in the Garden of Eden, and these children had grown to manhood, they each brought an offering to the Lord. One brought of the fruit of the field, the other brought of the fruit of his flock. The offering of the latter was accepted. Why? Because it required the shedding of blood in order for him to make his offering. We will carry this point of the blood farther in the next thought.

(Please turn to Page Ten)

COMMENTS

By Lyman Booth

ACQUAINTANCE with the customs and modes of life of a nation may help one to understand many of the expressions of speech which otherwise might remain of doubtful meaning. Especially is this true of many texts of Scripture. I will give two in illustration of my thought.

The first is Ecclesiastes 11:1. "Cast thy bread upon the waters: for thou shalt find it after many days." This is said to convey the idea that if we give alms to or aid the worthy poor we will receive a blessing from God, even though it may be many days hence. The expression originated from a custom among the farmers living along the lower Nile River in Egypt, which overflowed every year before seeding time. It would spread over a wide extent of territory. The farmers would go to the field which they wished to sow to wheat or other grain and set a stake at each corner of the field they wished to sow. About the time the water began to recede they would take their grain in a boat and sow it on the water. It would settle to the bottom and the silt in the water would settle and cover it, and the farmer had no more to do with it until harvest. In some instances some would sow all the wheat that they had saved for their bread. It is easy to understand the meaning of the text, for in that case they did actually cast their bread upon the water, and after many days they received many fold. This exposition does not rob benevolent or charitable deeds of their harvest; they, too, reap their reward, even "to the giving of a cup of water in the name of the Lord."

The other text to which I allude is Psalm 119:105. "Thy word is a lamp unto my feet, and a light unto my path." This refers to a custom in David's time. When fully understood it conveys a beautiful lesson. In those days they did not have lanterns or flashlights as we do to guide them in the dark, but they had a kind of light which they fastened to the lower limb below the knee. This would light their way so they could follow crooked, zigzag, and stony paths in their hilly country without casting their feet against a stone or other object that lay in their path. This is a beautiful thought. The lesson we may gather from it is, if we keep God's Word before us continually we will not wander into vain and forbidden paths.

It is a figure of Him who said, "I am the light of the world: he that followeth me shall not walk in darkness" (John 8:12). The light that Christ gives is not dependent upon time or place, for it continues to burn with undimmed luster all the time.

Light is the nourisher and sustainer of life throughout the realm of organic life. It is necessary to the healthy development of all organic objects. The chemistry of the sun changes inorganic matter into the substances of vegetable growth. It distils the dew and rain. It enlivens the myriad tribes of insects, and its morning rays evoke the songs of

birds. It also has much to do with the human organism, in fact the growth and development of the physical creation, which, like its beginning, depend upon the word, "Let there be light." This suggests the analogy of that spiritual light "that lighteth every man that cometh into the world," "the light of life," which gives life eternal. It is written, "The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble" (Prov. 4:18, 19).

The rays of the sun give the lily its robe of white, the emblem of purity; they paint the rose in gorgeous colors and carpet the earth with green. As the sun transmutes inorganic substances into vegetable objects, so the Word of God, when it shines upon the mind of one who is seeking after truth, transmutes a sinner into a child of God, It frees him from the dead and beggarly elements of the world, and in their stead imbues him with that which will bloom and bear fruit for the harvest, that fruit that will qualify one to appear without offense in the day of Christ.

Men often speak of the fruits of the Spirit, but Paul was very careful to speak of but one, for he said in Galatians 5:22, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Just one fruit flavored with all these ingredients which make it pleasant to the taste. This fruit is the result of the operation of the heavenly, life-giving rays shining forth from the Word of God, which are "Spirit and they are life." The fruit has many virtues, such as love, joy, peace, etc.; but love is called the juice of the fruit, and is sweet to both God and man. Joy is its beautiful bloom; peace, long-suffering, gentleness, goodness, meekness, form its mellow softness; faith adds to its flavor; and temperance is that ingredient which keeps it fresh and preserves it from waste and decay.

All these good qualities which are called the fruit of the Spirit are but modes of happiness. Some are consoling to the sorrowful, because they strike at the very root of our distress, for when we are depressed, if we meditate upon divine truths, our faith looks above and beyond our suffering and thereby consoles. Gentleness calms our mental storms. Love is the atmosphere that surrounds the throne of justice. Long-suffering acts in opposition to all those feelings of distress which arise from pride, anger, and revenge. Joy drives away mental pain by the power of a new affection which is begotten by the indwelling of the Word of God. Peace is the name of that final result of combined desire and heartfelt longing for rest, that rest which can be enjoyed only by those who shall enter the gates of that beautiful "city whose builder and maker is God," where the glory of God and the Lamb shall shine forever.

"The Government of Tomorrow"

By the Editor

AN ATTRACTIVE young man, who prefers to be known as Henry de France, but whom his friends and "shadowy courtiers" call "Your Royal Highness" because of his claim to the throne of France, has written a book entitled, *The Government of Tomorrow*, in which he apparently expresses more of democratic than of monarchistic sentiments.

The widely read and highly regarded editorial writer, Arthur Brisbane, calling attention to the work recently, suggested that if it were possible for some one to write a book that would truly predict "The Government of Tomorrow," telling how the world would be ruled by dictators or by the will of the people fifty or a hundred years hence, such a work would not only be very interesting but would probably surprise everybody.

We fully agree with Mr. Brisbane's conclusions with the exception of his implication that such a work could not be produced. We know in fact that a prophetic book of just this kind not only could be written, but that it has been written, and that that Book is the Bible.

It is our purpose tonight to point out some of the surprising developments which will take place when "The Government of Tomorrow" comes into power.

His Royal Highness, the Comte de Paris, heir presumptive to the throne of France, probably foresees the restoration of a constitutional monarchy that will eventually exercise control over all the world. Such a conclusion would be in harmony with the minds of many outstanding statesmen who have been forced to confess that true democracy is not only impossible of realization but questionable as to desirability.

To maintain a true democracy of a satisfactory character would require not only universal suffrage but universal political intelligence on the part of the citizens of the nation. They must not only have the right to vote, but they must also possess knowledge of political policies, principles, and candidates that will enable them to vote intelligently.

That this latter requirement is not met in our own country is evident. A cultured woman of our acquaintance recently told of an occurrence in a voting booth in a city on the West Coast. The occasion was a State primary election and an active advocate of woman's suffrage was preparing to cast her ballot. She seemed to be somewhat perplexed as she scanned the long list of names before her. A friend asked her what was the matter and she responded that she could not find the name of the President on the ticket! Of course the names of presidential candidates would not appear on the ticket of a State primary, but this simple fact was unknown to the prospective voter.

Comparatively few persons who exercise their right of

franchise at the ballot box make an effort to really acquaint themselves with the needs of the country, the meaning and value of political measures proposed, or the characters of the various candidates who ask for their support. They simply vote the party ticket or for the more popular candidates without giving the matters of principles and personal qualifications serious consideration. In this careless attitude of the public lies the greatest weakness and the greatest danger in the democratic form of government. Such indifference to the nation's needs and to the nature of the men who are chosen for office leads inevitably to corruption, graft, burdensome taxation, and inefficiency.

Yet in spite of its obvious weaknesses we are fully persuaded that the system under which we live today is by far the most liberal and satisfactory of any human government the world has ever known. It affords greater opportunity for individual and social development, for freedom of thought and expression, for general prosperity and well-being, than any political order that has preceded it. But it still falls woefully short of the ideal.

Men have apparently gone as far as they can go with the intellectual resources they possess in the developing of political systems. We have reached a place in the history of the world when no new theories of government are being discovered or invented. Monarchies, absolute and limited, democracies, socialisms, and communisms, and even anarchy, have all been tried out in the past and found wanting in many essential respects. There remains "nothing new under the sun" in the way of political theory that has not been put to the test of practical experimentation, and all have failed to accomplish their purpose, which is to assure lasting tranquillity, contentment, happiness, and prosperity to mankind.

Our statement is perhaps a little too inclusive. We have said that all forms of government have been tried out repeatedly in the past and that all have been found wanting in one or more important features. This statement is undeniably true of governments conceived and operated entirely by men, but it is not true of that superhuman form of government known to the political economist as *theocracy*—a government in which God is recognized and acknowledged as the only lawmaker and supreme Ruler.

From its beginning to the overthrow of the kingdom under Zedekiah the government of Israel was a theocracy. Jehovah was its King of kings and Lord of lords. His will as expressed in the law of Moses and by the prophets formed the constitution by which the nation was governed. The executive heads of the Government, called at the first "judges" and later "kings," were divinely appointed.

In this the government of Israel was unique. Nothing of the kind has existed prior to the time when Moses was

commissioned to lead his people out of Egypt into the land of promise.

In a broader sense the right of God to rule over the children of men was asserted at the dawn of creation, when the Lord said, "Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth" (Gen. 1:26). The Creator thus indicated His claim to supreme rulership and His right to select and empower men to rule in His name.

The destruction of the wicked antediluvians, the confusion visited upon the people engaged in the erection of the Tower of Babel, the plagues poured out upon Egypt—these and a thousand other demonstrations of divine punishment brought upon ungodly nations indicate that God never abrogated His declaration of universal kingly authority.

David, who was King of Israel at the height of its power and greatness, saw in himself but an instrument in the hands of God whose sole duty it was to execute the divine will; "For the kingdom is the Lord's," he confessed, "and he is the governor among the nations" (Psalm 22:28).

Mr. Brisbane suggests that could some one write a book giving in detail the constitution of "The Government of Tomorrow," it "would probably surprise everybody." And so it would—and so it does those who have already carefully read the description of "The Government of Tomorrow" as it is given in the Bible.

In these days of asserted democracy it is astonishing to learn that "The Government of Tomorrow" will be an absolute monarchy! That current events are paving the way for acceptance by the people of such a government is becoming ever more clear. There seems to be no nation in the world whose political leaders are not trending toward absolutism, dictatorship of one form or another. In many lands such political systems have already been established and others are on the verge of adopting them.

Another surprising thing that will appear in "The Government of Tomorrow" will be the unique character and marvelous power that will be possessed by the Dictator. While He will be "both judge and jury" in all matters pertaining to the enforcement of law and order, "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." By the thoughts of their hearts, by their innermost motives, shall the righteousness or unrighteousness of the accused be determined! For "the spirit of the Lord shall rest upon" the kingly Judge in that day, "and make him of quick understanding" (Isa. 11:2-4), and He shall be able to read aright the characters of those who are brought before Him.

"The Government of Tomorrow" will be based on the shortest and most simple constitution the world has ever known. It can be expressed in a single word—LOVE! For the earth shall be filled with the knowledge of the Lord as the waters cover the sea, and the most important fact men can learn about Him is that "God is love"!

There will be no change in administration when once

"The Government of Tomorrow" has been established. Every department, from the lowest to the highest, will be headed by an immortal. The Emperor will be the only begotten Son of the most high God—He who said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18), and His associate rulers of every grade will be of that deathless company who "shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

One of the many causes which lead to the "distress of nations, with perplexity" (Luke 21:25) which Jesus predicted and which now exists as a constant threat to world peace, is the spirit of extreme nationalism, the jealousy with which one nation looks upon the success, the prosperity, and the possessions of other nations.

"The Government of Tomorrow," the kingdom of God, will eradicate this condition forever by erasing the imaginary boundaries that separate race from race and by welding into one united and sympathetic brotherhood all families of mankind. "From sea to sea, and from the river unto the ends of the earth" shall its dominion extend, and as to the authority of Him who shall reign upon its throne, "all kings shall fall down before him: all nations shall serve him" (Psalm 72:8, 11).

It is thus clearly revealed in the Word of God that cannot fail that "The Government of Tomorrow" will possess many unique and remarkable features which promise to the peoples of the whole world a degree of prosperity, security, and permanent well-being which no nation has ever experienced in the past. To paint the picture of that realm of glory and of peace in the beautiful words of the eloquent R. V. Lyon of lasting memory:

"No devouring curse, no wasting disease, no violence, no swelling floods, no passing storms, no sweeping tornado, no chilling frosts, no blasting mildews, no raging fires, no jarring earthquakes, no forked lightnings or rattling thunders, nor marring hailstones—no fear nor grief can enter there!" Peace, endless peace, and glorious, satisfying occupation for the inhabitants of that land of contentment and of ageless life! Such are the promises of God concerning the kingdom and "The Government of Tomorrow"!

MINISTERIAL CONFERENCE REPORT

(Continued from Page Three)

elderly brother, A. L. Corbaley, of Puyallup, Washington, who for the first time had been able to come so far to our meeting. Before the close of the first week his son was drowned, and he was called home, making the long, sad journey as quickly as possible by airplane. In the few brief days that Bro. Corbaley was with us he won the love of all, and there was genuine sorrow when he had to depart with a heavy heart.

At the Friday morning meeting, August 14, Bro. Wilsie McKnight raised the question as to whether public confes-

sion should be required before baptism. This was discussed but no action taken.

The last session was held Saturday morning, August 15, and at that session a resolution was adopted calling for the appointment of a standing committee to be known as the "Morals and Grievance Committee," to be appointed annually by the president with the approval of the Association, which shall be authorized to investigate and deal with any charges of misconduct or unethical practice which may be brought against any of our ministers. The committee appointed consists of F. A. Stilson, chairman; Grover Gordon; and Paul C. Johnson.

Bro. Marsh then presented a paper on "An Improved Ministry," bringing out some beautiful thoughts concerning the opportunities before us.

Thus was brought to a close one of the finest gatherings of our ministers ever held. Much encouragement was received by the different workers, and many returned to their fields of activity with renewed zeal.

F. E. Siple, Secretary.

MY LAST SERMON

(Continued from Page Six)

When the children of Israel were about ready to leave Egypt, God gave them the sacrifice of the Passover lamb and the sign of the blood. All are familiar with the story of the Passover lamb and how the blood saved the firstborn. In this we have the lamb as a type; and centuries later as John the Baptist stood on the banks of the Jordan and saw a certain person coming to him to be baptized, his mind must have gone back through the centuries to that Egyptian Passover scene, for he cried, "Behold the Lamb of God that taketh away the sin of the world." Again the identifying mark and the recognition of it.

Then there was the type of the blood. Every home must have the blood upon the lintel and the two side posts of the door. What would have happened if there had been no blood on an Israelitish door? Death would have visited that family. The firstborn in that home would have died. Many centuries after this eventful night in Egypt we hear Paul say in Hebrews 9:22, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." Again the identifying mark is recognized, and the Scarlet Line stands out in bold relief.

There is a legend of this Passover in Egypt that runs something like this: A crippled girl was the firstborn in one of the homes in Israel. As the day before that fateful night began to draw to a close, the girl said to her father, "Is the blood on the door?" "Yes, my child," replied the father. She seemed satisfied for the time, but as the eventide drew nearer she said, "Father, are you sure the blood is on the door?" The father replied, "Yes, I'm sure the blood is on the door." But as night drew on apace the girl became restless and finally said, "Father, will you take me in your arms and carry me and let me see that the blood is on the door?" So the father took her tenderly in his arms

and carried her that she might see with her own eyes that the blood was on the door. Why was she so concerned? Her life was at stake. She was not willing to take the word of anyone, not even of her father, in such a case.

Let us now turn to Isaiah 52:14 and we read, "His visage was so marred more than any man, and his form more than the sons of men"; and in Isaiah 53:2, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Why? "His visage was so marred more than any man, and his form more than the sons of men." "And when he (Pilate) had scourged him, he delivered him to be crucified."

Christ suffered all these things for us. Why? "Who his own self bare our sins in his own body on (margin, "to") the tree." Why? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Now open your Bibles and let us read Isaiah 53:3-5, paraphrasing by using the first person singular pronoun instead of the first person plural: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and I hid as it were my face from him; he was despised, and I esteemed him not. Surely he hath borne my griefs, and carried my sorrows: yet I did esteem him stricken, smitten of God, and afflicted. But he was wounded for my transgression, he was bruised for my iniquities: the chastisement of my peace was upon him; and with his stripes I am healed."

Dear friends, has the Scarlet Line marked the door posts of your lives? Are you sure? If not, why not?

DOES EVOLUTION IGNORE FACTS?

(Continued from Page Five)

Personality would not reveal Himself to creatures to whom He had given minds, very much more limited, perhaps, and yet truly "in His own image."

"It was the very insanity of perverse arrogance for Spencer or Huxley or any other agnostic to announce that the Creative Power was unable to establish or to sustain any intelligible relations with its own creatures. They entirely overlooked this other side of the matter, though it formed the very crux of the whole philosophy of Christendom. They never once dreamed of considering the most obvious possibility of all."—*Id.*

Surely this is precisely the mental state which the Prophet foreshadowed when he said that this last-day school of thought would "willfully ignore," or be "willfully blind to the fact" that "by the word of God the heavens were of old, and the earth standing out of the water and in the water."

And if the pioneers were "willfully blind," what shall we say of the advocates of evolution today in the greater light of modern knowledge?—W. L. Emmerson in *Signs of the Times*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Needed—a College

There is a crying need in our church today for an accredited church college for secular and religious education. This need was brought out at the General Conference in the almost unanimous desire for the reestablishment of the Bible Training School. It is essential to the life of the church that this Training School be established, for otherwise we would soon have no one trained to carry on the work, and with no additions to the ministerial group, evangelistic work could not be carried on.

While admitting the need of the Training School, I firmly believe we must go still further by adding other courses of study to our Bible study, bringing it up to the place where it will become an accredited college.

Our Training Class *must* be established to carry on the work already begun, and to spread it through evangelism. The question comes down to this, however: How are the evangelists and religious workers to be supported?

It is a well-known fact that unless you have a college education today it is almost impossible to secure any kind of work that pays a living wage, even farming becoming specialized until a college education in the agricultural and chemical field is necessary. In a class discussion at General Conference the general opinion seemed to be that the general run of colleges was not recommended to the young people of today because of the decidedly atheistic teachings; but, as was remarked in another class, "we are always being told what we must not, or should not do, but we are never told what we can do."

Since the life of the church depends on the ministers and evangelists, and since they in turn must look to the people for their support, it is necessary, and just as important, that we make it possible for those not going into Christian work to secure the best education possible for the type of work they desire for their life work, for only in this way can we secure the means of carrying on our evangelism.

Again, I say our *big* need is for an accredited college so that we might train not only our Christian workers, but also those on whose shoulders must fall the burden of supporting those Christian workers.

Vivian Kirkpatrick, Associate Editor.

To Declare Good News

A few nights ago we wandered into a tent by the side of the road out near a little village. As soon as we got in we realized we were in the wrong pew. All the people were dressed in depressingly dark clothes. The men had on no neckties or other adornments. Neither did the women have becoming clothes. We let that pass, though; there was something worse. Everyone had on his long face. They looked askance at our bright clothes and happy faces. The

singing was strong but doleful, and several were putting mechanical quavers into their voices to stir up their horror at what was coming. Groans and sighs fell upon our attentive ears. Evidently there was some horrible burden pressing down upon their souls.

Not for long were we left in the dark as to what that burden could be. The evangelist arose and wearily and sadly announced that he was a judgment preacher, thundering out the awful judgments of Sinai upon the doomed sinners present. He proceeded at once to gustily tell about hell, saying in apparently scholarly manner that the Hebrew word, being translated both "hell" and "the grave," had a double meaning, sometimes meaning merely the grave and sometimes meaning the place of eternal torment.

About that time we excused ourselves, thankful that the heavenly Father is so much better than those poor deluded people imagined. How glad we are that He has mercifully provided that the impenitent sinner shall finally be put out of his misery. How sad that those people cannot realize that God "is able to destroy both soul and body." Why, oh, why, do they pass up the declaration that "the day that cometh shall burn them up"?

Praise the Lord for real evangelism, which means to declare good news. The people yet "sit in great darkness." And it is yet true, "How beautiful upon the mountains are the feet of him that bringeth good tidings."

Bereans, we stand solidly for the Bible doctrine of conditional immortality, or life only through Christ. We must never let this doctrine take the place in our classes rightfully belonging to the greater doctrine of the second advent of Christ; but the greater doctrine is wrested from its setting and its beauty dimmed unless there is correct understanding of the final doom of the wicked. The kingdom of God on earth shall leave no room for a place of sorrow and suffering. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

More Good News

It wasn't so very long ago that the Kokomo, Indiana, church had no Berean classes of any description. Then the adults started a class a few weeks ago, to be held before preaching on Sunday evenings. They have Brothers Parker and Ebert for teachers. The juniors followed in July by enthusiastically starting a class right during that extreme weather. Sr. Vada Harvey is their teacher. Now the news comes that the young people have organized a senior class with Edgar Harvey, president; Lawrence Carpenter, vice president; Ella Carpenter, treasurer; and Lodema Williard, secretary. Bro. D. G. Harvey is the teacher, and there were thirteen present at the first meeting.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"At midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them."

THE HAPPY PRISONERS

WE ARE going to learn many interesting stories this quarter. The greatest worker for Jesus that the world has ever known is what many people say of Paul.

We know that Paul will receive great honor from God for his work when the day of reward comes. For, though that work was often surrounded by much difficulty and great danger, yet Paul remained true to the very last.

In the story for today Paul was in great trouble. He was in prison. No, he wasn't in prison for any wrong he had done. We know that. But for doing right—for healing a poor slave girl, who was bringing money to her masters by "telling fortunes," as we call it today.

Now, it was strange, but this girl followed Paul and his helper around and called something after them for many days. And what she called was the truth. It was this:

"These men are the servants of the most high God, which shew unto us the way of salvation."

Paul and Silas were very much annoyed at her actions, as anyone would be. So Paul turned around one day as she followed behind them, and he commanded the evil spirit to come out of her.

This, of course, made her masters very angry, for now she could no longer tell "fortunes." So they had Paul and Silas arrested and put into prison. But first they were beaten very cruelly by the mob that had gathered round.

Do you think that the God who had watched over Paul and led him thus far had forgotten him? Do you think that the God who had stricken him blind that day along the road to Damascus so that he should turn around and serve Him would leave him to die in this damp, dark prison?

No, a thousand times no! God was watching all the time and made the evil turn out for good. And though Paul and Silas were fast in the stocks, their backs bleeding and their bodies aching, they sang songs in the night.

Do you believe you would have felt like singing? I'm afraid I wouldn't. I'm afraid I would have been thinking, "Well, when I get out of this I'll serve God, but in a way that no one will notice."

In that prison were many wicked men, no doubt, men whose lips formed curses rather than praises to God. And in the still, quiet midnight they listened to Paul and Silas singing.

Suddenly the walls of the prison began to shake. The floor trembled. The locked doors flew open without a hand touching them. Everyone was freed.

The jailer was most likely the most frightened of all. He thought surely they would all run out, and he was responsible for them. But not one tried to escape.

Just as the jailer was about to kill himself, knowing he would be killed if he failed in his duty, Paul called out to him, "Do thyself no harm: for we are all here."

Can you imagine anything like that happening if God had not been watching over all? God was bringing good out of all this evil that had been brought on Paul and Silas.

The jailer ran trembling to Paul and knelt before him asking him what he should do to be saved. And Paul gave him some very simple directions. You will find them in verse 31. Read them.

Fourteen short words! But how much they mean and what joy they bring to anyone who will follow them.

Farther on we learn what it means to "believe on the Lord Jesus Christ." It means being sorry for the wrong one has done. Because we see the jailer washing the backs of Paul and Silas which showed the marks of beating.

It means being baptized so that all one's sins will be forgiven by God. For the jailer was baptized immediately. It means joy from a new way of living.

So we see it means a great deal to "believe on the Lord Jesus Christ." And it brings a great deal into one's life that wasn't there before. The jailer was a different person after that, we are sure.

Can you see the picture with your "mind's eye"? The jailer taking Paul and Silas over to his own home and giving them a good meal. It was the jailer's time now to sing praises to God.

The next day the magistrates told the soldiers to let Paul and Silas go. But Paul wouldn't be let go like any ordinary criminal. He sent word that they were Roman citizens and that the magistrates themselves should come and set them free.

From there Paul and his helper went to the home of Lydia, that kind and wealthy woman we learned about last week. She invited in their friends, who welcomed them back from the cruel prison.

"Come weal, come woe, where'er we go,
God is not far away;
He holds the stormy winds that blow,
And molds the golden day.
The darkest night to Him is light,
And through the shine or shade,
He speaks in tones of tender night,
'My child, be not afraid.'"

On the Shelves

By Arlen Marsh

SCIENCE IN SEARCH OF GOD

Out of the infamous Scopes trial at Dayton, Tennessee, in 1925, by which Fundamentalist Bryan was killed by the astute questioning of Evolutionist Darrow, comes *Science in Search of God*, the product of one of the Scopes defense witnesses, Prof. Kirtley F. Mather of Harvard University.

Primarily, of course, the volume represents the years of research and study, both experimental and transcendental, which have composed Prof. Mather's life; and it does not, consequently, concern itself with the Scopes trial except as that trial deserves incidental mention in connection with the subject matter of the book.

The Mather conception of God is rather that of a not well defined Supreme Personality than of the anthropomorphic Deity of the Jew and the Christian. The Supreme Personality assumes somewhat the guise of the god of pantheists, somewhat the power of the omnipotent and omniscient Jehovah, somewhat the figure of the evolutionary First Cause. Although denominated Personality, there is no evidence that it is felt to possess absolute personal qualities.

A vigorous effort is made by the writer to correlate religion and science, an effort which he succeeds in accomplishing only by discarding miracles, the biblical tale of creation, and prayer (except as a psychological effect upon the petitioner and the nebulous Supreme Personality). Particular reference is made to the story of Joshua and the sun, which is held to be nothing more than the superstitious maunderings of the ignorant, anxious to provide an explanation for a possible phenomenon otherwise inexplicable to them.

Revelation, in the opinion of Prof. Mather, comes only through experience; and, consequently, the idea of divine inspiration of the Bible loses its entire force, except as the biblical writers were inspired by the philosophical and factual knowledge which had come to them.

The Professor adverts constantly to well known scriptural quotations, with special favoritism given the writings of Paul and the teachings of Jesus. These, professorially, are placed on an equality with the philosophers, or pretenders to a valuable philosophy, of the stamp of Huxley. The saving of the world is to be of future occurrence, the result of the training of mind and emotion and of the gaining of more adequate knowledge concerning the forces and laws of the universe.

Science in Search of God is a vitally interesting book, although no strict Christian could be led to agree with its fundamental principles. Its primary value lies in its discussion of the laws which govern the cosmos, which are held by Prof. Mather to be not so inflexible as popular agnostic opinion presupposes. One can learn a surprising

amount from it about the universe, space, biology, astronomy, physics, and other important sciences.

Henry Holt & Company: \$2.00.

THE BATTLEGROUND

There are five books which every student of the English Bible ought to have: a good concordance; a good Bible dictionary; an authoritative commentary; *The Translators to the Reader*; and Hilaire Belloc's *The Battleground: Syria and Palestine*.

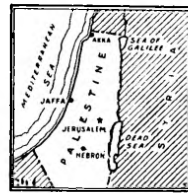
Published in 1936, *The Battleground* carries the history of Syria and Palestine from time immemorial down to the political and social troubles besetting France and England in their mandate control of the two countries. But *The Battleground* does more than this; it tells of the customs, the emotions, the racial characteristics, the physical geography, the climatic influences, the vegetation, the causes and effects *in toto* which have wrought their havoc and their glory in the two great nations of the Bible. The language has taken to itself an extraordinary beauty.

As is done by that delightful religious classic, *In the Steps of the Master*, *The Battleground* drops from the normal study of the atmosphere surrounding the ancient Bible lands into a fictionized version of the climax of Jesus' life on earth; but *The Battleground* makes its version much more complete than does *In the Steps of the Master*. Yakoub, protagonist, deserves the undying fame that has been the lot of Wallace's Ben Hur.

"This book," announces the author in his short Preface—which, unlike most prefaces, deserves reading for itself—"needs a brief apology. The writer has not only taken for granted that there is a God, but also design in the Universe and in the story of Mankind. . . . The sole excuse he offers for his extravagance is that the present generation is tolerant of novel ideas, and that therefore he may hope for indulgence."

The quotation is the spirit of the book. Disregarding and often effectually disproving the fallacies evolved by higher critics, the Belloc narrative (for narrative it really is) treats religion as the vital phase of the life of man, and Syria and Palestine as having particular importance to that phase. After such abominations as *Science in Search of God*, one turns to this as he turns to an armistice in time of war. Nor will he, after turning once, refrain from turning frequently again; for the book is as valuable from the reference point of view as from that of entertainment, momentary education, general understanding.

J. B. Lippincott Company: \$4.00.



AMONG THE CHURCHES

ELDORADO, ILLINOIS

On Saturday, Oct. 10, Bros. F. L. Austin, evangelist, and James McLain, singer, will begin a series of evangelistic services in the Church of God at Eldorado.

Bros. Austin and McLain will, the Lord willing, continue their labors in Illinois during the coming year as State evangelists. Applications for their services should be addressed to Miss Leota B. Hanson, chairman of the evangelistic committee of the Illinois State Conference, 1491 Laurel St., St. Louis, Mo.

THE MISSION BOARD

At our General Conference the Ministerial Association decided to take up and carry on home missionary work. I cannot set this object before your minds in better fashion than to quote from Bro. Randall's excellent little bulletin, Church of God Messenger:

"When our conference was first organized the maiden purpose as set forth was to spread by voice, vote, and print certain gospel teachings which we understand to be fundamental to salvation. This early objective has not been attained. Being a young denomination we were filled with the zeal of youth and, characteristic of adolescence, we had more ideas than wisdom and went into flowery ventures which proved to be a burden rather than a blessing. This experience if heeded in future days will undoubtedly prove to be a boon that will serve as a timely balance wheel. . . .

"Sincerity, determination, and sacrifice are needed in this long-delayed action. A false enthusiasm needs to be avoided in our early days of this undertaking. Let us apply ourselves with reasonable fervor in keeping with the importance of the task and with wisdom and calmness of judgment build as for eternity.

"The committee selected to head this general enterprise are men in whom we can impose full confidence. They represent the optimism of youth, the executive ability of middle age, and seasoned conservatism of ripened years. Then, too, the committee as composed will have the viewpoint of the local church, the General Conference, and the isolated. The personnel of the committee follows: Elders M. W. Lyon, G. E. Marsh, and J. A. Patrick.

"This missionary attempt is promoted directly by the Ministerial Association. There are several reasons for this action, the foremost one being that the executive branch of the General Conference will be free to push their regular work and raise the needed funds to pay off the present indebtedness. One note of sanity in this plan is a 'pay as you go' policy. Full details of this worthy labor will be forthcoming shortly from the committee."

And, may I add, the consensus of opinion of the Ministerial Association was that this work should in no way interfere with the raising of money to pay the debt and to carry on the general work. The ministers realize probably better than anyone else that if the General Conference should go down the mission work would necessarily fail. So don't forget your obligations to the general work. Many of our people have money that they can give to both projects. Some who do not give to the

general work will give to mission work. Please remember both in your contributions. However, I think many, if not all, of our folks are enough interested in the work of the Lord to see that both these worthy works are carried on. Besides, missionary work as this Board intends to carry it on will be a help to the general work. No man will be sent out that will not agree to keep the conference work before the people and encourage them to subscribe for The Restitution Herald.

What we would like to have at once are the names of all men who are available either for part or full-time work, and all places where work of this kind can be done, these to be sent to the undersigned. All money should be sent to M. W. Lyon, 13517 Darley Ave., Cleveland, Ohio. Remember this work cannot go on without money.

James A. Patrick, Secretary of the
Mission Board, Ashland, Ohio.

PENNELWOOD CHURCH, GRAND RAPIDS

The returning of vacationists and new interest has increased the attendance in all departments. The attendance at the Tuesday night devotional has more than doubled, and because of the heavy fall demand the Sewing Circle is having an all-day meeting every week in place of the regular half day every two weeks.

Fall finds the chapel shining in a new coat of paint.

On Sunday afternoon, Sept. 13, Elder Austin assisted Mr. and Mrs. Glenn Clark and Mrs. Dorothy Norris in putting on Christ by baptism.

Last Sunday we were glad to have the following new members partake of Communion with us: Mr. and Mrs. Glenn Clark, Mrs. Dorothy Norris, Mrs. Arthur Hale and daughter Ethel, Miss Francis Munshaw, and Miss Muriel Brough. Miss Brough is a former co-worker returning to us from Ohio, where she moved with her parents a few years ago.

The morning sermon, Sunday, Sept. 20, opened a series of special meetings to close with the evening service the following Sunday. Elder Austin is the speaker. Bro. James McLain is lending his talent in assisting with the music.

Miss Leota Hanson of St. Louis, Mo., is visiting her brother William and wife, and also enjoying the meetings.

Mrs. L. F. Slocum, Secretary.

AURORA COLLEGE HAPPENINGS

The following will be of interest to our readers, as several of our young people are attending Aurora College in preparation for active ministerial work in the Church of God. Among these is Bro. Arthur Mills, president of the Student Christian Association.

The Student Christian Association held its first weekly meeting last Thursday evening in the grove back of Wilkinson Hall. This year's new president, Arthur Mills of Monroe, Wash., opened the first meeting by introducing a former instructor of the college, Dr. M. Ray McKay, pastor of the First Baptist Church of Aurora, who spoke to the group in a truly inspiring manner. Songs were led by Miss Elizabeth Smith of San Diego, Calif., and choruses by Mr. James Crimi of Pasadena, Calif.

President-Emeritus Orrin Roe Jenks will lead an Expectation Service next Thursday evening at the regular meeting. The gospel teams will begin their work the first of October, and any church reasonably near the college which wishes assistance from these teams is requested to write to Miss Dorothy Pierce, secretary of the S. C. A., Aurora College, Aurora, Ill. Prayers of Christian people everywhere are requested for the success of the Aurora College Student Christian Association in its work on the college campus.

SOUTH LAWN CHURCH, GRAND RAPIDS

The dime-book campaign for funds for a new roof for the church came to a very successful close, Bro. Joseph Holland's group taking the honors. The roof is on, and the ceiling is being repaired where the water had done the damage. A general church get-together in celebration of this is being held on Wednesday night, Sept. 30, with dinner at 6:30. Last touches are being put on the lawn, a good layer of top dirt being spread and new seeding placed. Further shrubs and trees are to be planted this fall, and we hope the appearance will be greatly improved. The Doreas ladies are now making plans to ceil and modernize the kitchen.

Plans for the tenth anniversary services from October 23 to 25 are taking shape. A cordial invitation is extended to come and visit our community and our church at this time. Entertainment will gladly be provided. Address communications for entertainment to the committee in charge, Mr. and Mrs. Don Holmes, 3464 Division Ave., S.

F. E. Siple, Pastor.

BETWEEN YOU AND ME—

Services were held September 27-29 by J. R. LeCrone, pastor of the Eden Valley, Minn., Church of God, at Lester Prairie, Minn. From September 29 to October 2, Gerald L. Cooper, pastor at Mora, Minn., will hold a series of meetings at Blackduck, Minn., in the White Pine School.

S. J. Lindsay left his former home at Oregon, Ill., on Thursday, Sept. 24, to return to his pastorate at Tempe, Ariz.

Miss Elna Ruhn, chairman of the Junior Social Correspondence Committee of the National Berean Society, requests that all ministers send her the names and full addresses of those whom they baptize. Miss Ruhn's address is Box 566, Litchfield, Minn.

Miss Lottie E. Young, Seattle, Wash., was a visitor among the members of the Dixon and Oregon, Ill., churches during the week beginning September 20. She left for the East September 24.

ST. LOUIS, MISSOURI

The first special meeting in the history of the Church of God in St. Louis opened Monday evening, Sept. 14, at the Morse Hall. Our speaker for the occasion was P. G. E. Marsh. Bro. James McLain, assisted by Mrs. S. M. Clark, was in charge of the music. The average attendance for the week was 34.

Sr. Mabel Lindsay, Oregon, Ill., was visiting near the city and was with us during the meetings. Those from a distance who were present were Bro. and Sr. Henry Cooner, Sr. Zelta Cooper, and Bro. and Sr. Marvin Cooner, all of Fredericktown, Mo. We are sorry that Sr. Ida Vogel, who has been a member of the Bible classes since their organization eleven years ago, could not be present.

Sunday, Sept. 20, Sunday school met at ten, followed by church at eleven. The first church picnic was held at Forest Park on the shore of the Meremac River.

At sunset we gathered to witness the baptism of Sr. Golda Bailey. The right hand of fellowship was extended and Communion services held at the hall just before the week's activity was brought to a close by a sermon.

Ada Graham, Secretary.

THE MINISTERIAL GROUP

The group of ministers shown on the first page of this issue formed a part of those present at the recent General Conference. Their identification and position at the present time are as follows:

Front Row (reading left to right): Lyman Booth (deceased since conference), writer, Chicago, Ill.; J. R. LeCrone, pastor, Eden Valley, Minn.; Lucille LeCrone, pastor, Kennard, Neb.; G. E. Marsh, editor The Restitution Herald, Oregon, Ill.; F. L. Austin, Illinois State evangelist, Chicago, Ill.

Second Row: Cecil A. Smead, pastor, Blanchard, Mich.; Harry Goekler, pastor, Marshall, Ill.; F. E. Siple, pastor, South Lawn Church, Grand Rapids, Mich.

Third Row: Sydney E. Magaw, pastor-evangelist, Brush Creek, Ohio, residence, Tipppecanoe City, Ohio; Gerald L. Cooper, pastor, Mora, Minn.; V. Earl Thayer, pastor, Maurertown, Va.

Fourth Row: C. E. Randall, pastor, Font-hill, Ont., and Niagara Falls, N. Y.; E. O. Stewart, pastor-evangelist, Sweetwater, Texas; J. L. Denchfield, pastor, St. Cloud, Minn.; F. A. Stilson, pastor, South Bend, Ind.; Wilsie McKnight, student, Aurora College, Aurora, Ill.; James A. Patrick, retired pastor-editor, Ashland, Ohio.

Fifth Row: M. W. Lyon, pastor, Golden Rule Church, Cleveland, Ohio; Paul C. Johnson, preacher-printer, Oregon, Ill.; C. E. Lapp, pastor, St. Cloud, Minn.; L. E. Conner, pastor, Dixon, Ill.

In addition to those appearing in the picture the following were present and took part in the meetings of the Ministerial Association and the General Conference:

O. J. Allard, evangelist, Cedar Falls, Iowa; A. L. Corbaley, pastor-evangelist, Puyallup, Wash.; Harvey U. Krogh, Jr., pastor, Ripley, Ill.; S. J. Lindsay, pastor-evangelist, Tempe, Ariz.; A. M. Jones, pastor, Eagle Grove, Iowa; Arlen Marsh, preacher-writer, Oregon, Ill.; Arthur Mills, Glenn Mills, students, Aurora College, Aurora, Ill.; Clarence H. Hewitt, Professor of Religious Education, and Curtis R. Singleterry, Professor of Chemistry, both of Aurora College, Aurora, Ill., and official fraternal delegates of the Advent Christian Conference to the General Conference of the Church of God.

RIPLEY, ILLINOIS

We are very pleased to announce that Bernard Hightower of La Prairie, Ill., was baptized by the pastor following the Sunday morning service, Sept. 20. We pray God's richest blessing on him and may he prosper in all of his labors.

We had a good attendance at our last all-day meeting, which was the second Sunday of September.

Rally Day at Ripley will be the second Sunday in October. We are planning a program during the Sunday school hour which will bring out and demonstrate the thought of the lesson for that Sunday. Everyone is especially welcome to come and worship with us.

Harvey Krogh, Jr., Pastor.

LOS ANGELES, CALIFORNIA

It is with regret that the Los Angeles church accepts the resignation of Bro. Macleod as its pastor. He has given us long and faithful service under trying conditions. May he have the success he deserves in taking up his profession of teaching again. We will miss the regular attendance of his family at our meetings here; Sr. Macleod especially was so willing with her services at the piano, and so generous with flowers from her lovely garden.

Sr. Railsback was elected last Sunday to fill the vacancy for one year. She has already proved herself to be a teacher of merit. The members are scattered over such a large area—the whole of California—that the success of the church rests with the earnest endeavor and constant effort of the few who are conveniently near Los Angeles.

The Ladies' Aid has begun with renewed energy its work for another year, after the summer vacation. It has already held a shower for a two-year-old baby girl, Beverly Blackwell, at the home of Sr. Emily Blackwell, her grandmother, who has legally adopted her and will try to fill her mother's place. Her mother was Sr. Blackwell's daughter, Mrs. Birdie Howland, who died this summer when a little boy was born. It takes courage as well as sympathetic love, to assume again the task of bringing up a little child; when we look at Sr. Blackwell's family of lovely grown daughters and sons we know that, in spite of her frail body, she will succeed. The Ladies' Aid is standing by ready to help in any way within its power.

Laura H. Bleasdale, Secretary.

The Emphatic Diaglott, by Benjamin H. Wilson: the New Testament retranslated; interlinear Greek-English translation; fabri-koid binding; Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible Institution, Oregon, Ill.

THE RESTITUTION HERALD
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.

IN MEMORY OF LYMAN BOOTH

Another valiant defender of the faith has fallen from the ranks, vanquished for a little while by the enemy Death. Lyman Booth, beloved contributor to the columns of The Restitution Herald and other religious publications for many years and author of several scholarly works including, "The Mystery of Iniquity Explained" and "The Way of Life Eternal," was laid to rest beside his wife in Dixon, Ill., Sunday, Sept. 13, 1936.



Bro. Booth, the eldest child of John Wesley Booth and his wife Harriet (Watts) Booth, was born April 22, 1849, near Honey Creek, Ind., about fourteen miles from Terre Haute. With his parents he came to Illinois in 1853. After completing his education he taught school for many years and also engaged in farming. His marriage to Alice Sweet occurred on December 22, 1881. She died October 6, 1935. Two daughters were born to them, both of whom survive. They are Mrs. W. D. Anderson of Chicago, Ill., and Mrs. Charles Houghten of Boston, Mass. Four grandchildren, one great-grandchild, together with three brothers and four sisters, also remain to mourn his passing.

His death came peacefully on September 11, 1936, at the age of 87 years. The funeral service was conducted by G. E. Marsh, who was assisted by S. J. Lindsay. Bro. Marsh used as a basis for his remarks the article by Bro. Booth which appeared in The Restitution Herald July 7, 1936, entitled, "My Last Sermon."

That Bro. Booth retained his clarity of thought to the end of his life is evidenced by his last writing which appears on page 7 of this issue under the title "Comments." We shall miss this able expounder of Bible truth until the Master comes.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. J. H. Williams; Maybelle Hanson; Silas M. Claypool; Lillian A. Greiner; Lydia Railsback; Ella M. Siple; W. A. Reid; Eva H. M. Fletcher; Helen M. Chisholm; Jessie M. B. Kauffman; Mary J. Calkins; Alma B. Steffa; Georgia and Wayne Thompson; Mr. and Mrs. H. S. Bell; Mr. and Mrs. C. E. Netts.



THE TEACHER'S TRIUMVIRATE

There may be a better combination of three books for the Bible teacher than Peloubet's Bible Dictionary, the International Bible Commentary, and Cruden's Complete Concordance; but we feel sure it does not come for this price: \$2.00 per volume, or \$5.40 for all three, with a thumb index added to each book for only 50 cents an index.

Take Cruden's, for instance: more than 220,000 references in this, the most complete and accurate edition of the oldest concordance in the world. What is more, it considers both the Revised and the Authorized Versions of the Bible, and is printed in exceptionally good type.

And then there is Peloubet's Dictionary, 800 pages of it, with 508 illustrations and 14 maps in full color. Since it is necessarily condensed, it has no room for those wild theological speculations, but confines itself to Bible facts.

Finally, the International Bible Commentary, with its 25,000 textual references and its condensed but remarkably thorough word-for-word analysis of the two Testaments. Contrasting opinions of the best scholars are frequently used and discussed without prejudice. History and customs, peoples and geography, relation of passage with passage, all have their place. Not, of course, so complete as some commentaries; but astonishingly good for all that. And the language is simple.

But it wouldn't do at all to equip yourself with all the books of information and nothing else. Books of information are dry things, and have nothing of the joy of life. Modern Bible students enjoy modern ways of learning about the Book they love, ways that stimulate their thinking, ways that give them fun and frolic and a liberal education all at the same time. And when extra-curricular, outside-of-class study can be made interesting, it's worth telling the world about it. Which we're doing. For the books pictured on the lower right make a quartet of class and outside-of-class aids that really are valuable. They come at only \$1.00 apiece, or \$3.65 for the four, and they're worth every cent of it. We suggest you write your name and address on the margin of this sheet, check the books you want, and mail the whole page to us with your remittance attached.

They're planned to give you information and entertain you, too. *Bible Sayings* contains 1,500 sentences that purport to hold the soul of the Bible, and the back of the book conceals a multitude of answers and Bible references. *Go Till You Guess* has 400 sections dealing with 400 separate Bible facts and events; answers and Bible references are given if you don't know them yourself. *Know Your Bible?* lists 1,500 questions and answers on Bible topics, and has 21 topical quizzes to make your class happy with written or oral tests. And *Our Bible—What's in It?* goes through the 66 books of the Bible in regular order with a series of questions designed to teach all the major points in Holy Writ. Each book is bound in durable cloth to last and last and last, and has 128 pages. Try guessing for variety; you'll find it well worth while.

NATIONAL BIBLE INSTITUTION

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